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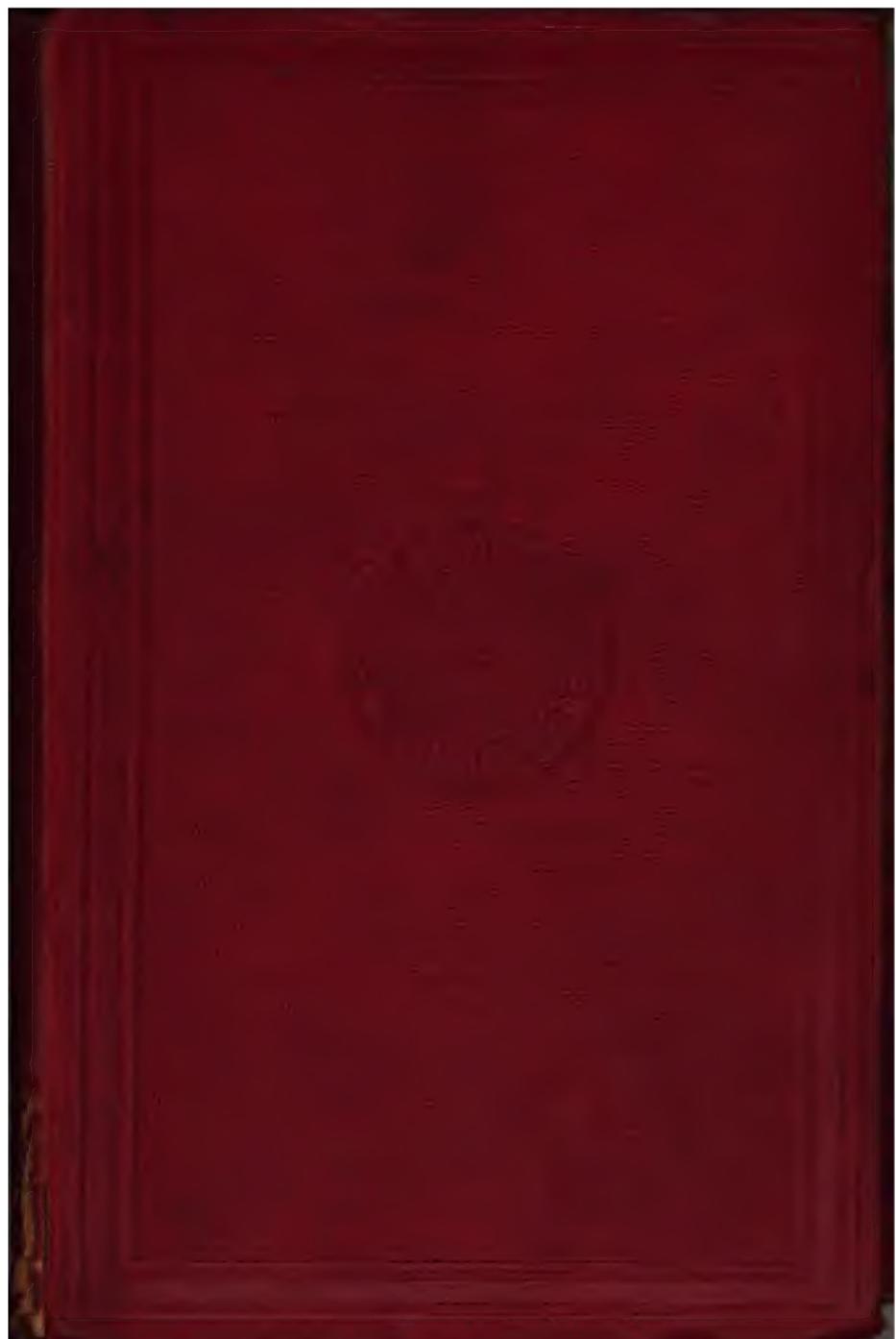
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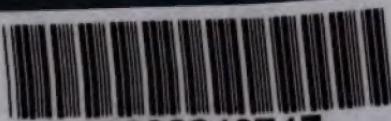
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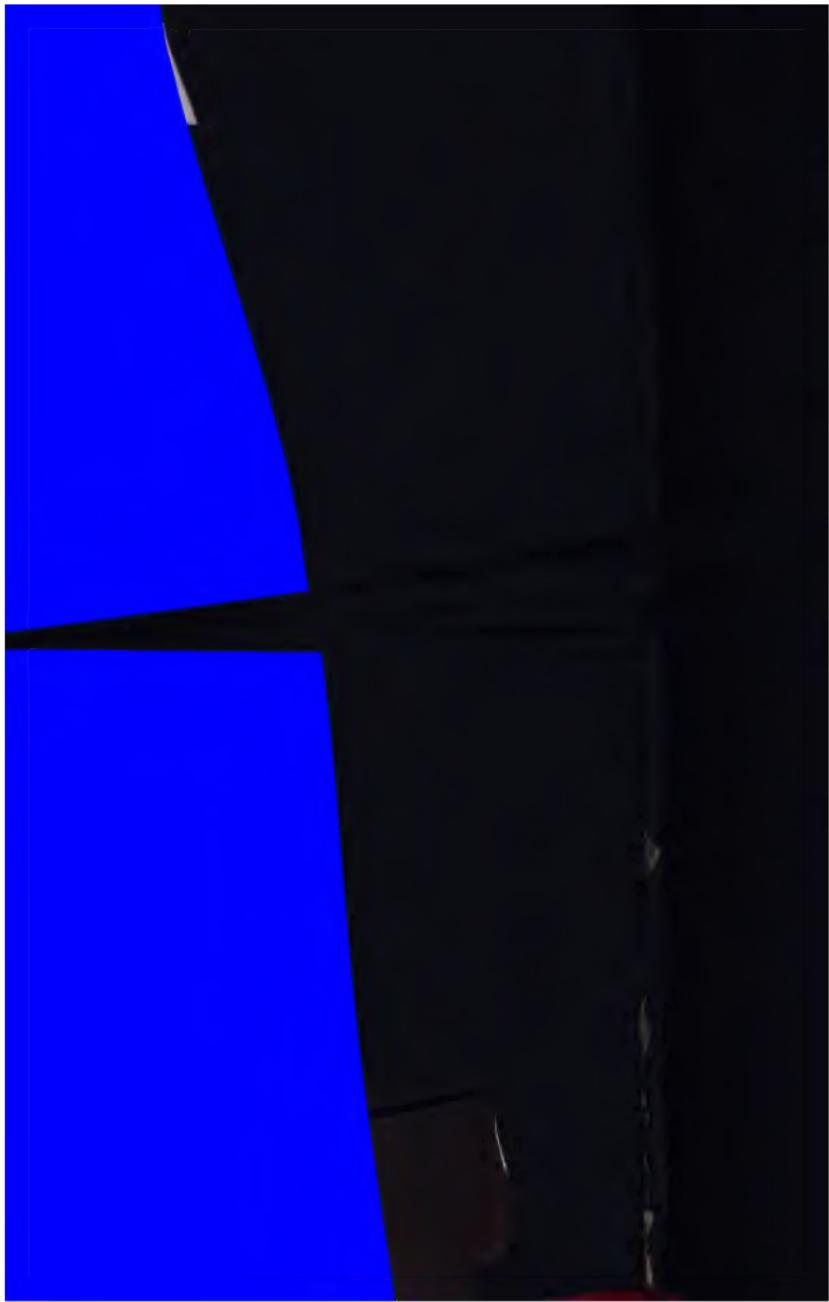
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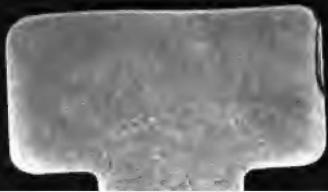
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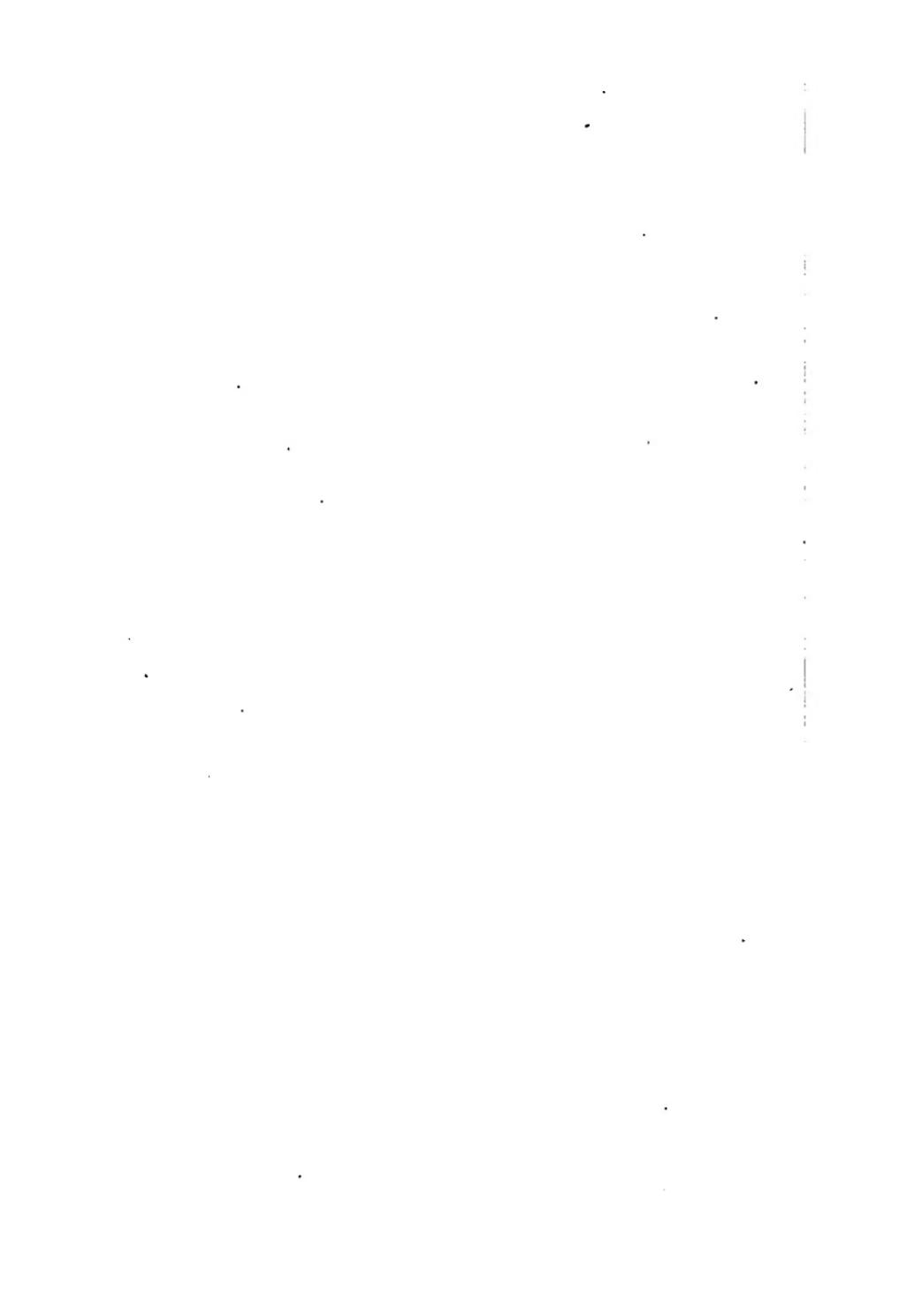




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1856. Part III. William Bedell, *in the press.* Cambridge.  
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## **FIRST GREEK READER.**

*Cambridge:*  
PRINTED BY C. J. CLAY, M.A.  
AT THE UNIVERSITY PRESS.

# FIRST GREEK READER.

*EDITED AFTER KARL HALM,*

WITH CORRECTIONS AND LARGE ADDITIONS,

BY

JOHN E. B. MAYOR, M.A.

FELLOW OF ST JOHN'S COLLEGE, CAMBRIDGE.



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304. g. J.

*And therefore, we do not contemne Rewles, but we gladdie  
teach Rewles; and teach them, more plainlie, sensiblie, and  
orderlie, than they be commonlie taught in common Scholes. For  
whan the Master shall compare Tullies booke with his Scholers  
translation, let the Master, at the first, lead and teach his Scho-  
ler, to joyne the Rewles of his Grammer booke, with the examples  
of his present lesson, untill the Scholer, by him selfe, be hable to  
fetch out of his Grammer, everie Rewle, for everie example: So,  
as the Grammer booke be ever in the Scholers hand, and also used  
of him, as a Dictionarie, for everie present use. This is a lively  
and perfite waie of teaching of Rewles: where the common waie,  
used in common Scholes, to read the Grammer alone by it selfe,  
is tedious for the Master, hard for the Scholer, colde and uncom-  
fortable for them bothe.*

*The Scholemaster, by Roger Ascham.*

*London, 1863. pp. 4, 5.*

To THE REV.  
HENRY WHITEHEAD MOSS,  
HEAD-MASTER OF SHREWSBURY SCHOOL.

MY DEAR MOSS,

I seize the first opportunity of expressing at once loyalty to our common school, and also the conviction that the character won for it by bishop Butler and professor Kennedy will be fully maintained under your rule. We in college who taught with you, or learnt from you, know how much St John's owes to your taste and accurate scholarship, and to the lively interest which you take in the progress of each individual pupil ; and we have already gathered the first-fruits of your new labours.

The names of Aristophanes, Aristotle, Lucretius, Shakspeare, Thucydides, remind the world that Cambridge Salopians are true to the traditions of their youth ; the admirable edition of Plato's *Apology*, the legacy of the lamented Riddell, shews that at Oxford also some are not ashamed to confess that grammatical

exactness is the one firm foundation of philosophical and historical criticism.

Works like these push forward the limits of scholarship; this little primer seeks a more modest corner on your shelves, content if you, and other friends and pupils, find your toil in any degree lightened by its use.

Believe me to be,

My dear Moss,

Ever very truly yours,

JOHN E. B. MAYOR.

CAMBRIDGE, 1 May, 1868.

## TO THE READER.

*It seems certain that Greek and Latin may be taught more easily than they are at present, and with less waste of time<sup>1</sup>.*

So I have long thought, and accordingly several years ago I collected the classical books read in the lower forms of German public schools, intending to introduce the best of them into this country. Circumstances retarded the execution of my design, till last December I was reminded of it by the awakened interest in educational reform.

As a basis I have adopted the first half of the *Griechisches Lesebuch für die zwei ersten Jahre eines griechischen Lehrcursus. Bearbeitet von Dr Karl Halm. Sechste Auflage. München, 1867.* From this with few exceptions the first ten lines or so of each paragraph are taken. Throughout I have compared

<sup>1</sup> Goldwin Smith, *The reorganization of the university of Oxford* (Oxf. 1868) 82.

several other *readers*<sup>1</sup>, and borrowed such examples as were to my purpose.

Thus about half the text was ready to my hand ; the remainder I have gleaned in the field of Greek literature, leaving few authors wholly untouched. Aelian, Plutarch, Diogenes Laertios, Stobaios, Epicetatos, Antoninus, the Paroimographoi, the fragments of the dramatists (especially of the comic poets, a rich vein, very little worked) and of the philosophers, Lysias, Isokrates, Plato, Xenophon, have supplied the largest number of extracts. For numerals I have

<sup>1</sup> Masters may find a list of these books useful, as supplying more interesting and varied materials for composition than the common exercise-books. (1) Fr. Jacobs, *Elementarbuch d. gr. Sprache*, ed. J. Classen. 17th ed. Jena, 1859. 8vo.—(2) [Berger], *Beispieldsammlung zu den gr. Grammatiken v. Buttmann u. v. Rost*. 2 pts. 2d. ed. Göttingen, 1856.—(3) J. A. Dünnebier, *Elementarbuch d. gr. Spr.* Jena, 1860.—(4) Al. Dominicus, *Gr. Elementarbuch*. 3rd ed. Coblenz, 1860.—(5) Friedlein, *Gr. Lesebuch für Lateinschulen*. Pt. 1. Bamberg, 1859; pt. 2. *ibid.* 1860.—(6) Karl Schenkl, *Gr. Elementarbuch*. 4th ed. Prag, 1860.—(7) Gaupp u. Holzer, *Materialien zur Einübung der gr. Grammatik*. Stuttgart, 1857. All these I have used, more or less. I have by me also : (8) Feldbausch u. Süpfle, *Gr. Chrestomathie*. 7th ed. Leipzig, 1857.—(9) Jul. Kayser, *Gr. Lehr-Uebungs- u. Lesebuch*. Darmstadt, 1842.—(10) Gust. Pinzger, *Elementarwerk der griechischen Sprache. Erste Cursus*. 2d. ed. Breslau, 1834.—(11) Hottenrott, *Uebungsbuch f. d. ersten Unterricht in d. gr. Spr.* 2 pts. Köln, 1855-7. (12) J. F. W. Burchard, *Griechisches Elementarbuch*. 2d. ed. Berlin, 1849.—(13) A. Capelmann, *Gr. Elementarbuch*. 2 pts. Wien, 1853-4. Nos. 1, 2, 3, 5, will be found most serviceable.

consulted Euclid; *hoc vince* led me to Eusebios; the construction of *τιμωρῶ* to Ammonios.

Repetition could hardly be avoided when I encountered the same passage in some cases six or eight times over, in the original author, in collections of fragments, and in the *Elementarbücher*. There still remain perhaps twelve duplicate sentences, though I have spent many hours in weeding out such as I could find. The same spear which dealt the wound must heal it; I excuse repetition by repeating, *τὸ καλὸν δις ῥηθὲν οὐδὲν βλάπτει*.

The principles to be observed in elementary books seem to be such as these:

I. Keep the master in view, as much as the pupils; let each sentence be either new to him, or suggestive of some heroic act, some noble character, some masterpiece of letters or of art, some pregnant law of language; let common sayings be traced to their source; many a story, supposed of recent importation from the backwoods, is hoary with the dignity of 2000 years, and proves once more, that 'there is nothing new under the sun.' In short, let each line, like the oratory of Perikles, 'leave its sting' in the hearers; at least let it convey some information not wholly trivial.

II. Let each sentence be a *whole*, intelligible in itself; proverbs, words of the wise, anecdotes which

clothe the skeletons of history with flesh and blood, linking contemporaries indissolubly in the memory; choice flowers from the *Florilegia*; those lofty *γνῶμαι* in which the Greek literature is rich beyond all thought of rivalry,—let these form the staple of the feast. Season all with Attic salt of a lower, but not less enduring kind, tart homely gibes of Diogenes, light touches of Menander's pencil, and the broad fun of Hierokles. Who does not recall, after 30 or 40 years, the *σχολαστικός* carrying a brick by way of sample of his house, apt emblem of our puffing advertisements? It is of the last importance never to set before any student a whole too large for him to apprehend in one view. Παθὼν ἔμαθον when a boy I was hoisted, by a cruel jerk, from Xenophon, whom I could readily follow, to a Greek play, without note or comment, and without a competent teacher; I rarely understood a complete sentence, perhaps not a single one in a chorus; the main drift of the play was a blank to me<sup>1</sup>.

By the observance of these two rules you may ensure that a boy who learns Greek only for a week, will carry away with him something of real interest.

<sup>1</sup> Greek plays are generally read too early in school; the Greek vocabulary should be learnt from Xenophon, Arrian, Lucian (?), Lysias, Isokrates. Of these only the first is much used among us.

III. Do not crowd the memory, but teach one thing at a time. For reading this book no syntax whatever need be consulted; it is a collection of examples in accidence alone. No doubt beginners will bring with them from Latin a general knowledge of inflexion, of the concords, and of such terms as *object*, *subject*, *predicate*. No doubt also a good deal of syntax is incidentally taught, and Madvig's grammars and some other books are cited, for the use of masters. But no *learner* is expected to know more of syntax than is contained in the notes and vocabulary. References to other parts of the book supply the place of a grammar, and foster habits of induction and comparison. In §§ 1—4 all inflected words, not belonging to the first declension<sup>1</sup>, are explained in the notes; the *forms* of all such words are in the first instance<sup>2</sup> disregarded. Thus a boy, still innocent of the rules for comparison of adjectives, may be familiar with the look and meaning of many comparatives and superlatives; by the time he learns irregular verbs, he is at home among all ordinary forms of such

<sup>1</sup> Feminine adjectives, declined after this declension, are treated as belonging to it, *e.g.* if a boy finds *πικρᾶς*, he knows that it is gen. of *πικρός*, which he will find under *πικρός*, *d.*, *όν*, in the Vocabulary.

<sup>2</sup> Afterwards, upon revision or examination, the boy may of course be required to know as much of the accidence of these early sections, as of the latest which he has learnt.

verbs. On the other hand, those who recognise no single acquaintance in a long paradigm, are bewildered with shyness on plumping down amid a large family of strangers'. The failure of Gottschick<sup>1</sup>, who employs *no form which the scholar cannot explain by what he has already learnt*, confirms my conviction that if you would rapidly master complex paradigms, you must know the more difficult forms by sight before you commit them to memory at all. Here I would beg for a large amount of time, 2 hours a day, for Greek (or any other language) at the commencement. By a vigorous onslaught the accidence and easy syntax may be carried, and a certain fluency of translation won, within the first year. For instance if I were taking a boy through this book (and there is no

<sup>1</sup> H. H. Almond (as cited below) 10: 'I think that abstract rules are often learned by rote before the practical application of these rules is understood, and that the practice of the art, the actually working concrete examples, ought to occupy a far more prominent place than it often does in practical education.' Compare what Mr Pattison says (*Suggestions on academical organisation*, Edinb. 1868, 280—285) about 'exercise, practice, *Uebung*,...the only road to the language faculty. The constructive and imitative stage of education in language-training must precede the analytic stage of linguistic science.' He is speaking of 'composition,' but the same rule applies to translation from Greek into English; it should precede the study of the grammars.

<sup>2</sup> *Gr. Lesebuch f. untere u. mittlere Gymnasialklassen. 4te Auflage. Berlin, 1859. 8vo.*

higher intellectual treat than that of introducing to Greek a child thirsty for knowledge, such a one as I have in my mind while I write), I would read the whole 165 pages in 6 months<sup>1</sup>. Schoolmasters of experience inform me, what my own observation confirms, that few boys now acquire a Greek vocabulary of any range; a boy rapidly carried through so much Greek as is here closely packed together, can scarcely fail to remember most of the common words.

IV. Even accident by itself, where so varied as the Greek is, chokes the learner if hastily gobbled. Ignorance of gender<sup>2</sup> and of the forms of irregular nouns and verbs too often prevails even among men who have read much of the best authors. Here as elsewhere the first step to amendment must be a confession of the inherent difficulties of the case. No

<sup>1</sup> Whether as much can be done in those public schools over which the spring-tide of barbarism has swept, so that they train more athletes than scholars, I cannot tell; but that a father can easily do it with his children at home, I am confident.

<sup>2</sup> The professor of Latin at University college appears to think that this ignorance is matter of indifference or of rejoicing, certainly nothing to lament or to blush for (*Essays on a liberal education*, Cambr. 1868, p. 158): 'lads are taught to be ashamed of falling short of perfect knowledge in the genders of Latin nouns, which involve no principle at all, and in which a minute accuracy can hardly be attained without a certain frivolity or eccentricity of memory!' (The note of admiration is Mr. Seeley's).

one Greek verb has all the tenses which appear in the full paradigm ; many of the commonest verbs adopt, instead of a passive of their own, neuter verbs of alien origin ; some verbs take each several group of tenses from a different root. Add the numberless dialectic variations of verbs and nouns and pronouns, and it is evident that we cannot rely on tables of accidente<sup>1</sup> alone, committed bodily to memory. Some advance has been made of late years ; boys have less to unlearn ; no one probably is now taught, as I was in Camden's (the Westminster) grammar, that all verbs (except a few *defectiva*) have 2 aorists and 2 futures in every voice (3 futures in the passive).

Happy they, *sua si bona norint*, who are spared the many wrenches which it has cost me to uproot such venerable *aviae* ! Another great step will be gained when scholars shall agree to teach Attic Greek, chiefly Attic prose, in the first instance, reserving authors, early or late,<sup>2</sup> who write in any other dialect,

<sup>1</sup> Mr Percival Frost has published such a table in a cheap form. My brother, Mr J. B. Mayor, is engaged on an introduction to Greek prose, which may be studied *pari passu* with this *Reader*.

<sup>2</sup> Excepting of course the New Testament. See H. H. Almond, *Mr Lowe's educational theories examined* (Edinb. 1868, p. 26) : 'The other "utility" of a knowledge of Greek which I shall mention, is the power it gives of reading the Greek Testament. If you want to teach a boy to read accurately, observantly, and critically, if you wish to introduce him to the

for more advanced students. Many of the best extracts in this book are from Aelian, Plutarch, Polybios, etc. nor could I dispense with them; but I have corrected their Greek throughout, substituting Attic for Hellenistic forms; the abstract substantives, which grate upon delicate nerves, have given place to the participles, adjectives etc. which filled their room before the dissolution of the language; single words tersely express the sense which Aelian in particular dilutes in long periphrases; such a word as *ἀποκτεῖναι* is allowed no other passive than *ἀποθανεῖν*. Some few late words, little likely to mislead, have been retained, but are noted as late in the Vocabulary.

Here and there I have introduced what I believe to be true readings of corrupt passages; *e.g.* in *Αποστολιος* vii 20 I read *ἐνὸς χανόντος μετακέχυνεν ἄτερος* for *ἐ. χ. μετέσχηκεν ἄτ.* The alteration is very slight, **ΑΚΕΧΗΝ** for **ΕΣΧΗΚ**; it restores sense and metre, rhythm and reason; and it adds (what Cobet foretold would be found in the collections of proverbs) a new verse to the comic fragments, as well as a new word to the dictionaries. *Soph. fr. 779* :

*παῖς δ' ὁν κακὸν μὲν δρᾶν τι προῖκ' ἐπίσταται,  
αἰτὸς παρ' αὐτῶν μανθάνων ἄνευ πόνου.*

most perfect specimen of artless and graphic narrative, of simple and eloquent discourse, let him read the Greek Testament.' Twice or thrice only have I admitted epic verses of unusual intrinsic excellence or grammatically important.

τὰ χρηστὰ δ', οὐδὲ ην τὸν διδάσκαλον λάβη,  
ἔμνημόνευσεν, ἀλλὰ κέκτηται μόλις.

In the second line I read παρ' αὐτοῦ, which seems to be required by the contrast with the next line.

These various corrections have somewhat delayed the publication of the book, for my main occupations have of late been such as rather to deaden than to quicken those chaste instincts of criticism, which shrink from the touch of a barbarism.

In determining the authority of rival forms I have used Buttmann's and Krüger's grammars; the Paris Stephanus; G. Traut, *Lexikon über die Formen der Griechischen Verba*. Giessen, 1867; the two series of *Lectiones* and other works of Cobet, whose wit and flowing Latinity enliven the driest details of accident; Pape's *Wörterbuch der gr. Eigennamen*<sup>1</sup>; above all Veitch's *Catalogue of Irregular Verbs*<sup>2</sup>. Any one

<sup>1</sup> 2d. ed. Braunschweig, 1850. For the letters Α—Η I have used the third ed., very largely increased by G. E. Benseler, *ibid.* 1863, 5, 7.

<sup>2</sup> Second ed. Oxf. 1866. 8vo. Mr V. says: 'I feel grateful to the Delegates of the Clarendon Press for their scholarly generosity in bringing out this book, so little fitted to engage the favour of the trade.' Of the many valuable works with which Oxford has of late strengthened the hands of teachers, none is the result of more devoted labour than this. Its author, like Dr Adams and Sir W. Hamilton, proves that Scotland in the 19th century remembers the traditions of Hen. Scrimger, Buchanan and Ruddiman.

who may be ambitious of doing service to Greek learning can scarcely be better employed than in gleaning the scattered ears which have escaped all these keen eyes.

In my notes, as in the text, I have aimed at the pupil through the master, once or twice releasing somewhat lengthened observations which have long chafed in captivity. Halm's remarks, so far as they went, I have adopted, modified, or rejected, at discretion. In compiling the Vocabulary I have had Liddell-and-Scott and Pape continually, Rost-and-Palm and Stephanus occasionally, under my eye. Words which occur but once, if explained in the notes, will not be found in the Vocabulary at all. I have often given cognate roots from Latin or modern languages, and modern derivatives<sup>1</sup>, and have again and again noted that forms of different origin have in use become parts of one and the same verb. We say *fero*, *tuli*, *φέρω*, *οἴσω*, *ηγευκα*, and ought to apply the same principle to all like cases.

The pupil should be required to learn the Notes and Vocabulary as an integral part of his work.

<sup>1</sup> See Mr Almond's pamphlet pp. 25, 26, for some excellent remarks on the thesis, 'a knowledge of Greek is of the greatest possible use for gaining a knowledge of English.' He enumerates 26 English words (and the list might have been enlarged), whose originals are found in the Alkestis 200—210.

After the lesson for the day has been parsed and construed, set a few exercises with the same words differently arranged<sup>1</sup>: *e.g.* The boy who knows the first two sentences of §1 has the key of the sentence, φιλίας ρίζα ἐστίν η ὁμοφροσύνη, and can give this Greek if given the English, and *vice versa*. Again, having the words ὁμοφροσύνη φιλίαν τοιεῖ given, he ought when asked, ‘What is that which is produced by ὁμοφροσύνη?’ to answer at once, φιλία<sup>2</sup>. So far the reading is *stately*, and to a beginner laborious. To awaken his interest and carry him briskly on, the last quarter of an hour should be allotted to *cursor* reading.

Let the boys read the Greek on a page some 5 or 6 sheets beyond the lesson of the day; let the master examine them in all words of which they already know the form or meaning, and then himself read the Greek, so teaching in a quiet way quantity and Iambic metre; lastly let him read out the English<sup>3</sup>.

<sup>1</sup> It would take too much time to describe the *Methode Toussaint-Langenscheidt*. But those who care to procure a prospectus and specimen (Berlin, Hartmann) will find many hints useful to the student of ancient languages.

<sup>2</sup> After a while these questions may be asked in Greek.

<sup>3</sup> Compare Roger Ascham's humane policy (*Scholemaster* 2, 3): ‘After the three Concordances learned, as I touched before, let the master read unto hym the Epistles of *Cicero*, gathered togither and chosen out by *Sturmius*, for the capacitie of children.

First, let him teach the childe, cherefullie and plainlie, the

Choice passages of verse, proverbs and whatever is most likely to rivet the attention, may be learnt by heart. Occasionally an English metrical version may be required<sup>1</sup>. When the boys have advanced some little way in the book, they may be practised in reading off into English at sight what they have learnt in earlier lessons<sup>2</sup>. Thus they will get a footing in regions of Greek literature which even well-read scholars now seldom explore; their first course in Greek will supplement their higher reading in school and university. They whose eye can follow a chain

cause, and matter of the letter: then, let him construe it into Englishe, so oft, as the childe may easilie carie awaie the understanding of it: Lastlie, parse it over perfittlie. This done thus, let the childe, by and by, both construe and parse it over againe: so, that it may appeare, that the childe douteth in nothing, that his master taught him before. After this, the childe must take a paper booke, and sitting in some place, where no man shall prompe him, by him self, let him translate into Englishe his former lesson. Then shewing it to his master, let the master take from him his latin booke, and pausing an houre, at the least, than let the childe translate his owne Englishe into latin againe, in an other paper booke. When the childe bringeth it, turned into latin, the master must compare it with *Tullies* booke, and laie them both together.'

<sup>1</sup> In a few cases I have myself attempted such a version; not as a model, for I have no poetic gift; but simply because I found it easier to express the meaning briefly and clearly in metre than in prose.

<sup>2</sup> See in Gibbon's *Autobiography* how he recovered a knowledge of Latin, revising each day the tasks of previous days,

of argument, the march of history, the catastrophe of a poem, are naturally impatient of discontinuous extracts; it is economy and just order to set the fragments of ancient learning before those who can as yet only digest fragments.

After the first elements have been mastered, the pupil may pass to Phaedrus and Nepos, to Aesop and Lucian; for he feels a pride in attacking an entire work for the first time. But Anthologies<sup>1</sup>, which open before him views of the whole field of letters, and, if well selected, draw his steps insensibly on, should supply the bulk of his reading, till he has an effective vocabulary at command. Mr Pitman's selection fell into my hands at about the age of 12, and soon made me familiar with the names and choicest pieces of Latin poetry from Catullus to Claudian, opening a distant glimpse of historical order, of progress and decay, in national literature. The Latin and Greek series of Fr. Jacobs had no little share in the creation of that classical school which is the boast of Germany.

Parents and schoolmasters are now perhaps more

<sup>1</sup> Mr Thackeray has published a very elegant one. Another more directly intended for schoolboys may be expected from two fellows of St John's. The Oxford press promises others. The more the better, for the multitude will puzzle the purveyors of literal translations, whose trade will be ruined if boys are kept to extracts until they have risen above the need and the desire of illicit aid.

than at any time within living memory open to advice; and there is good hope, not only that public schools and universities may attract larger numbers of students, but also that a sounder education of women may oftener render home life an aid, not a hindrance, to school-work.

On examining the list of books read in our schools, we notice two things; first the great number of them, and secondly the large proportion of what may be called 'scaffolding.' Our endeavour should be to resume the simple instruments by which Smith, Cheke and Ascham founded the study of humanity in Cambridge<sup>1</sup>; to employ no more scaffolding than we needs must; to disregard all that is but painfully learnt to be unlearnt (*quæ dediscenda erant, si scires*); and so to make the child indeed 'the father of the man', not only the alphabet and multiplication table, but every lesson of childhood, counting towards manhood's sum of knowledge.

The future scholar can hardly be introduced to antiquity too soon<sup>2</sup>. Kingsley's Heroes, Cox's tales, Macaulay's lays, Aesop, may be first read; then prose tales from Homer, anecdotes from Plutarch, Aelian,

<sup>1</sup> See Ascham's *Scholemaster* (1863), 164, 255—258.

<sup>2</sup> I know by my own experience that a boy of 6 may revel in Rollin (in default of Plutarch), and the English Homer, Virgil (both in prose), Nepos and Caesar.

and Diogenes Laertios, with the choicest sayings and deeds of Sokrates. From the beginning to the end of the course translations of less classical authors should illustrate authors read in the original; thus Plutarch<sup>1</sup> may be taken with Shakspeare<sup>2</sup> or with Greek or Latin historians, Arrian with Curtius, Polybios with Livy. The abuse of translations, to save the labour of consulting grammar and dictionary, has perhaps prejudiced teachers against them; yet by no other means can the mass of students hope to obtain any extensive knowledge of many writers, who in solid worth of matter, though not in style, rank with the first<sup>3</sup>.

Translations may also displace the compendious histories, neither the fruit of original research nor yet

<sup>1</sup> A lady who has been very successful in education, suggests that an expurgated Plutarch should be used. If translations are employed for the purpose here proposed, they should always be freely curtailed.

<sup>2</sup> Tried, with great success, at Rugby.

<sup>3</sup> As the lower class of secondary schools, and girls' schools, where the classics are little read in the original, may read translations with great advantage, I name a few: lord Derby's Homer's Iliad; Worsley's Homer's Odyssey; Cary's Pindar; Plumptre's Sophokles; North's, Clough's, Long's, Plutarch; Plato's Republic, by Davies and Vaughan; Plato's Gorgias, by Cope; Long's Antoninus; Martin's odes of Horace and Catullus; Conington's Virgil and odes of Horace; F. Howes' epodes, satires and epistles of Horace; Tacitus, by Brodribb and Church. Where German is read, a German translation of an ancient classic may now and then take the place of Schiller or Göthe.

works of high art, on which much time is wasted. For each history let the boy learn by heart the cardinal dates, 5 or 6 at first, never more than 30<sup>1</sup>, and let him be called on to repeat them at any moment, till he holds them as fast as the alphabet. Let him also read over and over some slight skeleton of 'Landmarks of History,' on the scale and plan of Weber's compendium of universal history. Having this framework, let him fill it in with Plutarch, Polybios, Dio, Suetonius, Herodian, Ammianus, etc. From these let the higher forms pass to modern works of research, Lewis, Merivale, Grote, Thirlwall. So no fragment of reading will be lost; the original authorities will remain in the memory, to supplement and check the critical historians, who will take their true place, not as substitutes for the ancients, but as commentators<sup>2</sup>.

On Sundays, beside the Greek Testament, church history<sup>3</sup> may be read in translations of Eusebius, Bede,

<sup>1</sup> Tables of such dates have been published by Arn. Schäfer, author of *Demosthenes und seine Zeit*.

<sup>2</sup> As with history, so with grammar, geography, antiquities, etc. What is read in class should be a skeleton only; minor details should be mastered as they occur in reading. Who that has ever tried to read through long grammars continuously, has not found himself baffled? In antiquities Bojesen's books are long enough; Adam, Ramsay, Becker, K. F. Hermann, too long, except for reference. Boys are now left to pick up antiquities from dictionaries only; no wonder that they never gain a general view of the subject.

<sup>3</sup> Here I can appeal to the high authority of Mr Johnson

etc., and a first view gained of the post-apostolic literature, and of the Greek and Latin hymns.

The rank of modern languages in education must vary with circumstances. The Dutch, who cannot travel many miles without a second tongue, commonly learn German, English and French ; but I have heard Dutch parents lament the time which the 'talen' engross. An English statesman envies the German waiter his polyglot acquaintance with the terms of his trade, cork-screws and boot-jacks, cutlets and sausages<sup>1</sup>. 'Servants and couriers,' retorts Max Müller,

(*Essays on a liberal education*, 334) : 'It is a shameful thing... to leave English Churchmen in ignorance of Augustine, and Benedict, and Anselm.' Compare pp. 347—349, on the interest which boys take in theology. They will (p. 350) 'take Church history and hagiology in any form, and to any extent. This is in truth a literary teacher's widest and most fertile field.....It is indeed melancholy to observe how ignorant clergymen are of ecclesiastical biography, an ignorance which can be justly traced to colleges, and so back to schools; nor is there any branch of literature, which he, who has in these pages undertaken to speak of early philosophizing, would more zealously encourage.' My experience, as boy and master, confirms this : as a boy I studied Butler, Hooker and other divines; as a master, I have found boys interested in Augustine's *Confessions*, the *Octavius* of Minucius Felix, Tertullian's *Apology* and *Testimony of the Soul*. Mr Lowe (*Primary...Education*, 14) complains that the 'Christian religion [in public schools]...was put by to Sundays and dismissed in a very short time.' Mr Sidgwick (*Essays on a liberal education*, 90 n.) seems to recommend the study of Hebrew at schools. There ought at least to be an opportunity of acquiring it.

<sup>1</sup> *Primary and classical education, an address delivered*

'speak French very well, simply because their sphere of thought is very narrow, very limited indeed; whereas an English boy who learns French, wants to speak in it on every possible subject.' Assuredly it is hard to discover why *Schinken* and *Braten* are educationally more valuable than *trap* and *iecur*, words of unusual philological interest. Study with Mr Lowe is plainly above all things *Brotstudium*.

Mr Lowe elsewhere says (p. 20): 'I think that a man knows a language when he can read with fluency and ease a good plain straightforward author, who

*before the Philosophical Institution of Edinburgh, on Friday, November 1, 1867, by the Right Hon. Robert Lowe. Revised by the author (Edinburgh, 1867), p. 26:* 'I have been with a party of half-a-dozen first-class Oxford gentlemen on the Continent, and not one spoke a word of French or German; and if the waiter had not been better educated than we, and known some other language than his own, we might all have starved.' If these six first-class men were so ignorant, and were unable to use a book of dialogues or to make signs of hunger, they certainly deserved to be famished. By the way, one seldom meets six first-class men on the tramp together; were they in buckram? See H. H. Almond, p. 16. Mr Lowe in mortified contrition, a *servus servorum* at the feet of his Kellner Gamaliel presents an edifying contrast to the sigh of patrician consciousness from lord Houghton (*Essays on a liberal education*, p. 379): 'When a distinguished foreigner comes to London, it is almost impossible to collect a dinner-party in the highest circles who can speak with comfort and precision what he has a right to consider the present vernacular tongue of good society throughout Europe.' Poor English! cast off by *good society* as the *vulgar* tongue!

writes grammatically and sensibly.' And certainly only those who frequently travel or associate with foreigners, will *speak* foreign languages with fluency. Many, even of 'first-class men',<sup>1</sup> gain the power of conversing in language after language, but soon lose it for want of practice; and the report of the Schools Inquiry Commission proves that French conversation in English schools is no certain road to sound knowledge of French. Mr Almond's plan deserves a trial (p. 23): 'Let boys during their school course have a daily quarter-hour lesson from a French phrase-book, getting up one or two phrases daily; let this be alternated after some time with learning the verb;...and then let every boy for whom a knowledge of French is considered important be put into a separate department for a couple of "halfs", in which something like four hours daily is devoted to French and modern languages, partly under foreign and partly English masters, and some real good will be done, and the

<sup>1</sup> To hear denouncers of classical studies, one would think that scholars were exceptionally ignorant both of other European languages and of their native English; whereas in truth the Romance languages are but a later form of Latin, with slight additions mainly from Greek, Arabic, and German, nor can any man be a successful scholar without a careful study of the English classics. Perhaps the Englishman of all others who has taken the widest survey of modern literature, is our foremost scholar, bp. Thirlwall; nor did his friend Julius Hare fall far behind him.

regular school work of the previous years not interrupted and unsettled by French.' To this may be added that holiday-tasks in French; the same for sister as for brother, would do something for home education.

Mr Lowe, in fulfilment of his engagement 'to educate his masters', recommends certain French authors, as soaring far above Jeremy Taylor and South, Swift and Burke (p. 18): 'What is more beautiful and refined, what will exercise taste better than the study of the best modern French prose to be found in M. Pré-vost-Paradol, Sainte-Beuve<sup>1</sup> and other French writers? There is nothing that can approach it in the English language.' A statesman might have preferred De Tocqueville or Guizot to the two journalists; pity for the parents who hung in faith upon his oracles might at least have saved him from setting before the young Sue and Dumas, Souvestre and Mde. Dudevant, in preference to Pascal and La Bruyère, to Corneille and to Racine<sup>2</sup>.

<sup>1</sup> This popular writer is a very unsafe guide to the choice of books, as I know to my cost.

<sup>2</sup> *Middle class and primary education; two speeches, by the Right Hon. Robert Lowe, delivered at [Liverpool, 22, 23 Jan. 1868]. Liverpool and London, 1868*, p. 12: 'Give him [a boy] the most amusing book you can find. If you want to teach French, take an amusing French novel; something that will draw him on, and be a pleasure and delight to him, instead of giving him some insipid moralist or weary tragedian. Give

‘The necessity for learning to talk German is not by any means so great or so universal as the necessity for learning to talk French. The advantages of learning German as a literary language are however great and unquestionable to men of deep research in philology, divinity, or philosophy, and scholarlike knowledge of German is a necessity, and accordingly they learn it. But I very much question whether it would have been any advantage to men of this kind to have had a third literary language to master in their school-days; and I am sure, that making the attempt, in the case of nine-tenths of the boys who come to school, would simply prevent the chance of any one language being thoroughly mastered’. Where circumstances

him a story, that will give him a little insight into life.’ See Almond, p. 17. Goldwin Smith, *The reorganization, etc.* pp. 33, 34: ‘There is more than one objection to giving the French language the place in education which is now demanded for it. It is not like the mediæval Latin, a neutral language; its prevalence would render dominant the political and moral ideas of the French nation. Its excessive use in the education of women, who know little of their own tongue or its great writers, is probably already a cause of the inferiority of the female mind, as I believe the most sensible women begin to feel.’ See H. J. Kämmel, ‘Der Einfluss der franz. Sprache u. Literatur über die höhere Stände Deutschlands seit der Mitte des 16 Jahrh. Zitt. 1853.’ 4to. The influence of France on England, Holland and Belgium, Spain and the Spanish colonies, offers an interesting, though a melancholy, study to the historian of civilisation.

<sup>1</sup> H. H. Almond, pp. 24, 25. To the reasons given by Mr

are exceptionally favorable, German certainly ought to be acquired in boyhood ; but I cannot believe, with my friend Prof. Conington<sup>1</sup>, that there is any difficulty in learning it at the university. I did not know a word of the language when I left school, and taught myself to read it in the earlier part of my undergraduate career<sup>2</sup>.

That the broad ascertained facts of material science, purged from its infinite details and from 'private metaphysical theories' of individuals among its votaries, should be taught in higher schools, is scarcely questioned<sup>3</sup>. No one would now renew the scandal of Galileo's trial, and some early insight into natural laws seems to be the best safeguard against the inquisitorial temper. The inbred love of collection, birds' nesting, hunting and drying of plants, supplies a ready starting point ; the popularity of Gilbert White's

Almond for the study of German, add that it is the key to Swedish and Danish, and still more immediately to Dutch, the language next in importance to German for the scholar and divine. Bp. Thirlwall has several times insisted on this point, and the church-historian Nippold even calls Dutch theology the only theology entirely on a level (*völlig ebenbürtig*) with the German. I remember that Dorner gives the same certificate to Mr Westcott and other divines of the Cambridge school. However it is certain that no theologian can with impunity disregard the labours of scholars like J. H. Scholten of Leyden and W. Moll of Amsterdam.

<sup>1</sup> *Contemporary Review* for January, 1868.

<sup>2</sup> On the study of English see a paper by Mr Abbott in *Macmillan's Magazine* for May, 1868.

<sup>3</sup> H. H. Almond, 34 seq.

history of his quadruped and feathered parishioners, of Joyce and Mrs Marcey and *Glaucus*, even of Bingley's *Animal Biography*, proves the existence of a real want. A warning is supplied by Pinnock's catechisms, the school geographies<sup>1</sup>, the publications of the Irish Educational Board<sup>2</sup>, and the Indian Civil Service Examination<sup>3</sup>. Do not ram down into boys' memories all the 'clumsy names' with which a syllabus of botany bristles; let naturalists be content to bring their pupils face to face with Nature, and tell their tale plainly, and it will be as seductive as the feasts of 'The Heroes'.

They must mourn Mr Tennyson's wasted life<sup>4</sup>, who

<sup>1</sup> Which perpetuate the details of statistics, never accurate, absurdly false after the year of publication.

<sup>2</sup> Whose 'Readers' for the agricultural poor contain dreary accounts of the processes of agriculture, written in Blue-Book dialect.

<sup>3</sup> H. H. Almond, 19, 20: 'A friend of mine, now in India, told me that, acting under good advice, he got up all the minor characters in Shakespeare's plays.....The same friend "scored high" for geology. I asked him where he had wielded his hammer to get his knowledge of the subject. He told me that he had never examined a rock in his life, and didn't know a fossil when he saw one! Now this is knowledge! this is what is called useful, and set up by Mr Lowe and his fellow doctrinaires as something very much exalted above the trained and ready power which wins an Oriel or a Balliol fellowship.'

<sup>4</sup> See the article *Naturwissenschaften* in Schmidt's *Encyclopädie des Erziehungswesens*, v 920—970; Mr Johnson in *Essays on a liberal education*, 324 seq.

<sup>5</sup> R. Lowe, *Primary and classical education*, 19: 'I do not

despise the translation of *Hyperion*<sup>1</sup>, and the chief contributions to *Sabrinae Corolla*<sup>2</sup> and *Arundines Cami*. It has been truly said, that Mr Jebb's edition of Sophokles bears the impress of his skill in composition ; he *could not* be guilty of such errors in grammar and metre as we frequently meet even in learned German publications<sup>3</sup>. Nearly every *Elementarbuch* which I have used in compiling these pages shews the lack of a subtle discrimination of the truly classical from the debased in language ; in one volume, several times reprinted, I find *ou* with the imperative. Plainly the German-Greek dictionary has been used in composition, a treacherous help which our best schools discourage. The claim of superior scholarship, asserted for Englishmen by Dr Donaldson in his *Classical*

think the history of poets is so prosperous that the end and object of mankind should be to make as many young people as possible poetasters.'

<sup>1</sup> Mr Merivale, in an eloquent sermon preached at the opening of a hall for Dedham school (London, Simpkin), discusses the ideal, 'success in life', *rem, quocunque modo rem*, held up by Mr Lowe in his Edinburgh philippic. The preface contains a highly encouraging statement of the progress of classical education in the district.

<sup>2</sup> Seyffert, a most capable critic, in a review of this work, mourned, if I may trust my memory, the comparative neglect of verse composition in Germany.

<sup>3</sup> See Wagner's edition of the tragic fragments ; Heinrich corrupted a line in Juvenal by making *adhuc* a spondee ; Corsen, *Ueber Aussprache, Vokalismus und Betonung der lat. Sprache* (Leips. 1858) 1 888, makes *solve* of the 2nd conjugation.

*scholarship and classical learning*, is not wholly illusory. Mr Arnold (*Schools and universities on the continent*, London, 1868, 208) is an unexceptionable witness on this head: 'The best style of the best authors is not, to my mind, so well caught in Latin composition by their boys as by ours. This is more particularly the case in verse, where their best scholars often shew, I cannot but think, not only a want of practical skill (that of course is nothing), but a want of tact for what is uncouth and inadmissible, which one would not have expected of people who know the Latin models so well. The same is true, in a less degree, of their prose.'

Some years ago a Jewish scholar, a professor, so far as a Jew could be one, from a German university, spent several weeks with me in Cambridge. Two things moved his admiration: the excellence of the composition which he saw in the rooms of our Hebrew lecturer, and the large amount of the classical authors read by our best students.

Certainly you may make boys loathe verse composition, though naturally, as lord Powis reminded us in the Cambridge schools, the popular subject in a school course. If he who is appointed to teach frets at the drudgery of correction<sup>1</sup>, or if too much is de-

<sup>1</sup> So Euclid is repulsive or attractive, according as the master enjoys him or not. Mr Hawtrey's experience both with

manded at first, the infant Muse will pine. I will illustrate this from what happened to myself as scholar and as master. From Bland's exercises<sup>1</sup> I sprang at once to translations from English poets, at the rate of 12 or 14 lines in each exercise, without any help whatever. Of the whole form very few did the work themselves, and those few spent an amount of time and labour upon it, which made them despair of progress. Long afterwards I was set to teach a low form three hours a week. For more than three years my subject was Greek *delectus*; the text-book duller than a multiplication table; the boys' energies spent in petty mischief; mine, in petty punishments. For a few months I took the same class in Latin verse. I brought in Boethius, or some other author new to me, selected four easy verses, gave out the English with a few Latin words, and sat down to my Boethius. Each boy, as he completed a verse, brought it to my desk,

Eton patricians and with the labouring poor will I believe be confirmed by the recollections of most men's boyhood. *A narrative-essay on a liberal education, chiefly embodied in the account of an attempt to give a liberal education to children of the working classes.* (London, 1868) 33—77, e. g. p. 35, 'at Eton we do not find Euclid, as a rule, a repulsive study;' p. 37, 'not only is the Euclid lesson an interest full of charm, whether with my Etonian pupils, or with mechanics' children at St Mark's.'

<sup>1</sup> A literal English translation of Latin verses, to be rendered back into Latin, many words being given.

winning a mark for it, if correct. The weariest hours in the week became the liveliest; every boy in the form was put on his mettle; impositions were driven out by eager work. 'Yes, this is right.—No, that won't do.' 'Why not?' 'This *a* is long; that verb ought to be in the plural, that noun in the dative; this verse has only 5 feet.' I never had a question asked about the *delectus*; the little poets were never tired of probing me. I was reading Bopp, and have drawn from boys of 13 answers to philological questions which would a few hours before have puzzled myself. Plato and Aristotle tell us, 'poets love their verses, as parents their children.' A Latin verse is a *product*; the public opinion of schools, guided by a sound instinct, honours versification as an intellectual gymnastic; many love an exercise which braces the mental thews, who neither will nor can load the memory with information, Nature having formed them proof against the utmost efforts of the crammers. Boys can and do attain to high excellence in verse'; it is the earliest

<sup>1</sup> See Professor Conington in the *Contemporary Review* for January, 1868, and Mr Church *ibid.* May, 1868. Many years ago I heard an epigram by a Rugby boy, on the thesis, *Credula simplicitas*:

'Credere nil sapiens, amat omnia credere simplex,  
scilicet hic aliis credulus, ille sibi.'

It would be hard to find a boyish product, costing as little labour, of more intrinsic worth than such a couplet. There must be

discipline of the critical faculty ; it is the most humane  
'introduction to prose composition.'

Who does not remember the *Apology for Smectymnus*? 'I had my time, Readers, as others have, who have good learning bestow'd upon them, to be sent to those places, where the opinion was it might be soonest attain'd ; and as the manner is, was not unstudied in those authors which are most commended ; whereof some were grave orators and historians, whose matter methought I lov'd indeed, but as my age then was, so I understood them ; others were the smooth elegiack poets, whereof the schooles are not scarce, whom both for the pleasaing sound of their numerous writing, which in imitation I found most easie and most agreeable to nature's part in me, and for their matter, which what it is, there be few who know not, I was so allured to read, that no recreation came to me better welcome.'

I have seen it stated that Latin verse composition spoils English prose. The names of Sir T. More, Walter Haddon, Milton, Cowley, Addison, Jortin, Porson, Merivale, may 'abridge the noble sweep' of this censure ; those who would, at least cost of time, learn what Latin verse has done for that nation which

some vigour in that which can take such lasting hold of the memory.

has most highly esteemed it<sup>1</sup>, may consult *P. Hofmanni Peerlkamp liber de vita doctrina et facultate Nederlandorum qui carmina Latina composuerunt.* Ed. 2. *Harlemi*, 1838.

The broad shield of Grotius would of itself repel all missiles hurled against the Muses and Camenae<sup>2</sup>. Yet if I plead for this study, it is on behalf of those who, like myself, have no special aptitude for it. I could emulate Hamlet and the Latin Hyperion with equal chance of success. For several years I have not written a verse; but during my school career, till near its close, no occupation had greater charms for me: I constantly wrote exercises twice or three times the required length, committed to memory several thousand lines of verse, including a Greek play, Horace's odes, and a Georgic, and thumbed the *Corpus poetarum* from Lucretius to Ausonius<sup>3</sup>. Per-

<sup>1</sup> The Latin poets fill a recognised place in every history of Dutch literature.

<sup>2</sup> Copleston's answers to the *Edinburgh Review* contain an admirable defence of composition, both prose and verse, and of classical studies. Mr Lowe has only repeated a tirade, which issued from Edinburgh 50 years ago, and was instantaneously crushed.

<sup>3</sup> Of Ausonius I have elsewhere spoken. Here let me ask: In what author do we trace so clearly the transmutation of Latin, in vocabulary, syntax, prosody? Where do we gain so lively a view of the literary, indeed academic, life of the day? The artistic merit of Ausonius, patent as are his faults, is not

haps no single volume, except the Bible, embraces so many ages of literature, and reflects so clearly the changes of a nation's life. I was led to buy and study not a few English poets; Shakespeare I read through, which I have not done since<sup>1</sup>; Milton's verse, English and Latin, I nearly knew by heart. This last gain is not secured by translation, the only kind of verse which Mr Almond (p. 13) would retain.

Upon the whole I would suggest: Practise first translation into English, then into Latin verse; let those alone who shew promise be promoted to original verse, and give them ample time; let themes be the last exercise attempted, and that very rarely. Above all things let diligence have free play; scope to 'ruminante' (as it has been well called); heart for extra work, done spontaneously, *voor de aardigheid*, 'for fun.'

small: to this day I remember, after the lapse of more than a quarter of a century, Scaliger's verdict on the Mosella, *Poëma valde bonum, et quovis magno poëta dignum*. A monograph on the works and life of Ausonius, in all their aspects, is greatly needed. It is in the later authors that the chief discoveries in Latin will be made. The series of critical texts of the Latin fathers, projected by a strict Jew, Jakob Bernays, edited mainly by protestant scholars, under the direction of the Roman catholic academy of Vienna, offers a rich harvest to a Latin professor.

<sup>1</sup> An excellent scholar, who has urged the value of verse as a stepping-stone to prose, tells me that the same is the case with him.

Mr Almond (p. 32) applauds Mr Lowe's brilliant discovery of Volscian towns in the Campagna. I have met with two other passages containing views no less original. Surely the well-known anecdote must be true; *Thompson's history*, the exclusive possession of Mr Lowe, must teem with corrections of traditions hitherto unquestioned. 'I say there is nothing so valuable for a man as to avoid credulity... But what we are taught by this kind of study, our attention being so much placed upon words, is to take everything for granted. We find a statement in Thucydides, or Cornelius Nepos, who wrote 500 years afterwards, and we are never instructed that the statement of the latter is not quite as good as the former.' Certainly Mr Lowe, or rather 'Thompson', is not credulous. We, who are, remember the first verses of Catullus, the (now lost) *letters of Cicero to Nepos*, the *life of Atticus* in which Nepos laments his friend; we dare not, on these *data*, place Nepos more than 360 years after Thucydides. Elsewhere (18) Mr Lowe 'agrees with the German wit, Heine, who said—"How fortunate the Romans were that they had not to learn the Latin grammar, because if they had done so they never would have had time to

<sup>1</sup> R. Lowe, *Primary and classical education*, 24. Mr Almond (31) asks 'Are the higher class schools of Great Britain officered by blockheads and nincompoops?'

conquer the world.” I agree with the Roman wit who retorts ‘And a very good thing too: *Luxuria armis saevior incubuit, victumque ulciscitur orbem.*’ But let that pass. Poor Heine did not know that according to tradition (1) the Romans learnt *Greek* grammar and composition, and St Augustine found Greek grammar very much harder than Latin; (2) the one Roman who conquered the world, also wrote a Latin grammar. ‘Thompson’ knows better; the Roman gentlemen were not *docti sermones utriusque linguae*; Caesar did not write ‘Of Analogy’, when crossing the Alps.

Mr Lowe’s statements will have little weight with any critical reader. He is one of those, once enlisted in the ranks of learning, who have ceased to regard study as their vocation, day-labourers of letters, condemned to discourse at a moment’s warning on the topic of the moment, *χρηματισται*<sup>1</sup> ἀπό

<sup>1</sup> R. Lowe, *Primary and classical education*, 29 ‘our public schools...are really adventure schools, kept by masters for their own profit.’ Arnold used to say ‘It is not necessary that this school should consist of 500, or of 200, or of 10; but it is necessary that it should be a school of Christian gentlemen.’ Mr Lowe seems to know a profession which labours for the public good out of a purer patriotism. It is greatly to be regretted that the Schools Inquiry Commissioners encourage the sordid temper which Mr Lowe denounces, by their recommendation that schoolmasters be paid mainly by results, *viz.* by the vulgar, palpable result of a crowded school. What

φαινομένης σοφίας ἀλλ' οὐκ οὐσης, forbidden to devise a κτῆμα εἰς ἀεὶ by the daily demand of ἀγωνίσματα εἰς τὸ παραχρῆμα ἀκούειν<sup>1</sup>. But one of loftier aims, known beyond this country for his willingness to bear the heavy burden of the age, has thrown down the gauntlet to all Cambridge residents<sup>2</sup>, to all, that is to say, except 'the handful of professors.' Mr Seeley's name will go far to prove his charges to the outer world, while the victims of his gaily brandished scourge will leave his discipline sorer rather than wiser men.

'It is bad enough,' cries Mr Seeley (p. 162), 'that our youth should resort to the shades of Academe

schoolmaster has trained more independent scholars than Dr Kennedy with 110 or 120 boys?

<sup>1</sup> See Mr Pattison, *Suggestions* etc. 294, 295. Mr Goldwin Smith's objections to this description would have weight, if all critics were as disinterested as Mr Smith, if they, like him, wrote under a sense of responsibility, and on subjects familiar to them.

<sup>2</sup> *Essays on a liberal education*, 162: 'It is only persons ignorant of the facts who will consider this description exaggerated.' Mr Seeley will have no difficulty in believing that residents add to their universal ignorance particular ignorance 'of the facts.' The description represents 'men of the greatest ability and promise' as saying to themselves: 'it is my business now to narrow my mind and for three years to consider not what is true, but what will be set; not Newton or Aristotle, but papers in Newton or papers in Aristotle, and to prepare, not for life, but solely and simply for the Senate-House.'

simply to seek marks, but it is worse still that the *Platos of Academe* should teach and earnestly preach that marks are the *summum bonum*.<sup>1</sup> The term 'Platos of Academe' is afterwards defined; it means (p. 163) 'the teaching class in general', which holds up 'success in an examination as the principal object of study.' If Mr Seeley had not thus explained himself, I should not have recognised myself under either description, as a *Plato of Academe*, or as one whose *τέλος* is marks<sup>1</sup>.

Mr Seeley speaks for all of us, resident teachers in the university; what evidence he has respecting the pursuits and the ideal of my colleagues, I cannot say; I have a right to ask him to prove his words respecting me in particular. The thoughts and conversation of my undergraduate associates did not run on marks or fellowships; their time was not so engrossed by preparation for the tripos, that they could not devote

<sup>1</sup> Mr Seeley elsewhere describes residents as wholly destitute of 'ability' and 'sense of duty.' See p. 151 'In fact, if the conditions of original research are leisure and ability, a limited field, a sense of duty, and rewards in reputation and money proportionate to exertion, there is no class at Cambridge, except the professors, that possess them in any moderate degree'. When a man calls you a fool and a knave, how can you argue with him? Else one might suggest, that these reproaches, a new *Σπαρτῶν γένος*, are fratricidal. If we lack 'ability' for original research, 'a sense of duty' would make us abstain from it.

three or four hours a day to modern languages, to general literature, to the controversies of the time; Coleridge, Whately, Mill, Newman, Hare, Maurice, Thirlwall, were names more familiar to us than those of any trainers for a 'paltry examination.' Once only, as I remember, was I urged to 'cram' hard passages in certain Greek authors, which authors I had repeatedly read as wholes; to please my tutor I copied the lists, but neither by me, nor by any pupil of mine, have they ever been turned to account. As with the learner, so with the teacher. As applied to my principles and practice as a lecturer, Mr Seeley's 'description' is neither more nor less 'exaggerated', than the statement that the French defeated the English at Waterloo. He makes me 'teach and earnestly preach' doctrines on which I call anathema. I do not know one college tutor or lecturer who ministers to a morbid curiosity about the chances of the Senate-House; if there are fortune-tellers among us, it is among private tutors that they must, to the best of my belief, be sought.

Mr Seeley desires (p. 150) that 'an able man' should 'lecture on Aristotle for 10 years,' then 'his lectures will soon become first-rate, instead of second-rate.' He imagines that German professors are in fact thus tethered to one author; if he will examine the schemes of lectures in German universities for

a series of years, he will change his opinion. However I entirely concur with him and many other writers in the belief, that the teaching power of the university is at present wasted, and that the time has come for reorganising lectures on a university basis.

Mr Seeley forgets, when comparing resident fellows either with non-residents, who need do no more for their college than for their banker, or with German professors, that residents are greatly occupied with university and college business, with clerical duties, with examinations. An examiner in the non-gremial examinations must mark 1700 English essays; if much engaged in this way, he will have little time or energy left for the easier and more remunerative functions of an author.

I will not yield to Mr Seeley in admiration of German research; yet gratitude to foreigners need not have blinded him to his own countrymen's merits<sup>1</sup>. Take the present governing body of Trinity College, its master and eight seniors, and take the first nine professors you meet in the list of any university; compare their literary performance and promise both; I think that the odds will be in favour of Trinity.

<sup>1</sup> A German professor of deserved note once said to me: 'We must publish a book every two or three years, or people ask, *Is the man dead?* I believe there is more disinterested love of learning in your country.'

Mr Seeley tells the world (p. 149): 'As the habit and fashion of original production has long gone out; as no one beyond the handful of professors regards it as lying within his functions to extend the bounds of knowledge, all the arrangements which might facilitate production are neglected.' When he wrote these words, Mr Seeley either was acquainted with Mr Munro's *Lucretius*, or he was not; were I a Latin professor, I would choose the latter horn of the dilemma.

One argument of Mr Seeley's has been honoured by the approbation of Mr Pattison (*Suggestions* etc. 337); 'What avail all the beauties of the classics to those who never attain to appreciate them?...If you are a parent, and think that your son is not fit to go to Cambridge,...you do not send him part of the way to Cambridge; you do not send him to Royston or Bishop-Stortford.' This seems to me identical with the proposition, 'No bread is better than half a loaf.' I have heard tradesmen express their gratitude for the training of a classical school; they had found it of practical benefit in after life. But Mr Hawtrey's experience with mechanics' sons is conclusive (*A Narrative-Essay* etc. 22): 'The boys like their Latin lesson; they are interested and animated by it; a little knowledge of Latin they find a great help in pulling English words to pieces; and they analyse the structure of sentences in the English fashion all

the better from parsing their Latin lesson.' Children who know neither Greek nor Latin listen with eager attention to a comparison of the Greek and Latin alphabet<sup>1</sup>.

One happy result of the inquiries which are probing the foundations of faith and morality is to prove that learning and science are matters of direct practical importance<sup>2</sup>. For two centuries most non-conformists have been cut off from the universities, and in great measure from classical training; now they have returned to us, and carry back to their communions traditions of scholarship which the urgent needs of the time will not suffer to expire. Never was an age less able to avail itself of lord Houghton's well-meaning indulgence (*Essays on a liberal education*, 382): 'It is notorious<sup>3</sup> that works of the

<sup>1</sup> See Mauermann, 'vom Nutzen der latein. Sprache für Nichtstudirende. Görlitz, 1805.' 4to. As I write these words my gyp says to me, 'Of course my boy could do nothing without learning Latin.' The lad is in a druggist's shop.

<sup>2</sup> Richard Rothe, *Theologische Ethik*, III 755 'Dass die Spekulation etwas höchst "praktisches" ist, kann heutiges Tages jedem Gebildeten anschaulich werden. Wer nur ein wenig nachdenkt, muss sich selbst sagen, dass unser jetziger allgemeiner Lebenszustand sie als ein tiefes Bedürfniss fordert, dass ein wirklich gemeinsames *Grundwissen* grade zu den am schmerzlichsten gefühlten Desiderien unsrer gegenwärtigen Zustände gehört.'

<sup>3</sup> Not so notorious to Madame Bunsen, who writes (*Memoirs of Baron Bunsen*, I 29): 'Göttingen, where at Easter of the

value of Baron de Bunsen's "Bibelwerke" (*sic*)... have been produced without any assumption of Oriental scholarship. But there has come to seem something incongruous or offensive in any man's assuming to know or care about classic objects or classic letters, without having been taught to construe Greek and Latin.' Hobbes took the same ground long ago, with little result (*Behemoth* 148, cf. 236, 242): 'Now...we have the Scripture in *English*, and preaching in *English*, I see no great need of Latin, Greek and Hebrew.' No act of Julian is more deplored by his heathen panegyrist than that 'inclement' decree, 'worthy to be buried in everlasting silence,' by which he forbade Christians to teach 'Homer, Hesiod, Demosthenes, Herodotus, Thucydides, Isokrates, Lysias.' Few remains of Christian antiquity are held in greater honour than the discourse in which Basil<sup>1</sup> urges Christian youth 'to

following year, 1812, he was appointed teacher of Hebrew in the highest form of the school.' Add i. that most of the *Bibelwerk* is due to Kamphausen and Holzmann, both Hebrew scholars, as indeed in Germany every divine must be, more or less; ii. that the book has disappointed Bunsen's friends and foes alike; everybody must see that it can never circulate by hundreds of thousands of copies, as he fondly hoped. I only remember five voices, those of Rothe and Ewald, of Gelzer and Nippold, with that of Dr Williams, raised in its favour, and the approbation of the first two was confined to the design and spirit of the book, which no one will condemn.

<sup>1</sup> See Doergens, 'Der heil. Basilius und die Classischen Studien, Leipz. 1852.'

gather honey, like bees,' from the books of the heathen. The science of criticism grew up in Christendom, and in the service of the Christian scriptures; and whenever religion has revived, learning has revived with it. 'A Bushop that now liveth,' says **Ascham**<sup>1</sup>, 'a good man, whose judgement in Religion I better like, than his opinion in perfittnes in other learning, said once unto me: we have no nede now of the Greeke tong, when all things be translated into Latin<sup>2</sup>. But the good man understood not, that even

<sup>1</sup> *Scholemaster*, 151.

<sup>2</sup> See *ibid.* 244—248, Lord Houghton's argument in the mouths of the obscurantists. '*Erasmus*. The translation of the Greek is corrupt. *Magister Gingolph*. Corrupt? and was not St Jerome as good as (*non valebat bene sicut*) you?' Again: 'If Erasmus and Reuchlin say that they know Greek and Hebrew, you are to answer that such learning is not cared for by divines. For Holy Scripture is sufficiently translated, and we need no other translations. Or rather we ought to avoid learning these languages, to shew contempt for the Greeks and Jews.' Richard Croke, in his very interesting lectures as Greek professor at Cambridge (Paris, 1520), proves from Augustine that divines must study Greek and Hebrew in order to understand the Bible, and amend the received version. 'Some will mutter, that all Greek books have long since been turned into Latin. What then? tell me, learned Sir (if I may call you learned "qui tam impie deliras") what will you do when versions disagree? Must you not, as Augustine bids, recur to the Greek original?' So Tyndall: 'olde barkyng cures Dunces disciples and like drafte called Seotistes, the children of darkenesse, raged in every pulpit agaynst Greke Latin and Hebrue, and what sorrow the Scholemasters that taught the true Latin young had with them, some beatyng the pulpit with theyr fistes for madness and

the best translation is for mere necessitie but an evill imped wing to flie withall, or a hevie stompe leg of wood to go withall.' Often has a cry been raised against 'the gnawing worm' of pagan literature, and proofs have been at once forthcoming that learning, heathen learning, has at all times been held necessary to the church<sup>1</sup>. Every movement has its *Sturm und*

roaryng out with open and foming mouth, that if there were but one Tirence or Virgil in the world and that same in their sleves and a fire before them, they would burne them therein, though it should cost them their lives, affirming that all good learnyng decayed and was utterly lost sence men gave them unto the Latin young." Conr. Heresbach in his tract in praise of Greek quotes: 'Thomas, Scotus, Bonaventura, the subtle, seraphic irrefragable doctors, were content without Greek; why should we be wiser than they? These languages have filled the world with heresies.' A monk cried out in church, 'Of late a new language has been discovered, called Greek; beware of it, it is the mother of all these heresies;' he next said, another language was springing up, called Hebrew; 'they who learn this become Jews.'

<sup>1</sup> The early Quakers had the same aversion to learning as the Anabaptists. See Geo. Fox, *Journal*, 1694, fol. 15: 'As I was walking in a Field on a *First-day* morning [A.D. 1646], the Lord opened unto me, *That being bred at Oxford or Cambridge, was not enough to fit and qualify men to be Ministers of Christ*: And I stranged at it, because it was the common Belief of People.' *Ibid.* 1 281\*: 'We came to *Durham*, where was a *Man* come down from *London*, to set up a *Colledge* there, to make *Ministers of Christ* [A.D. 1657], as they said: I went, with some others, to reason with the *Man*, and to let him see, "that to teach Men *Hebrew, Greek, and Latin*, and the *Seven Arts*, which was all but the *Teachings of the Natural Man*, was not the *Way* to make them *Ministers of Christ*. For the *Languages* began

*Drang Periode*, when it is confident of sweeping away

at *Babel*: and to the *Greeks*, that spake *Greek*, as their *Mother-Tongue*, the *Preaching* of the *Cross* of *Christ* was *foolishness*; and to the *Jews*, that spake *Hebrew*, as their *Mother-Tongue*, *Christ* was a *Stumbling-block*. And as for the *Romans*, who had the *Latin* and *Italian*, they persecuted the *Christians*; and *Pilate*, one of the *Roman Governors*, set *Hebrew*, *Greek* and *Latin* a top of *Christ*, when he *Crucified* him...And *John the Divine*...said, *That the Beast and the Whore have Power over Tongues and Languages.*” Cf. *Gerard Langbaine to Selden (Lelandi Collectan. v 297)* 8 Nov. 1653: ‘I was not so much troubled to hear of that fellow, who lately in London maintain’d in publick that learning was a sin, as to see some men...under pretence of piety go about to banish it the University. I cannot make any better construction of a late order, made by those whom we call *Visitors*, upon occasion of an election last week at All Souls’ Coll.’ See tracts by *John Hall*, *Edw. Waterhouse*, *Seth Ward* and *John Webster* on the outcry against the universities 1649—54.

I do not know whether the following is honest or simulated madness. *K. Heinrich*, ‘*Nieder mit den griechischen und römischen Klassikern! Nieder mit den Gymnasien!* Danzig, 1850.’

A violent controversy was raised by l’abbé *J. Gaume*: ‘*Le ver rongeur des sociétés modernes ou le paganisme dans l’éducation.* Paris 1851.’

A new edition appeared in 1852, under the title: ‘*Lettres à Mgr. Dupanloup sur le paganisme dans l’éducation.*’

The most effective answers to *Gaume* are by l’abbé *Landriot*: ‘*Recherches historiques sur les écoles littéraires du Christianisme suivies d’observations sur le ver rongeur.* Paris, 1851.’ ‘*Examen critique des lettres de M. l’abbé Gaume sur le paganisme dans l’éducation.* Paris, 1852.’ He proves, by a long *catena* of evidence, that catholic tradition sanctions the study of the classics.

See too ‘*De l’usage des auteurs profanes dans l’enseignement Chrétien par l’abbé Charles Martin.* Paris, 1852.’

Sometimes the ‘*démagogie grecque et romaine*’ has been

all that resists it; but hitherto classical studies have only gained by assaults; their one formidable enemy is security. ‘Nur der verdient sich Freiheit wie das Leben, Der täglich sie erobern muss.’

Prof. Conington<sup>1</sup> speaks of Greek as the study most in danger of extinction; and Mr Goldwin Smith<sup>2</sup> is scarcely more hopeful. For my part, believing that the greatest achievements of philology are yet to be won, and her most powerful implements yet to be forged,—seeing the interest which education is awaken-

the bugbear to scare the timid from the ancient world. See W. Herbst, ‘Das classische Alterthum in der Gegenwart, Leipz. 1852.’

<sup>1</sup> *Contemporary Review* for January, 1868.

<sup>2</sup> Goldwin Smith, *The reorganization of the university of Oxford*, 4: ‘Subjects highly endowed may in course of time be worked out, as seems likely to be the case with classical philology before long;’ p. 12: ‘the Classics...have sunk in value.’ See too p. 25. On the other hand, we read in p. 31: ‘Though the Classics are no longer what they were in the sixteenth century, they are still perhaps the best Manual of Humanity; and they are capable of being practically enlarged in their scope and liberalized to an almost indefinite extent in the way of commentary and illustration. I must own that my experience of historical education leaves me finally under the impression that ancient history, besides the still unequalled excellence of the writers, is the best instrument for cultivating the historical sense.’ p. 33: ‘As languages and instruments of intellectual training the best of them [modern languages] are far inferior to the Greek and Latin, the merit of which, indeed, as organs of thought, is so preeminent that it is difficult to believe that their destinies are yet exhausted.’

ing throughout the world<sup>1</sup>, and the prospect opened out by the Schools Inquiry Commission to both sexes in England,—counting the many histories, translations, commentaries, which have issued from the English press in this century, more than in any other, and weighing the assailants of classical studies against their defenders,—taught by the experience of the continent that the deeper church controversies go, the more indispensable does learning become to the clergy,—I hold with Max Müller that ‘educationally and socially’ the study of antiquity is ‘more important than ever it was,’ and with Rothe<sup>2</sup> that no substitute can ever be found for it.

<sup>1</sup> Das höhere Schulwesen in Preussen. Historisch-Statische Darstellung...herausgegeben von Dr L. Wiese. Berlin. 1864.

Forslag til en forandret Ordning af det høiere Skolevæsen. 2 pts. 1. Project of a law with reasons for it. 2. View of education in foreign countries. pp. 502 and 688. 8vo. 3 Thlr. 15 Ngr. (Leipzig, Alb. Fritsch. 1867).

De l'enseignement secondaire en Angleterre et en Écosse. Rapport... par J. Demogeot et H. Montucci. Paris, 1868.

<sup>2</sup> R. Rothe, *Theologische Ethik*, III 338, 339 ‘Eben weil die Bildung zur Humanität, liegt in dem Studium der alten classischen Literatur und Kunst ein durch nichts zu ersetzendes Bildungsmittel. Nirgends sonst in der Geschichte tritt uns eine so objective und reine Erscheinung der universellen Humanität in ihrer Natürlichkeit entgegen. (Wie sich dies geschichtlich motivirt, darüber macht schon Kant, *Krit. d. Urtheilkraft*, S. 225 [B. 7.] interessante Bemerkungen). Uns Modernen in unsrer Subjectivität ist es in hohem Grade heilsam, uns in der Objectivität des antiken Geistes zu bespiegeln.’ See *ibid.*

On one point, in which our scholarship seems clearly at fault, I have touched in § 146 n. 15. It is time to obey the call of Kidd<sup>1</sup>: *Apago ergo ista inficeta saeculi decimi et quarti additamenta.* He is indeed speaking only of the false quantities committed upon the vulgar names of the vowels E, O, Y, Ω, but he might have said nearly the same of those names rightly pronounced; certainly they were wholly unknown to the ancients, and it has been lately proved<sup>2</sup>, that the termination *ψιλόν* is opposed, not to *δασύ* (as *smooth* to *aspirate*), but to *διφθογγον*; for instance, the question is asked, ‘how, whereas *γαῖα* is written with a dipthong, *γεώλοφον*, its compound, comes to be written with the *bare E*<sup>3</sup>?’ So *κενός* is opposed to *κανός*, the one being written *διὰ τοῦ ε ψιλοῦ*, the other *διὰ τῆς αι διφθόγγου*. Y was distinguished from OI in the same manner; and sometimes from EI, H, I, YI. We need no other proof that the names *Epsilon* and *Upsilon*

766, the remarks on the conflict between *Humanismus* and *Realismus*; 767 ‘In den Gelehrten Schulen muss, weil die Wissenschaft wesentlich Sprachwissenschaft ist, das Fundament des Unterrichts für immer das Sprachstudium bleiben.’

<sup>1</sup> Dawes, *Misc. Crit.* (Lond. 1827), 35. Cf. 38—37, 230—236, 680, 631.

<sup>2</sup> By K. E. A. Schmidt, *Beiträge zur Geschichte der Grammatik des Griechischen und des Lateinischen*. Halle, 1859, art. II. pp. 51—79, *Die Benennungen der griechischen Buchstaben*.

<sup>3</sup> Schol. Theokr. 1 12 πῶς τῆς γαλας διφθογγογραφουμένης ψιλογραφεῖται τὸ γεώλοφον;

first appeared in days when the vowel sounds were confused. There would be no difficulty in returning to the ancient names of these vowels, especially as  $\mathfrak{v}$  and  $\mathfrak{w}$  would bear the same names that they do in English. Sacred associations may plead for *Omega*, yet Prudentius sang

"Αλφα et Ω cognominatus, ipse fons et clausula  
omnium, quae sunt, fuerunt, quaeque post ventura sunt;  
and Paulinus,

"Αλφα itidem mihi Christus et Ω.

In concluding this tedious preface, I would ask the masters of our schools to pay more attention to the history and theory of education than they have commonly done. Books like von Raumer's history, and the *Encyklopädie des gesammten Erziehungs- und Unterrichtswesens...* hrsg...v. K. A. Schmid (Gotha, Besser, 1859 etc.) should be in every school library. A scholar, familiar with the history of learning, would do service by reprinting (with elucidations) Milton's tract on education, John Dury's *Reformed Schoolmaster*, even the visions of Cowley, Pett and others, when men's minds were stirred by the aspirations of the nascent Royal Society, the bold PLUS ULTRA of Joseph Glanvil.

J. E. B. M.

CAMBRIDGE, 1 May, 1868.

#### ERRATA.

In some places accents have been broken off in working ;  
these are not noticed.

P. 4 § 6 n. 10, *read ἡστηρ.*  
P. 6 § 9 l. 3, and p. 102 last line, *read Μίνω.*  
P. 9 l. 5, *read ἐξάψεις.*  
P. 16 l. 11 up, *read Σιδηρώ.*  
P. 71 l. 17, *read Μίνδον.*  
P. 80 l. 4 up, *dele* <sup>4</sup>.  
— 3 up, *for* <sup>2</sup> *read* <sup>1</sup>.  
P. 118 l. 11, *read χρεμετίσαυτος.*  
Add to glossary :  
*Κελαιωι*, ὡν, *al.*, a city in Phrygia, afterwards Apameia § 3.

## FIRST GREEK READER.

### I.

#### FIRST DECLENSION.

§ 1. Πηγὴ καὶ ρίζα καλοκάγαθίας ἐστὶν<sup>1</sup> ἡ παιδεῖα. — 'Ομαφροσύνη φιλίαν ποιεῖ<sup>2</sup>. — Διὰ ὁμοτίας καὶ ἀνδρείας ἡ ἐλευθερία φυλάττεται<sup>3</sup>. — 'Απάλλων τὴν κιθάραν καὶ τὴν μουσικὴν ἔξευρεν<sup>4</sup>. — Πιθαγόρας τὴν μέθην μανίας μελέτην ἐκάλει<sup>5</sup>. — Πλάστος μᾶλλον<sup>6</sup> κακίας ἡ καλοκάγαθίας ὑπηρέτης ἐστὶν. — 'Ο σοφὸς ἡσυχίαν ἄγει<sup>7</sup> ἐν ταῖς συμφοραῖς. — 'Ισοκράτης πικρῶν<sup>8</sup> ὄνομάζει<sup>9</sup> τῆς παιδείας τὴν ρίζαν. — 'Η τύχη παντοίας μεταβολαῖς<sup>10</sup> χαίρει<sup>11</sup>. — 'Η σωφροσύνη ἐστὶν ἐγκράτεια ἡδονῶν καὶ ἐπιθυμιῶν. — Οὐδέν<sup>12</sup> ἐστιν οὔτε τέχνη ἀνευ μελέτης, οὔτε μελέτη ἀνευ τέχνης. — Πάσα ἐπιστήμη ἀνευ δικαιοσύνης καὶ τῆς ἀλλης ἀρετῆς πανουργία, οὐ σοφία φαίνεται<sup>13</sup>. — Κοιωνία ἐστὶ καὶ σπουδῆς καὶ παιδιᾶς τὸ συμπόσιον. — 'Ο Σόλων ἐκατὸν ἐποίησε<sup>14</sup> δραχμῶν<sup>15</sup> τὴν μνᾶν.

§ 2. Τηρεὺς Φιλομήλᾳ τὴν γλῶτταν ἔξέτεμεν<sup>1</sup>.

— 'Η τῶν Αὐγυπτίων<sup>2</sup> θεὰ 'Ιστις εἰχεν<sup>3</sup> ἐμπειρίαν τῆς ἵατρικῆς ἐπιστήμης. — 'Αιννίβας ἐν φυγῇ παρὰ Προυσίᾳ ἀπέθανεν<sup>4</sup> ἐν τῇ Βιθυνίᾳ. — 'Αλέξανδρος τὴν πατρῷαν ἀρχὴν παρὰ πολὺ<sup>5</sup> ἔξέτεινεν<sup>6</sup>. — Ατρεὺς τὴν ἐν Μυκήναις<sup>7</sup> βασιλείαν εἰχεν<sup>8</sup>. — 'Ανάχαρσις ὁ Σκύθης ἐκ Σκυθίας εἰς 'Αθήνας ἀφίκετο<sup>9</sup> ἐπιθυμίᾳ<sup>10</sup> τῆς Ἐλληνικῆς παιδείας. — Εὐριπίδου τοῦ ποιητοῦ ἡ μισογυνία περιβόητός ἐστιν. — Ζεὺς μετὰ βροντῶν καὶ ἀστραπῶν παρὰ τὴν Σεμέλην ἥκε<sup>11</sup>. — Χαρέ<sup>12</sup>, ὡ δυνάστα τῆσδε γῆς. — 'Η μὲν παιδεία πηγὴ τῆς σοφίας, ἡ δὲ ἀνδρεία ρίζα τῆς δόξης ἐστιν. — 'Η δὲ μωρία μάλιστ<sup>13</sup> ἀδελφὴ τῆς πονηρίας ἔφυ<sup>14</sup>.

§ 3. 'Αλέξανδρος<sup>1</sup> 'Ελευην ἐκ Σπάρτης ἥρπασεν<sup>2</sup>. — 'Ο Εὐφράτης<sup>3</sup> ποταμὸς εἰς τὴν ἔρυθρὰν θάλασσαν ἔξερενγεται<sup>4</sup>. — Σπαρτιάταις αἰσχρὸν<sup>5</sup> ἦν, ἐκ μάχης φυγεῖν<sup>6</sup>. — Θάμυρις Μούσαις περὶ μουσικῆς ἥρισεν<sup>7</sup>. — Διόνυσος ὁ Σεμέλης πᾶς ἐν Νύσῃ ὑπὸ τῶν Νυμφῶν ἀνετρέφετο<sup>8</sup>. — Τὴν φυχὴν παιδείᾳ κόσμει<sup>9</sup>. — 'Αριστείδης εὐσεβείᾳ καὶ δικαιοσύνῃ καὶ φιλανθρωπίᾳ διέφερεν<sup>10</sup>. — Μαρδόνιος ὁ Πέρσης, Ξέρξου κηδεστής, διὰ τὴν ἀνδρείαν μάλιστα<sup>11</sup> ἔθαυμάζετο<sup>12</sup> παρὰ τοὺς Πέρσαις. — Καλλιών<sup>13</sup> ἦν 'Αιννίβα ἡ γυνώμη, ἥπερ ἡ τύχη. — 'Η τέχνη τὸν τεχνίτην τρέφει<sup>14</sup>. — 'Εστι<sup>15</sup> τοῦ κριτοῦ τῆς ὀργῆς ἀπέχεσθαι<sup>16</sup>. — 'Εν Κελαιναῖς ἥσαν πηγαὶ τοῦ Μαρσίου. — Οἱ ναῦται τῷ βορρᾷ θύουσιν<sup>17</sup>.

§ 4. Ζεὺς ἐκ τῆς κεφαλῆς τὴν Ἀθηνᾶν ἔτεκε<sup>1</sup>. — Τὴν τεκτονικὴν τέχνην Ἀθηνᾶ προσάπτουσι<sup>2</sup>. — Φᾶσις ποταμός ἐστι τῆς Κολχικῆς γῆς. — Ἡ Ἀττικὴ χώρα τῆς Ἀθηνᾶς ἐκρίθη<sup>3</sup>. — Λί έλασι τῆς Ἀθηνᾶς<sup>4</sup> ιεραὶ ἡσαν. — Λακράτης ὁ Θηβαῖος ἐν ταῖς μάχαις λεοντῆν ἐφόρει<sup>5</sup>. — Ἡ μὲν Ἰωνικὴ φιλοσοφία ἀπὸ Θαλοῦ ἥρξατο<sup>6</sup>, ή δὲ Ἰταλικὴ ἀπὸ Πυθαγόρου. — Αἱ ιεραὶ ἔλασι τῆς Ἀθηνᾶς, αἱ ἐν τῇ Ἀθηνῶν ἀκροπόλει<sup>7</sup>, μορίαι ἐκαλούντο<sup>8</sup>. — Λέγουσιν<sup>9</sup> Ἐρμῆν παλαιστρας εὐρετὴν γεγονένατ<sup>10</sup>. — Οἱ Κέλται τὰς θύρας τῶν οἰκιῶν οὐδέποτε κλείουσιν<sup>11</sup>. — Στοὰν ἐν Ἀθήναις ἀπὸ τῶν γραφῶν πουκιλην<sup>12</sup> ὄνομάζουσιν<sup>13</sup>. — Εύριπλης ἡν μαθητὴς Ἀναξαγόρου. — Ξενοκράτης τῆς ἡμέρας ὥραν μίαν ἀπένεμε<sup>14</sup> τῇ σιωπῇ. — Οἱ Ἐρμαῖ ἄκωλοι<sup>15</sup> ἡσαν.

## II.

## SECOND DECLENSION.

§ 5. Πενία ἐστὶ τρόπου διδάσκαλος. — Τὸ σκῆπτρον σύμβολόν ἐστι δυναστείας. — Πλούτῳ ἀπίστει<sup>1</sup>. — Νεῖλος ποταμός ἐστι τῆς Αἰγύπτου. — Ταῖς ἡδοναῖς ἀκολουθοῦσι<sup>2</sup> πόνοι καὶ λύπαι. — Θεραπεύεται<sup>3</sup> ἡ ψυχὴ καλοῖς λόγοις. — Οἱ σοφοὶ κρύπτουσι<sup>4</sup> τὰς οἰκειας βλάβας. — Λύπαι ἀνθρώποις μόσους τίκτουσιν<sup>5</sup>. — Ἀλέξανδρος ἐπὶ Γρανίκῳ ἐκράτησε<sup>6</sup> τοὺς Πέρσας. — Ζεὺς δεσπότης ἡν τῶν θεῶν καὶ τῶν ἀνθρώπων. — Καλόν ἐστι τοῖς ἐγχωρίοις νόμοις ἐπεσθαι<sup>7</sup>. — Οἱ Ἀθηναῖοι θεαταὶ μὲν

τῶν λόγων δύναντο<sup>8</sup>, ἀκροαταὶ δὲ τῶν ἔργων. — 'Ο λόγος ψυχῆς εἰδωλόν ἐστιν. — 'Ο Ζεῦξις ἐπωήσεν<sup>9</sup> 'Ιπποκένταυρον ἀνατρέφουσαν<sup>10</sup> παιδίον 'Ιπποκεντάυρῳ διδύμῳ, κομιδῇ νηπίῳ. — Οἱ σοφισταὶ ἀργυρίδιον καὶ χρυσίδιον τὸν πλούτον ἀποκαλούσιν<sup>11</sup>.

§ 6. Κύρος ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην στρατελαν ἐποιήσατο<sup>12</sup>. — Τὰ καλὰ ἔργα ἐπαίνουν ἐστὶν<sup>13</sup> ἄξια. — 'Εν 'Αλικαρνασσῷ τὰ τῆς Καρίας βασιλείας ἦν<sup>14</sup>. — Διβύη ἀγρίων θηρίων πληθύει<sup>15</sup>. — 'Η Ἰνδικὴ χώρα διττοὺς καρποὺς καθ' ἕκαστον ἐμαιτῶν ἐκφέρει<sup>16</sup>. — 'Αλέξανδρος ἀποθισκών<sup>17</sup> Περδίκκα<sup>18</sup> τὸν δακτύλιον ἀπέδωκεν<sup>19</sup>. — 'Ηρακλῆς ρόπαλον καὶ λεωντῆν ἔφορει<sup>20</sup>. — Τριπτόλεμος τὸν πυρὸν καθ' ὅλην τὴν οἰκουμένην κατέσπειρε<sup>21</sup>. — 'Ακινάκης καὶ Ζάμολχης Σκυθῶν ἥτην<sup>22</sup> θεώ. — 'Εκ τῆς ἐν "Αἰδου"<sup>23</sup> τριώδουν φέρετον<sup>24</sup> δύο ὄδω, ή μὲν εἰς μακάρων<sup>25</sup> νήσους, ή δὲ εἰς Τάρταρον. — Τῷ ξένῳ τώδε, Γοργύλας τε καὶ Πῶλος, σοφῶ μὲν καὶ φίλω ἐστὸν ἐμώ, ἐνδεεστέρω<sup>26</sup> δὲ παρρησίας. — Καλὸς παρρησίας θησαυρὸς<sup>27</sup> εὐγένεια.

§ 7. Φινεὺς δὲ μάντις τοῦς Ἀργοναύτας τὸν εἰς Κόλχους πλούν ἐμήνυσε<sup>1</sup>. — Ζεὺς Γανυμήδην θεῶν οἰνοχόουν ἐν οὐρανῷ κατέστησεν<sup>2</sup>. — 'Ηρακλῆς Τυνδάρεω τὴν τῆς Λακωνικῆς βασιλείαν παρέδωκεν<sup>3</sup>. — Οἱ ταφὲ τίκτουσιν<sup>4</sup> ὡδὲ δώδεκα, καὶ ἐκλέπουσιν<sup>5</sup> ἐν τριάκοντα ἡμέραις. — Νουμᾶς πρώτος νεών 'Εστίας Ρωμαίοις ἴδρυσατο<sup>6</sup>, καὶ παρθένους ἀπέδειξεν<sup>7</sup> αὐτῇ θυητόλοις. — 'Ηρακλῆς τὴν νῆσον Κῶ ἐπόρθησεν<sup>8</sup>.

— Γέλων ὁ Συρακουσίων τύραννος μετὰ τὴν ἐν Ἰμέρᾳ ναυμαχίαν τοῖς λαφύροις τοὺς ἐν ταῖς Συρακούσαις νεάδς ἐκόσμησεν<sup>9</sup>. — Εὐγένεια καλὸν μέν, ἀλλὰ προγόνων ἀγαθόν. — ‘Ο μὲν δεύτερος<sup>10</sup> τοῖν τυράννοιν ἀποθνήσκει<sup>11</sup> ὑπὸ τῶν πολιτῶν, ὁ δὲ δεύτερος φεύγει<sup>12</sup>. — ‘Ἐν Σάμῳ τῷ “Ηρᾳ πολλοὶ<sup>13</sup> ταῷ τρέφονται<sup>14</sup>. — ‘Ακούετε<sup>15</sup>, λεφ. — Παρὰ τοῖς Ἀθηναῖσι οἱ τάφοι πρὸς ἓω ἐβλεπον<sup>16</sup>. — Οὔτε ἵππῳ χωρὶς χαλινοῦ, οὔτε πλοιάτῳ χωρὶς λογισμοῦ δυνατὸν<sup>17</sup> ἀσφαλῶς χρήσασθαι<sup>18</sup>. — Χρυσὸς ἀεὶ δόλος ἔστι καὶ ἄργυρος ἀνθρώποισιν<sup>19</sup>. — ‘Ἐν οἴνῳ ἀλήθεια.

## III.

## THIRD DECLENSION.

## a. SIMPLE.

§ 8. Σωκράτης τὴν νόσον ταραγμὸν σώματος ἔλεγεν<sup>1</sup>. — Οἱ Ἀθηναῖοι Σόλωνα διὰ τὴν σοφίαν καὶ τὴν ἀρετὴν πάνυ ἐτίμων<sup>2</sup>. — ‘Ηρακλῆς ἐπὶ ἀνδρείᾳ καὶ σώματος ῥάμφῳ θαιμάζεται<sup>3</sup>. — Οἱ μετὰ Λεωνίδου Σπαρτιάται<sup>4</sup> καλῶς ἐτήρουν<sup>5</sup> τοὺς τῆς πατρίδος νόμους. — Φαρνάβαζος Κόνωνα τὸν Ἀθηναῖον επέστησεν<sup>6</sup> ἡγεμόνα τοῦ βασιλικοῦ στόλου. — ‘Ο ‘Ελληνικὸς στόλος ἐν Σαλαμῖνι τοὺς βαρβάρους ἐνίκησε<sup>7</sup>. — ‘Ἄργος ὁ πανόπτης ὀφθαλμοὺς εἰχεν<sup>8</sup> ἐν παντὶ<sup>9</sup> τῷ σώματι. — Οἱ Ἀρεοπαγῖται ἐν νικτὶ<sup>10</sup> καὶ σκότῳ ἐδίκαζον<sup>11</sup>. — ‘Εγκράτειαν νόμιζε<sup>12</sup> ἀρετῆς εἶναι κρητικᾶ. — Χεῖρ χεῖρα νίζει<sup>13</sup>. — Μήτε ἐν ἰχθύσι φωνήν, μήτε ἐν ἀπαιδεύτοις ἀνθρώποις σοφίαν ἐπι-

ξήτει<sup>14</sup>. — Γὺψ κόρακα ἐγγυάται<sup>15</sup>. — Ἐλέφαντα ἐκ μυίας ποιεῖ<sup>16</sup>. — Δὶς παῖδες<sup>17</sup> οἱ γέροντες. — Ἡ φύσις τοῖς πατράσι τοὺς παῖδας μᾶλλον<sup>18</sup> ἢ τοῖς παισὶ τοὺς πατέρας ἐπιτάπτει<sup>19</sup> φιλεῖν<sup>20</sup>.

§ 9. Μετ' Ἀγαμέμνονος οἱ Ἐλληνες ἐπὶ Τροίαν ἐστράτευσαν<sup>1</sup>. — Εὐρώπη ἡ Ἀγήνορος ἐγένενησε<sup>2</sup> Μίνωα, Σαρπηδόνα, Ραδάμανθυν. — Ἀλέξανδρος τῇ Θηβαίων ὀπωλείᾳ ἐφόβησε<sup>4</sup> τὴν Ἐλλάδα. — Τὴν Ἀρτεμιν οἱ μυθογράφοι κυνηγέτιν καὶ θηροκτόνον καὶ ἐλαφηβόλον καὶ ὄρεσίφοιτον παρεισάγουσιν<sup>5</sup>. — Γύπεις Τιτυοῦ<sup>6</sup> τὴν καρδίαν ἐν Ἀιδου<sup>7</sup> ἥσθιον<sup>8</sup>. — Ζεύς ἐν τῇ Κρήτῃ ὑπὸ Κουρήτων καὶ Νυμφῶν ἐτρέφετο<sup>9</sup>. — Κρήτες καὶ Λακεδαιμόνιοι συμποσίων ἀπείχοντο<sup>10</sup>. — Ἀρτεμις τὴν τῶν ηπτίων παίδων θεραπείαν εύρε<sup>11</sup>. — Τέττιξ μὲν τέττυγι φίλος<sup>12</sup>, μύρμηκι δὲ μύρμηξ. — Χαλεπόν<sup>13</sup> ἔστι λέγειν<sup>14</sup> πρὸς γαστέρα, ὥτα οὐκ ἔχουσαν<sup>15</sup>.

§ 10. Ἡ γλαῦξ τῇ Ἀθηνᾶ ἀνέκειτο<sup>1</sup>, ὁ δὲ ἵππος τῷ Ποσειδῶνι. — Ἀχιλλεὺς παρὰ Χείρωνι τῷ Κενταύρῳ μνελῷ λεόντων ἐτράφη<sup>2</sup>. — Πλάτων ἔλεγε<sup>3</sup>, τοὺς τῆς ἀρετῆς κλώνας ἴδρωτι καὶ πόνους φύεσθαι<sup>4</sup>. — Πίνδαρος τὰς ἐλπίδας ἐγρηγορότων<sup>5</sup> ἐνύπνια ἐκάλει<sup>6</sup>. — Κρείττον<sup>7</sup> ἔστι ποδὶ ὀλισθαίνειν<sup>8</sup> ἢ γλώττη. — Ὡς τλῆμον, ὡς ἀθλίας σοι<sup>9</sup> τύχας ὁ δαίμων ἔδωκεν<sup>10</sup>. — Ὡς κακόδαιμον Αἴαν, οἰκτείρω<sup>11</sup> τὴν αὴν<sup>12</sup> τύχην. — Παθήματα μαθήματα<sup>13</sup>. — Ἐκ τῶν ὀνύχων ἔγνω ἀν<sup>14</sup> ὁ Φειδίας τὸν λέοντα. — Μητρὶ παῖδες ἄγκυρας εἰσὶ βίου. — Πα-

λαὸς μῦθος λέγει<sup>15</sup>, τοὺς Μυρμιδόνας ἐκ μυρμήκων ἄνδρας γεγονέναι. — Ο Οἰδίπους ταῖς θυγατράσι πλείω χάριν ὥφειλε ἡ τοῖς ἄρρεσι<sup>16</sup> παισίν.

§ 11. Μέμνων ὁ Τιθωνοῦ παῖς τοῖς Τρωσὶν ἐπὶ τοὺς Ἑλληνας ἐβοήθει<sup>1</sup>. — Τοῖς ὅρτυξιν ἡδεῖά<sup>2</sup> ἔστι φωνή. — Τοῦν Λήδας παιδῶν Κάστωρ μὲν ἡσκεῖ<sup>3</sup> τὰ κατὰ πόλεμον<sup>4</sup>, Πολυδεύκης δὲ πινγμήν. — Μάλιστα<sup>5</sup> ἐν τοῖς ἀτυχήμασιν ἐκλάμπει<sup>6</sup> ἡ ἀρετή. — Μίνως τοῖς Κρησὶν νόμους ἔγραψεν<sup>7</sup>. — Φινεὺς ὁ μάντις ὑπὸ Ποσειδῶνος ἐπηρώθη<sup>8</sup>, διότι τοῖς Φρίξου παισὶ τὸν<sup>9</sup> ἐκ Κόλχου εἰς τὴν Ἑλλάδα πλοῦν ἐμήνυσεν<sup>10</sup>. — Οἱ τῶν Λιβύων νομάδες οὐ ταῖς ἡμέραις<sup>11</sup>, ἀλλὰ ταῖς νυξὶν ἡρίθμουν<sup>12</sup>. — Ή φύσις τοῖς μὲν λέουσιν ἀλκὴν καὶ ταχύτητα ἔδωκεν<sup>13</sup>, τοῖς δὲ ἀλώπεξι πανουργύλαν. — Χαλκηδών ἔστιν ἐπὶ τῷ στόματι τοῦ Πόντου, Μεγαρέων ἀποικία. — Θεμιστοκλῆς τὸν Πειραιᾶ ὥφελιμώτερον ἐνόμιζε<sup>14</sup> τῆς ἀνω<sup>15</sup> πόλεως. — Ἐπὶ Κέκροπος καὶ τῶν πρώτων<sup>16</sup> βασιλέων ἡ Ἀττικὴ ἐς Θησέα ἀεὶ κατὰ κώμας φέκειτο<sup>17</sup>. — Πάντες οἱ τῶν ἀρίστων<sup>18</sup> Περσῶν παῖδες ἐπὶ ταῖς βασιλέως<sup>19</sup> θύραις παιδεύονται<sup>20</sup>.

§ 12. Ζεὺς ἐκ Θέμιδος τῆς Οὐρανοῦ θυγατρὸς ἐγένυντο<sup>1</sup> θυγατέρας "Ωρας, Εἰρήνην<sup>2</sup> καὶ Εὔνομιλαν καὶ Δίκην. — Ὁρέστης διὰ τὸν Κλυταιμνήστρας τῆς μητρὸς φόνον ὑπὸ τῶν Ἐρινύών ἐδιώκετο<sup>3</sup>. — Δημήτηρ μετὰ λαμπάδων νυκτός<sup>4</sup> τε καὶ ἡμέρας κατὰ πᾶσαν<sup>5</sup> τὴν γῆν Περσεφόνην τὴν θυγατέρα

εξήγει<sup>9</sup>. — Τὴν Δήμητρα οἱ Αἰγύπτιοι Ἰσιν ἐκάλουν<sup>1</sup>. — Σεμέλη μίλα<sup>8</sup> ἦν τῶν Καδμού θυγατέρων. — Οἰδίποντος ἀκον Λάιον τὸν πατέρα ἐφόνευσεν<sup>9</sup>. — Προσήκει<sup>10</sup> τοὺς παῖδας τοῦς πατράσι καὶ ταῖς μητράσιν πείθεσθαι<sup>11</sup>. — Πιθαγόρας ἔλεγε<sup>12</sup>. δεῖ<sup>12</sup> φυγαδεύειν πάντα τρόπον<sup>14</sup> ἀπὸ μὲν τοῦ σώματος τὴν νόσον, ἀπὸ δὲ τῆς ψυχῆς τὴν ἀπαιδευσίαν, ἀπὸ δὲ τῆς γαστρὸς τὴν ἀσθλειαν, ἀπὸ δὲ τῆς οὐκίας τὴν διαφωνίαν, καὶ κοινῇ<sup>15</sup> ἀπὸ πάντων τὸ ἀκρατές.

## IV.

## THIRD DECLENSION.

## b. CONTRACTED.

§ 18. Ἡρακλῆς τοὺς ἵππους Διομήδους τοῦ Θρακὸς εἰς Μυκήνας ἐκόμισεν<sup>1</sup>. — Η Ἰνδικὴ χώρα τῷ κάλλει διαφέρει<sup>2</sup>. — Ἀνάχαρσις τῷ γένει<sup>3</sup>, ἀλλ’ οὐ τῷ τρόπῳ Σκύθης ἦν. — Πιθαγόρας τὴν ἀπαιδευσίαν ὀνόμαζε<sup>4</sup> πάντων τῶν παθῶν μητέρα. — Σκύθαι τὰ βέλη ὑψὸν ἔχρισον<sup>5</sup>. — Οἱ ἀμαθεῖς καθάπερ ἐν πελάργει καὶ νυκτὶ φέρονται<sup>6</sup> ἐν τῷ βίῳ. — Ζεὺς ἐκ Λητοῦς ἐτέκνωσεν<sup>7</sup> Ἀπόλλωνα καὶ Ἀρτεμιν. — Ἰσχυρὸν<sup>8</sup> εἰς πειθῶ λόγος γίγνεται<sup>9</sup>. — Ήσίοδος ὁ ποιητὴς ἥδε<sup>10</sup> θεῶν καὶ ήρώων γένη. — Δημάδης ὁ ῥήτωρ τὴν αἰδῶ τοῦ κάλλους ἀκρόπολιν ἐκάλει<sup>11</sup>. — Βίων ἔλεγε<sup>12</sup> τὴν φιλαργυρίαν εἶναι<sup>13</sup> μητρόπολιν πάσης<sup>14</sup> κακίας. — Πλούτος ὑβριν τίκτει<sup>15</sup> ἡ φειδῶ βίου. — Δημήτριος Φαληρεὺς ἔλεγε<sup>12</sup> μικρὸν μὲν εἶναι<sup>13</sup> μέρος τᾶς ὁφρύς, δλῳ δὲ ἐπισκοτῆσαι<sup>16</sup> τῷ

βίῳ δύνασθαι<sup>11</sup>. — Ἀριστοτέλης ἔλεγε<sup>12</sup> τριῶν δέων<sup>13</sup> παιδείᾳ, φύσεως, μαθήσεως, ἀσκήσεως. — Ἡθός ἐστι πηγὴ βίου, ἀφ' ἣς αἱ κατὰ μέρος<sup>14</sup> πράξεις ρέουσιν<sup>15</sup>. — Εινοφάνης ἔλεγε<sup>16</sup> τῶν ἀστέρων τὰς ἀνατολὰς καὶ τὰς δύσεις ἐξάφεν εἶναι<sup>17</sup> καὶ σβέσεις. — Μέτρου κτήσεως τὸ σῶμα ἐκάστῳ<sup>18</sup>, μάτιπερ ὁ ποὺς ὑποδήματος.

§ 14. Δημοσθένης ὁ ῥήτωρ πόλεως ψυχὴν τοὺς νόμους λέγει<sup>1</sup>. — Μέμνων ὁ Ρόδιος ἀνδρείᾳ καὶ συνέσει στρατηγικῇ διάφορος ἦν. — Μὴ κρῦνε<sup>2</sup> ἐκ<sup>3</sup> τῶν λόγων τοὺς ἀνθρώπους, ἀλλ' ἐκ τῶν πράξεων. — Νίνος ὁ τῶν Ἀσσυρίων βασιλεὺς ἐπιφανεῖς πράξεις κατειργάσατο<sup>4</sup>. — Τὰ χρήματα ἐν ταῖς πόλεσι στάσεις καὶ φιλονεικίας ἐγείρει<sup>5</sup>. — Ἡφαιστος ἐπληξε<sup>6</sup> πελέκει τὴν Διὸς<sup>7</sup> κεφαλὴν, καὶ ἐκ τῆς κορυφῆς ἐξέθορεν<sup>8</sup> Ἀθηνᾶ σὺν ὅπλοις<sup>9</sup>. — Οἱ Σύροι τοὺς ἰχθῦς ἐτίμων<sup>10</sup> ὡς θεούς. — Ἡ Ἀραβία δυσπολέμητός ἐστι τοῖς Ἐλλησιν. — Ἐξ ἐχθρῶν στάσεις ἐγρύγνουνται<sup>11</sup>, ἐκ δὲ στάσεων φόνοι.

§ 15. Οἱ σκαιοὶ τὰς ὁφρὸς συνάγουσιν<sup>1</sup>. — Οἱ τῶν Ἐλλήνων τεχνῖται βοῦς καὶ ἵππους καὶ ἀνθρώπους καὶ θεοὺς ἀνέπλαττον<sup>2</sup>. — Ἡρα τὴν<sup>3</sup> Ἰνάχου Ἰώ εἰς βοῦν λευκὴν μετεμόρφωσε<sup>4</sup>, μετὰ δὲ ταῦτα<sup>5</sup> τῇ βοὶ οἰστρον ἐνέβαλεν<sup>6</sup>. — Οἱ Γύγαντες εὐς σύρανδον πέτρας καὶ δρῦς ἡμιμένας<sup>7</sup> ἡκόντιζον<sup>8</sup>. — Οἱ Πέρσαι τὰ τῶν Ἐλλήνων ἱερὰ καὶ τὰς πόλεις πυρὶ καὶ σιδήρῳ ἐπόρθησαν<sup>9</sup>. — Οὐκ ἴσχύει, ἀλλὰ

πονηρίᾳ καὶ δόλοις ἐκράτησας<sup>10</sup>. — Ἐλευσίνεας ὁ γῆγας τὰς Ἡλίου βόας<sup>11</sup> ἐξ Ἐρυθείας ἥλασεν<sup>12</sup>.

§ 16. Οἱ Ἑλληνες ἐμυθολόγουν<sup>1</sup>, ὡς πλάσματα ἡσαν Προμηθέως οἱ ἀνθρωποι. — Αετὸς Προμηθεῖ ἐν τῷ Καυκάσῳ ἀπέκειρε<sup>2</sup> τὸ ἥπαρ. — Χείρων τὸν Πηλέως παῖδα Ἀχιλλέα ἔτρεφε<sup>3</sup> σπλάγχνοις λεύντων καὶ μυελοῖς συῶν ἀγρίων καὶ ἄρκτων. — Ἀδμήτῳ τῷ τῶν Φερῶν βασιλεῖ ἐθήτευσεν<sup>4</sup> Ἀπόλλων. — Ὁρέστης ἀπέκτεινεν<sup>5</sup> Ἀλγισθον, τὸν τοῦ πατρὸς φονέα. — Οἱ γονεῖς καὶ οἱ διδάσκαλοι αἰδοῦς ἄξιοι εἰσιν. — Βούλου<sup>6</sup> ἐν τιμαῖς ἔχειν<sup>7</sup> τοὺς γονεῖς. — Βαβυλώνιοι τοὺς ἱερέας ἐκάλουν<sup>8</sup> Χαλδαίους. — Τοῖς τῆς Ἰνδίας βασιλεῦσιν ἐν τοῖς πολέμοις πλῆθος ἐλεφάντων ὑπῆρχε<sup>9</sup>. — Ξίφος τιτρώσκει<sup>10</sup> σῶμα, τὸν δὲ νοῦν λόγος. — Δημήτριος ὁ Πολιορκητής Βίᾳ ὥρει<sup>11</sup> τὰς πόλεις, κατασείων<sup>12</sup> τὰ τείχη, Τιμάθεος δὲ πείθων<sup>13</sup>. — Ἀνάχαρσις τὴν ἄμπελον εἰπε<sup>14</sup> τρεῖς φέρειν<sup>15</sup> βότρυς· τὸν πρώτον ἡδοιῆς, τὸν δεύτερον μέθης, τὸν τρίτον ἀηδίας. — Θαλῆς ὁ Μιλήσιος ἐρωτηθείσ<sup>16</sup>, πόσον ἀπέχει<sup>17</sup> τὸ ψεῦδος τοῦ ἀληθοῦς, “Οσον”, ἔφη<sup>18</sup>, “οὐφθαλμοὶ ὥτων”<sup>19</sup>. — Ἀγησίλαος ἐν δυοῖν ἐτοῖν πλέον<sup>20</sup> τῶν ἐκατὸν ταλάντων τῷ ἐν Δελφοῖς θεῷ δεκάτην<sup>21</sup> ἀπέθυσεν<sup>22</sup>.

§ 17. Τιθωνῷ Ζεὺς ἀφθιτον γῆρας ἔδωκεν<sup>1</sup>. — Ιουγκος ὁ φιλόσοφος καλὸν ἔπαινον ἔγραψε τοῦ γῆρας<sup>2</sup>. — Θάνατος τῶν ἐν τῷ γῆρᾳ κακῶν φάρμακον<sup>3</sup>. — Πάν δέ<sup>4</sup> Ἐρμοῦ καὶ Πηνελόπης εἰχε<sup>5</sup> κέρατα καὶ πώγωνα λάσιον. — Ἡρακλῆς ἐπὶ χρυσοῦ<sup>6</sup>

δέπαος τὸν Ὄκεανὸν διαπερᾶσαι<sup>7</sup> λέγεται. — Ἀλκμήνη δύο ἐγένησε<sup>8</sup> παῖδες, Ἡρακλέα καὶ Ἰφικλέα. — Ἡρα ἔπειρψεν<sup>9</sup> Ἡρακλεῖ χειμῶνα, ὅτε μετὰ τὴν Τροίας ἄλωσιν κατὰ τὴν θάλατταν ἔπλει<sup>10</sup>. — Οἱ τριάκοντα τύραννοι ἴδιων κερδέων ἔνεκα πλείους<sup>11</sup> τῶν Ἀθηναίων ἀπέκτειναν<sup>12</sup> ἐν ὀκτὼ μησὶν<sup>13</sup> ἡ πάντες Πελοποννήσιοι ἐν δέκα ἔτεσιν. — Καλοῦ γῆρως θεμέλιον ἔστω ἐν παισὶν ἡ τῶν σώματων εὐέξια. — Ἡ φύσις ἄνευ μαθήσεως τυφλόν<sup>14</sup>, ἡ δὲ μάθησις ἄνευ φύσεως ἐλλιπές. — Ἀρίστιππος ἔφη<sup>15</sup> πρὸς τὸν ἀδελφόν “μέμυησο<sup>16</sup> δι τῆς μὲν διαστάσεως σὺ ηρξώ<sup>17</sup>, τῆς δὲ διαλύσεως ἐγώ”<sup>18</sup>. — Ἡ ὕδραυλίς ἔστιν εὑρημα Κτησιβίου, Ἀλεξανδρέως, κουρέως τὴν τέχνην<sup>19</sup>. — Δημόκριτος ἔλεγε<sup>20</sup> πράξεως ἀρχὴν μὲν εἶναι τόλμαν, τύχην δὲ τέλους κυρίαν<sup>21</sup>. — Πρὸς τῷ Πειραιεῖ τάφος ἔστι Θεμιστοκλέους.

## V.

## IRREGULAR DECLENSION.

§ 18. Δεῖμος καὶ Φόβος “Ἄρεος υἱὸν καὶ ὀπαδὸν ἡσαν. — Πέρα ἐν ἄντρῳ τῆς Δίκτης ἐγένησε<sup>1</sup> Δία. — Προμηθεὺς ἐξ ὕδατος καὶ γῆς ἀνθρώπους ἐπλασεν<sup>2</sup>. — Ἀκταίων κατὰ τοὺς μύθους ὑπὸ τῶν ἴδιων κυνῶν διεσπάσθη<sup>3</sup>. — Κόσμος ὀλιγομυθία γυναικί. — Αὐδρὸς ἀρετὴν μὴ ἐκ τῶν ἀποβαινόντων ἐξέταξε<sup>4</sup>, ἀλλ’ ἐκ τῆς τόλμης. — Ἡ Βακτριανὴ τὸ παλαιὸν<sup>5</sup> πλήθη ἀνδρῶν μαχίμων εἶχεν<sup>6</sup>. — Οἱ Πέρσαι διαφερόντως τῷ πυρὶ καὶ ὕδατι ἔθνον<sup>7</sup>. —

Σεμίραμις Νινύᾳ τῷ νιέῖ τὴν βασιλειῶν παρέδωκεν<sup>6</sup>. — Αἰακὸς τὰς κλεῖς τοῦ "Αἰδου ἐφύλασσεν<sup>7</sup>. — Παρακελεύονται<sup>8</sup> οἱ πατέρες τοῦς νιέσιν, ὡς χρὴ ἀρετὴν ἀσκεῖν<sup>9</sup>. — 'Αινὴρ γάρ ἄνδρα, καὶ πόλις σιώζει<sup>10</sup> πόλιν. — 'Η γυνὴ ἄμα τῷ χιτῶνι ἐκδύεται<sup>11</sup> καὶ<sup>12</sup> τὴν αἰδῶ. — Οἱ ποιηταὶ οὐδὲν<sup>13</sup> ἀλλ᾽ ἡ<sup>14</sup> ἐρμηνεῖς εἰσὶ τῶν θεῶν. — 'Ο ἰχνεύμων παραπλήσιός ἐστι μικρῷ κυνὶ. — 'Ην Κύρῳ τὸ σημεῖον ἀετὸς ἐπὶ δόρατος μακροῦ. — Τῇ νηὶ ὁ κυθερνήτης, ὅπερ<sup>15</sup> τῷ ἄρματι ὁ ἡνίοχός ἐστιν. — Κάν<sup>16</sup> δοῦλος ἦ<sup>17</sup> τις, σάρκα τὴν αὐτὴν ἔχει<sup>18</sup>.

§ 19. Πύρραν τὴν<sup>1</sup> Ἐπιμηθέως καὶ Πανδώρας ἐπλασαν<sup>2</sup> θεοὶ πρώτην γυναικα. — Ζεὺς ὑπὸ τῶν Νυμφῶν τῷ τῆς Ἀμαλθείας γάλακτι ἐτρέφετο<sup>3</sup>. — Αἱ ἐν τῇ Πελοποννήσῳ πόλεις μάλιστα<sup>4</sup> τῶν<sup>5</sup> ἀθανάτων θεῶν ἐτίμαν<sup>6</sup> τὸν Ποσειδῶνα. — Σίσυφος ἐν "Αἰδου"<sup>7</sup> πέτρον τὰς χερσὶ καὶ τῇ κεφαλῇ ἐκύλιμεν<sup>8</sup>. — Αἱ τῶν ἀγαθῶν ἄνδρῶν ἀρετὰν καὶ<sup>9</sup> παρὰ πολεμίοις ἐνιστεται τυγχάνουσι<sup>10</sup> τιμῆς. — 'Η Καδμεία Σφήγες σῶμα μὲν ἐλχε<sup>11</sup> κυνός, κεφαλὴν δὲ καὶ πρόσωπον κέρως, πτέρυγας δὲ ὅρνιθος, φωνὴν δὲ ἀνθρώπου. — "Εκτωρ πυκτὸς<sup>12</sup> κατάσκοπον ἐπὶ τὰς τῶν 'Ελλήνων ναῦς ἐπεμπε<sup>13</sup> Δόλωνα. — Χερσὶν ἐοίκασιν οἱ ψιλοί, ποσὶ δὲ τὸ ἵππικόν, ἡ δὲ φάλαγξ στέρνῳ καὶ θώρακε, κεφαλῇ δὲ ὁ στρατηγός. — Σταγόνες ὑδατος πέτρας κοιλαίνουσιν<sup>14</sup>. — "Οσπερ λύκος ὅμοιος κυνὶ<sup>15</sup>, οὗτος καὶ<sup>16</sup> περάσιτος ὅμοιος φίλῳ. — Ποθεῖ<sup>17</sup> ἄνθρωπος νύκτα μεθ' ἥλιον καὶ λιμὸν μετὰ κόρου καὶ δίψαν μετὰ μέθην κάν<sup>18</sup>

ἀφέλης<sup>19</sup> αὐτοῦ τὴν μεταβολήν, λύπην<sup>20</sup> τὴν ἡδονὴν ποιεῖς<sup>21</sup>. — Δέγεται<sup>22</sup> ἔρασθῆναι<sup>23</sup> χῆνα Λακύδου τοῦ φιλοσόφου, καὶ ταῦν παρθένου, καὶ δελφῖνα παιδός. — Εἱέρξου ἐν Ἑλλάδι πολεμοῦντος<sup>24</sup> ἐδόκει<sup>25</sup> ἡ μητήρ αὐτοῦ δυο γυναικεῖς ἰδεῖν<sup>26</sup> μεγέθει πολὺ<sup>27</sup> ἐκπρεπεστάτα, κάλλει ἀμώμω, καὶ καυγητή τοῦ αὐτοῦ γένευς, Ἀσίαν καὶ Ἑλλάδα.

§ 20. Ὡ Ζεῦ ἀστεροπηγὰ καὶ οφεληγερέτα, κάλαζε<sup>1</sup> τοῖς βέλεσι τοὺς ἀδίκους — Ἡθονις χρηστότητα καὶ καλοκάγαθίαν τρόπου καὶ<sup>2</sup> τοῦ ἀνδράσι καὶ ταῖς γυναιξὶ κτᾶσθαι<sup>3</sup> προσήκει. — Ἀφροδίτη περιστερῷ τῶν ὄρνεων<sup>4</sup> ἔχαιρε<sup>5</sup> μάλιστα. — Ἀγαμέμνων, ὁ τῶν ἐπ'<sup>6</sup> Ἰλίῳ Ἑλλήνων στρατηγός, πολλάκις παρεγένετο<sup>7</sup> ἐπὶ τὴν Νέστορος ναῦν, ὅποτε συμβούλου δέαιτο<sup>8</sup>. — Ἡρακλῆς Ἐργίνου, τοῦ Μικνῶν βασιλέως, τοῖς πρέσβεσι τὰ ὥτα ἀπέταμεν<sup>9</sup>. — Ἀρτεμις ἐπὶ τῶν ὄμοιων φαρέτραι φέρει<sup>10</sup>, ἐν δὲ ταῖς χερσὶ, τῇ<sup>11</sup> μὲν λαμπάδα ἔχει<sup>12</sup>, τῇ δὲ δράκοντας δύο. — Τῆς τρυφῆς τῶν ἀνθρώπων αἴτιοι οὐκ εἰσὶν οἱ δέρεις οὐδὲ τὰ ὕδατα, ἀλλ' ὁ πλοῦτος καὶ ἡ περὶ τὴν δίαιταν ἀκολασία. — Φίλιππος γενόμενος<sup>13</sup> κριτής δυοῖν ποιηροῦν ἐκέλευσε<sup>14</sup> τὸν μὲν<sup>15</sup> φεύγειν<sup>16</sup> ἐκ Μακεδονίας, τὸν δὲ ἔτερον διώκειν<sup>17</sup>. — Ἀδελφῷ ὁ θεὸς ἐποίησεν<sup>18</sup> ἐπὶ μεῖζονι<sup>19</sup> ὀφελεῖᾳ ἀλλήλοιν τά τε χεῖρε καὶ τῷ πόδε καὶ τῷ ὀφθαλμῷ. — Τοὺς καρτερωτάτους<sup>20</sup> τῶν φυλάκων<sup>21</sup> ἐπὶ τῶν ἐπισφαλεστάτων<sup>22</sup> τῶν φυλακῶν<sup>23</sup> δεῖ<sup>24</sup> καθιστᾶναι<sup>25</sup>. — Ο τοῦ κυβερνήτου διάκονος πρωρεὺς τῆς νεᾶς καλεῖται<sup>26</sup>.

## VI.

## MIXED EXAMPLES ON THE DECLENSIONS.

§ 21. 'Ο ἄρχων μὴ μαλακίᾳ μηδὲ τρυφῇ ἀλλὰ καρτερίᾳ καὶ ἀνδρείᾳ τῶν ἴδιωτῶν περιέστω<sup>1</sup>. — Διόνυσος εὐρετῆς τοῦ οἴνου ἐγένετο<sup>2</sup>, καὶ τὴν τῆς ἀμπέλου φυτείαν ἐδίδαξε<sup>3</sup> τοὺς ἀνθρώπους. — 'Εν ταῖς τῶν μακάρων νήσοις διάγουσιν<sup>4</sup> αἱ τῶν ἀγαθῶν ἀνθρώπων ψυχαὶ μετὰ θάνατον. — 'Ο ἥλιος πανταχὴ ἐπιβάλλει<sup>5</sup> τὰς ἀκτῖνας. — 'Απαλός εἰμι τῷ πόδε<sup>6</sup> ὑπὸ τῆς νόσου. — Τοῖς συνετοῖς γέρουσι τὸ γῆρας οὐ δύσκολον φαίνεται<sup>7</sup>. — 'Αλέξανδρος τῆς Δαρείου δάμαρτος καὶ τῆς μητρὸς αὐτοῦ<sup>8</sup> καὶ τῶν θυγατέρων ἐπεμελήθη<sup>9</sup>. — Αυκούνγρος τοῖς παισὶν ἐπέταξε<sup>10</sup> ἐντὸς τοῦ ἴματίου τῷ χείρε ἔχειν<sup>11</sup>. — "Οπερ<sup>12</sup> ἐν τῇ μὲν κυβερνήτῃ<sup>13</sup>, ἐν πόλει δὲ νόμος, τοῦτο<sup>14</sup> θεὸς ἐν κόσμῳ. — 'Ανδρῶν ἐπιφανῶν<sup>15</sup> πᾶσα γῆ τάφος<sup>16</sup>. — Βίων ἀπείκαξε<sup>17</sup> τοὺς τὰ ὡτα τοῖς κολακεύοντις παραδιδόντας<sup>18</sup> ἀμφορεύσιν ὑπὸ τῶν ὡτῶν ῥαδίως μεταφερομένοις<sup>19</sup>. — 'Αράμενος<sup>20</sup> ταῖν χεροῦν πέτρον μέγαν ὁ 'Αμομφάρετος καὶ καταβαλῶν<sup>20</sup> πρὸ τῶν ποδῶν τοῦ Παυσανίου, ταύτην<sup>21</sup> ἔφη<sup>22</sup> τὴν ψῆφον αὐτὸς τίθεσθαι<sup>23</sup>. — 'Εν πυρὶ μὲν χρυσόν τε καὶ ἄργυρον ἴδριες ἀνδρες γυγνώσκουσ<sup>24</sup>· ἀνδρὸς δ'<sup>24</sup> οἶνος ἔδειξε<sup>25</sup> νόον.

§ 22. Τὰς ἡδονὰς θήρευε<sup>1</sup> τὰς μετὰ<sup>2</sup> δόξης. — 'Ανδρὸς χαρακτῆρ ἐκ λόγου γνωρίζεται<sup>3</sup>. — Αἱ

μάχαι κρίνονται<sup>4</sup> μᾶλλον<sup>5</sup> ταῖς ψυχαῖς ἢ ταῖς τῶν σωμάτων ρώμαις. — Χρόνος τὴν ἀλήθειαν πρὸς φῶς ἀγει<sup>6</sup>. — Μίδας ὡτα<sup>7</sup> εἰχεν<sup>8</sup> ὄνου καὶ νοῦν φωτὸς εὐήθους. — Τῶν ἀδικημάτων<sup>9</sup> ἐν τοῖς νόμοις εἰσὶν αἱ τιμωρίαι. — Οἱ σύμμαχοι τῷ Παυσανίου ἔχθει<sup>10</sup> παρ' Ἀθηναίους μετετάξαντο<sup>11</sup>. — Ὁρχομένιοι τὰ Ἡσιόδου τοῦ ποιητοῦ ὀστᾶ ἐν τῇ ὄγορᾳ ἔθαψαν<sup>12</sup>. — Οἱ μὲν Λακεδαιμονίων βασιλεῖς Ἡρακλέους ἐκγονοι ἦσαν, οἱ δὲ Περσῶν Ἀχαιμένους. — Ὁ λαγώς ἐν σκότει νέμεται<sup>13</sup>. — Ὁ κακὸς κατέχει<sup>14</sup> ὑπὸ σκότου τὸν φθόνον. — Ἰππίας μὲν πρεσβύτατος<sup>15</sup> ὧν<sup>16</sup> ἡρχε<sup>17</sup> τῶν Πεισιστράτου νιέων. — Οἱ θεοὶ ἐκόλασαν<sup>18</sup> Αἴαντα διὰ τὴν Κασάνδρας<sup>19</sup> ὕβριν. Οἱ νομάδες τοῖς ἀπὸ τῶν βοσκημάτων κρέασι καὶ γάλακτι καὶ τυρῷ τρεφόμενοι<sup>20</sup> τὸν πάντα<sup>21</sup> βίον διαζῶσι. — Συνεθίζεσθαι δεῖ<sup>22</sup> ρίγει, θάλπει, δίψει, λαμφῇ, τροφῆς λιτότητι, κοίτης σκληρότητι.

§ 23. Τὴν ἀράχηνην ἡ φύσις σοφὴν εἰς ἴστουργίαν ἐδημιούργησει<sup>1</sup>. — Τὰ τῶν ἀραχνῶν νήματα καὶ<sup>2</sup> τὰς τρίχας νικᾶ<sup>3</sup> τῇ λεπτότητι. — Τοῖς ὄνυξι καὶ τοῖς ὄδοντι θαρροῦσιν<sup>4</sup> αἱ ἀρκτοὶ καὶ οἱ λύκοι καὶ αἱ παρδάλεις καὶ οἱ λέοντες. — Ὁ Κύρος ἐν Λυδίᾳ παράδεισον αὐτὸς κατεφύτευσε<sup>5</sup>. — Τειρεσίας ὁ μάντις ὑπὸ τῆς μὲν Ἡρας ἐπηρώθη<sup>6</sup>, ὁ δὲ Ζεὺς τῇ μαντικῇ τὴν συμφορὰν παρεμυθήσατο<sup>7</sup>. — Οἱ τῆς Σιδῶνος ἔνοικοι διὰ τὰς ἐμπορίας ἀξιόλογα περιεποιήσαντο<sup>8</sup> χρήματα. — Αἰήτης ἐν Ἀρεως ἀλσει περὶ δρῦν καθήλωσε<sup>9</sup> τὸ χρυσόμαλλον δέρας. — Οἱ Θράκες ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φο-

εξήγει<sup>9</sup>. — Τὴν Δήμητρα οἱ Αἰγύπτιοι Ἰσιν ἐκάλουν<sup>1</sup>. — Σεμέλη μίλα<sup>8</sup> ἦν τῶν Κάδμου θυγατέρων. — Οἰδίπους ἄκων Λάιον τὸν πατέρα ἐφόνευσεν<sup>9</sup>. — Προσήκει<sup>10</sup> τοὺς παῖδας τοῖς πατράσι καὶ ταῖς μητράσιν πείθεσθαι<sup>11</sup>. — Πυθαγόρας ἔλεγε<sup>12</sup>. δεῖ<sup>13</sup> φυγαδεύειν πάντα τρόπον<sup>14</sup> ἀπὸ μὲν τοῦ σώματος τὴν νόσον, ἀπὸ δὲ τῆς ψυχῆς τὴν ἀπαύδευσίαν, ἀπὸ δὲ τῆς γαστρὸς τὴν ἀσθλγειαν, ἀπὸ δὲ τῆς οἰκίας τὴν διαφωνίαν, καὶ κοινῇ<sup>15</sup> ἀπὸ πάντων τὸ ἀκρατές.

## IV.

## THIRD DECLENSION.

## b. CONTRACTED.

§ 18. Ἡρακλῆς τοὺς Ἰπποὺς Διομήδους τοῦ Θρακὸς εἰς Μυκήνας ἐκόμισεν<sup>1</sup>. — Ἡ Ἰνδικὴ χώρα τῷ κάλλει διαφέρει<sup>2</sup>. — Ἀνάχαρσις τῷ γένει<sup>3</sup>, ἀλλ' οὐ τῷ τρόπῳ Σκύθης ἦν. — Πυθαγόρας τὴν ἀπαύδευσίαν ἀνόμαζε<sup>4</sup> πάντων τῶν παθῶν μητέρα. — Σκύθαι τὰ βέλη ἵψε ἔχριον<sup>5</sup>. — Οἱ ἀμαθεῖς καθάπερ ἐν πελάγει καὶ νυκτὶ φέρονται<sup>6</sup> ἐν τῷ βίῳ. — Ζεὺς ἐκ Δητοῦς ἐτέκυωσεν<sup>7</sup> Ἀπόλλωνα καὶ Ἀρτεμιν. — Ἰσχυρὸν<sup>8</sup> εἴς πειθώ λόγος γίγνεται<sup>9</sup>. — Ἡσίοδος ὁ ποιητὴς ἥδε<sup>10</sup> θεῶν καὶ ἥρώων γένη. — Δημάδης ὁ ῥήτωρ τὴν αἰδῶ τοῦ κάλλους ἀκρόπολιν ἐκάλει<sup>11</sup>. — Βίων ἔλεγε<sup>12</sup> τὴν φιλαργυρίαν εἶναι<sup>13</sup> μητρόπολιν πάσης<sup>14</sup> κακίας. — Πλούτος ὑβριν τίκτει<sup>15</sup> ἡ φειδῶ βίου. — Δημήτριος Φαληρεὺς ἔλεγε<sup>12</sup> μικρὸν μὲν εἶναι<sup>13</sup> μέρος τᾶς ὁφρῆς, ὅλφ δὲ ἐπισκοτήσαι<sup>16</sup> τῷ

βοός. — Κίνων ἐπὶ δεσμά<sup>18</sup>. — "Αμαξα τὸν βοῦν  
ἔλκει<sup>19</sup>. — "Αλας καὶ τράπεζαν μὴ παράβαινε<sup>20</sup>. —  
"Αλις δρυός<sup>21</sup>. — 'Αλλ'<sup>22</sup> ἔπου χώρας τρόποις<sup>23</sup>.  
Αὐτὸν<sup>24</sup> οὐ τρέφων<sup>25</sup> κίνας τρέφεις<sup>26</sup>. — Αἰσχρὸν  
γυναιξὶν ἄρρεν ἥθος ἐκφέρειν<sup>27</sup>. — Θυητοῖς ἄνοια  
δυστύχημ<sup>28</sup> αὐθαίρετον.

§ 25. Οι ἐλέφαντες μύρων καὶ ἀνθέων ὁσμῆς  
κηλοῦνται<sup>1</sup>. — Αἱ χελιδόνες τοῦ ἥρος<sup>2</sup> ὑποσημα-  
νουσι<sup>3</sup> τὴν ἐπιδημίαν. — Οἱ λαγῳ ἐκπεπταμένοις<sup>4</sup>  
τοῖς βλέφαροις καθεύδουσιν<sup>5</sup>. — 'Η φύσις τοὺς πε-  
λαργοὺς ἐδίδαξε<sup>6</sup> τοὺς πατέρας ἐν γήρᾳ τρέφειν<sup>7</sup>. —  
"Ο οἶνος ταῖς τε ψυχαῖς καὶ τοῖς σώμασιν ἰσχὺν δί-  
δωσιν<sup>8</sup>. — Οἱ λέοντες ταῖς βουσὶν νύκτωρ ἐπιβουλεύ-  
ουσιν<sup>9</sup>. — 'Αφροδίτη παρέδροις εἰχε<sup>10</sup> τὰς τε Χάρ-  
ριτας καὶ τὴν Πειθώ καὶ τὸν Ἐρμῆν<sup>11</sup>. — 'Αγλαῖδι,  
τῇ Μεγακλέους παιδί, δεῖπνον ἦν<sup>12</sup> κρεῶν μὲν μνᾶι  
δώδεκα, ἄρτων δὲ χοίνικες τέσσαρες, ἔπινε<sup>13</sup> δὲ οἶνου  
χόα. — Παρ' Ἰνδοῖς ὁ τεχνίτου πηρώσας<sup>14</sup> χείρα  
ἡ ὀδθαλμὸν θανάτῳ ζημιαῦται<sup>15</sup>. — "Αλλων ἰατρὸς  
αὐτὸς ἔλκεσιν βρύων<sup>16</sup>. — Γέρων ἀλώπηξ οὐχ ἀλ-  
σκεται<sup>17</sup> πάγγ. — Γλυκεῖ<sup>18</sup> ὀπώρα φύλακος ἐκλε-  
λοιπότος<sup>19</sup>. — "Αυ<sup>20</sup> ἡς δίκαιος, τῷ τρόπῳ χρήσει<sup>21</sup>  
νόμωφ<sup>22</sup>. — Δίκη δίκην ἔτικτε<sup>23</sup> καὶ βλάβη βλάβην. —  
Εἴς ἐστὶ δοῦλος οἰκίας, ὁ δεσπότης. — 'Εκτὸς  
πηλοῦ πόδας ἔχεις. — "Εκατὶ Συλοσῶντος εὐρυ-  
χωρία<sup>24</sup>. — 'Εν νυκτὶ λαμπρός, ἐν φάει δὲ ἀνωφε-  
λής. — 'Εξηπάτησεν<sup>25</sup> ἡ χάραξ τὴν ἄμπελον. —  
"Ἐρμογένης ἐν παισὶ μὲν γέρων ἦν, ἐν δὲ γέρουσι  
παισ<sup>26</sup>. — Κακοῦ κόρακος κακὸν ωόν<sup>27</sup>. — Βασιλεὺς

Αντίγονος Ζήνων φιλοσόφῳ χαίρειν<sup>9</sup>. — Χρήματα, χρήματ' ἀνήρ<sup>10</sup>. — "Οδινεν<sup>11</sup> ὄρος, ἔτα μὲν ἀπέτεκεν<sup>12</sup>. — Φαλακρῷ κτένας δανείζεις<sup>13</sup>. — Τίκτει<sup>14</sup> κύρος ὑβριν ὅταν κακῷ ἀνδρὶ παρῇ. — Νεῦρα πραγμάτων ὁ πλοῦτος<sup>15</sup>.

§ 26. 'Εν τοῖς κακοῖσι<sup>1</sup> τοὺς φίλους εὐεργέτει<sup>2</sup>. — Τὰ μαθήματα πολλῶν<sup>3</sup>. ἀμαρτημάτων ἀποτρέπει<sup>4</sup> τοὺς νέους. — 'Ο ἐν Ρόδῳ κολοσσὸς πτήχεων ἐβδομήκοντα ἦν τὸ μῆκος<sup>5</sup>. — Τὰ χρήματ' ἀνθρώποισιν<sup>1</sup> εὐρίσκει<sup>6</sup> φίλους. — Τὰς μὲν ἐσθῆτας λυμανίνονται<sup>7</sup> οἱ σέες, τὰ δὲ ξύλα οἱ θρῆπες. — Τοὺς τῶν γυναικῶν αἴφνιδίους θανάτους τῇ Ἀρτέμιδι ἀνετίθει<sup>8</sup> "Ομηρος. — Μασταγέται, ἔθνος Σκυθικόν, τὴν μὲν γῆν οὐκ ἔσπειρον<sup>9</sup>, ἀπὸ δὲ κτηνῶν ἔζων<sup>10</sup> καὶ ἰχθύων. — Πάρις Μενέλεω<sup>11</sup> τοῦ ξένου τὴν γυναικα παρὰ πάντα τὰ δίκαια εἰς Τροίαν ἀπήγαγεν<sup>12</sup>. — Τὰ δ' ἀργυρώματ' ἔστιν ἡ τε πορφύρα εἰς τοὺς τραγῳδοὺς χρήσιμ<sup>13</sup>, οὐκ εἰς<sup>14</sup> τὸν βίον. — 'Ιδαν<sup>15</sup> τὸν Μαυσώλου τάφον ἔφη<sup>16</sup> 'Αναξαγόρας "τάφος πολυτελῆς λελιθωμένης<sup>17</sup> οὐσίας εἰδωλον." — 'Ανάχαρσις ὄνειδιζόμενος<sup>18</sup> ὑπὸ Ἀττικοῦ ὅτι Σκύθης ἔστιν "ἀλλ' ἐμοῦ μὲν" ἔφη "ὄνειδος ἡ πατρίς<sup>19</sup>, σὺ δὲ τῆς πατρίδος." — 'Εφόδιον<sup>20</sup> ἀπὸ νεότητος εἰς γῆρας ἀναλάμβανε<sup>21</sup> σοφίαν. — 'Ιλιάς<sup>22</sup> κακῶν.

§ 27. Αἱ ποιηραὶ ἐλπίδες, ὥσπερ οἱ κακοὶ δδηγοί, ἐπὶ τὰ ἀμαρτήματα ἀγουσιν<sup>1</sup>. — Θράσει μὲν οὐδεὶς<sup>2</sup> οὐδέπω, πόνῳ δὲ<sup>3</sup> καὶ γενναιότητι καὶ

ἐπιεικεῖᾳ ἀρετὴν ἐκτίσατο<sup>4</sup>. — Πολλὰ<sup>5</sup> κακὰ τῷ μακρῷ γήρᾳ ἐμπέφυκεν<sup>6</sup>. — Ξέρξης μετὰ τὴν περὶ Σαλαμῖνα ναυμαχίαν μετὰ μέρους τῆς δυνάμεως ἐκ τῆς Εύρωπης ἀπηλλάγη<sup>7</sup>. — Οἱ Ἑλληνες μυθολογοῦσι<sup>8</sup> τὴν Ἰὼ ὑπὸ τῆς Ἡρας εἰς βοὸς τύπον μεταποιηθῆναι<sup>9</sup>. — Λακεδαιμόνιοι τὸν ἔτερον τοῶν βασιλέων τῷ πρὸς Πέρσας πολέμῳ ἐπέστησαν<sup>10</sup>. — Κάτοπτρον εἴδους χαλκός ἐστ<sup>11</sup>, αἷνος δὲ νοῦν. — Ὁ ἀγαθὸς φίλος οὔτε κατὰ πόδας θηρατέος<sup>12</sup> ἐστίν, ὥσπερ οἱ λαγῷ, οὔτε ἀπάτῃ ὥσπερ οἱ ἔχθροι, ἀλλὰ φιλοφροσύνη καὶ εὐεργεσίᾳ. — Τὸν ὄμοιον ἄγει θεὸς ὡς<sup>13</sup> τὸν ὄμοιον. — Πολυμαθία νοῦν οὐ διδάσκει<sup>14</sup>. — Μέγαρα ἀπέχει<sup>15</sup> οὔτε πλοῦν πολὺν οὔτε ὅδον. — Ἡ μέθη ἐκουσίᾳ μανίᾳ ἐστίν. — Καλὸν δέ<sup>16</sup> καὶ<sup>17</sup> γέροντι μανθάνειν<sup>18</sup>. — Καὶ<sup>19</sup> κεραμεὺς κεραμεῖ κοτέει<sup>20</sup> καὶ τέκτονι τέκτων, καὶ πτωχὸς πτωχῷ φθονεῖ καὶ ἀοιδὸς ἀοιδᾶ.

§ 28. Ἡ φύσις τῷ ταῷ κόσμον περιέθηκε<sup>1</sup> τὰ πτερά. — Ὁρτήσιος ὁ Ῥωμαῖος πρώτος ταὼν ἐπὶ δεῖπνῳ καταβῆσαι<sup>2</sup> λέγεται. — Ἐδωκεν<sup>3</sup> ἡ φύσις ταῖς κυσὶ τραυμάτων ἀντίπαλον τὴν πόσαν. — Γέρανοι ἐκ<sup>4</sup> τοῦ πελάγους εἰς τὴν γῆν πετόμεναι<sup>5</sup>, χειμῶνος ἀπειλὴν ὑποσημαίνουσιν<sup>6</sup>. — Ὡ παῖ, σιώπα<sup>7</sup>· παισὶ συγῇ κόσμον φέρει<sup>8</sup>. — Οἱ νεανίσκοι τοῖς τῆς πόλεως ἔθεσι<sup>9</sup> καὶ νόμοις γυμναστέοι<sup>10</sup>. — Κόνων ὁ Ἀθηναῖος ἐν Κύπρῳ διέτριβε<sup>11</sup> παρ' Εὐάγρῳ τῷ βασιλεῖ. — Σιδῶν πλούτῳ τε καὶ ταῖς ἀλλαις χορηγίαις πολὺ<sup>12</sup> προεῖχε<sup>13</sup> τῶν κατὰ τὴν Φοινίκην πόλεων. — Τῆς μὲν κακίας ἀφθονία<sup>14</sup>.

λεια μὲν ὄδδος καὶ μικρὰ ἐπ'<sup>15</sup> αὐτήν· τῆς δ'<sup>16</sup> ἀρετῆς ἀπορία<sup>17</sup>· μακρὸς δὲ καὶ ὅρθιος ὁ οἶμος ἐπ' αὐτήν καὶ χαλεπὸς τὸ πρῶτον<sup>18</sup>, ἔπειτα δὲ ράδιος. — 'Εν τοῖς τοῦ 'Ομήρου ποιήμασι τοῦ θεοῦς ὁ μὲν σῖτος ἀμφροσία, τὸ δὲ ποτὸν νέκταρ ἔστιν. — 'Ηφαιστος τὸ πόδε<sup>19</sup> χωλὸς ἦν. — Παρὰ τοῖς Ἀθηναίοις ἀλεκτρύνων καὶ ὄρτυγεν ὄγκεις ἦσαν. — 'Ιστοι γυναικῶν ἔργα<sup>20</sup> κούκ<sup>21</sup> ἐκκλησία.

§ 29. "Αγαλλε<sup>1</sup> τοὺς γονέας γέρασι καὶ τιμαῖς.  
— 'Ο πλοῦτος ὀλισθηρὸς ἔστι, καὶ ὥσπερ αἱ ἐγχέλεις ἡ οἱ ὄφεις διὰ τῶν δακτύλων δραπετεύει<sup>2</sup>. — Λακεδαιμόνιοι δειπήρ ἐποιοῦντο<sup>3</sup> τοῦ χρόνου τὴν φειδά. — Παυσανίας ὁ Σπαρτιάτης ὑπὸ τῶν πολετῶν διὰ πλεονεξίαν καὶ προδοσίαν ἐθανατώθη<sup>4</sup>. — 'Ηρακλῆς ἐπὶ τῶν ὄρων Εὐρώπης καὶ Λιβύης σημεῖα τῆς πορείας ἔστησε<sup>5</sup> δύο στήλας. — Οἱ Αἰγύπτιοι τὸν μὲν ἥλιον "Οσιρις, τὸν δὲ σελήνην "Ισιν ὠνόμαζον<sup>6</sup>. — Μετὰ τὴν ἐν 'Ιμέρᾳ ναυμαχίαν Γέλων ὁ Συρακουσίων τύραννος ἐκ τῶν λαφύρων Δήμητρος καὶ Κόρης νεώς ἀξιολόγους κατεσκεύασε<sup>7</sup>. — 'Ο δὲ Διογένης ἴδιων<sup>8</sup> ποτε μειράκιον ἐρυθριῶν<sup>9</sup>. — "Θάρρει", ἔφη, "τοιοῦτόν ἔστι τῆς ἀρετῆς τὸ χρῶμα". — Πολλὰ μεταξὺ πέλεος<sup>10</sup> κύλματος καὶ χειλεος ἀκρου. — Πειθοῦς δημιουργός ἔστιν ἡ ῥῆγτορική. — Περίανδρος ἔρωτηθείς<sup>11</sup>, "τί ἔστι ἐλευθερία;" εἰπεν<sup>12</sup>, "ἀγαθὴ συνειδησίς". — Πήμα κακὸς γείτου<sup>13</sup>. — "Απας μὲν ἀπὸ ἀετῷ περάσμος, ἀπασα δὲ χθῶν ἀνδρὶ γενναίῳ πατρίς.

§ 30. Τὸ τῶν βοῶν γένος πάγχρηστόν ἔστιν ἀνθρώποις. — Αἱ περιστεραὶ ἐν μὲν ταῖς πόλεσι τοῖς ἀνθρώποις συναγελάζουνται<sup>1</sup>, καὶ εἰλοῦνται<sup>2</sup> παρὰ τοῖς ποσὶν αὐτῶν<sup>3</sup>, ἐν δὲ τοῖς ἐρήμοις χωρίοις τοὺς ἀνθρώπους οὐχ ὑπομένουσιν<sup>4</sup>. — Εὐπειθὴ ζῷα ἔστι τὰ πρόβατα· ὑπακούει<sup>5</sup> γοῦν καὶ τῷ νομεῖ καὶ τοῖς κυστὶ, καὶ<sup>6</sup> μέντοι καὶ ἔπονται<sup>7</sup> ταῖς αἰξίνῃ. — Οἱ τάφοι κρύπτουσι<sup>8</sup> τὰ ὄστα πάντων τῶν θνητῶν· βασιλέων<sup>9</sup> καὶ τυράννων καὶ σοφῶν καὶ μέγα<sup>10</sup> φρονούντων ἐπὶ γένει καὶ χρήμασι καὶ δόξῃ καὶ κάλλει σωμάτων. — Βίου χειμῶνα καλοῦσι<sup>11</sup> τὸ γῆρας. — Οὐ πιστεύει<sup>12</sup>, ὁ Ἀλκιβιάδη, τῇ πατρίδι; — Ἰσοκράτης τοὺς εὐφυεῖς τῶν μαθητῶν θεῶν παῖδας καλεῖ<sup>13</sup>. — Ἡ κάμηλος ἐπιθυμήσασα<sup>14</sup> κεράτων καὶ<sup>15</sup> τὰ ὡτα προσαπάλεσεν<sup>16</sup>. — Καὶ γάρ χερὸς χείρ καὶ ποδὸς ποὺς ἐνδείης<sup>17</sup>.

§ 31. Οἱ Ἑλληνες ἐμυθολόγουν<sup>1</sup>, δικαστὰς ἐν Ἀιδου<sup>2</sup> εἶναι Μίνωα καὶ Ῥαδάμανθυν καὶ Αἰακόν. — Ὁρφεὺς λέγεται<sup>3</sup> τῇ μελοποιᾳ λίθους καὶ δένδρα καὶ θῆρας κινεῖν<sup>4</sup>. — Ζεὺς ὑπὸ τῶν Ἑλλήνων πατήρ θεῶν καὶ ἀνθρώπων προσερρήθη<sup>5</sup> διὰ τὴν φροντίδα καὶ εἴνοιαν τὴν<sup>6</sup> εἰς ἄπαντας. — Ἐν Μαραθῶνι Μιλτιάδης ὁ Ἀθηναίων στρατηγὸς Δάτιδι τῷ Περσῶν ἡγεμόνι ὑπηρτίασε<sup>7</sup>, καὶ ἐνίκησε<sup>8</sup> τοὺς βαρβάρους. — Οἱ Ἑλληνες διὰ τὸ τοῦ Πελοποννησιακοῦ πολέμου μῆκος ταῖς ἐν τοῖς πολέμοις ἐμπειρίαις πολὺ<sup>9</sup> διέφερον<sup>10</sup>. — Ἀριστόδημος ὁ Ἡρακλεῖδης παῖδας κατέλιπε<sup>11</sup> διδύμους, Εύρυσθένη καὶ Προκλέα. — Κάνωπος ἐλέφας Ἰνδὸς οὐκ ἀλεγίζει<sup>12</sup>.

22 EXAMPLES ON THE DECLENSIONS.

- "Ομμα γὰρ δόμων νομίζω<sup>12</sup> δεσπότου παρουσίαν.
- Νόμιζε<sup>13</sup> σαντῷ τοὺς γονεῖς εἶναι θεούς. — 'Εφ'<sup>14</sup> ἄρματος γὰρ ἄρμα καὶ νεκρῷ νεκρός, ἵπποι δ' ἐφ' ἵππους ἥσταν ἐμπεφυρμένοι<sup>15</sup>. — "Ορυζα δ'<sup>16</sup> οὐ ποιῶ<sup>17</sup> σε<sup>18</sup> τῆς ἐμῆς ὄδοιν. — Οὐκ ἀνδρὸς ὄρκοι πίστις<sup>19</sup>, ἀλλ' ὄρκων ἀνήρ.

§ 32. "Αν<sup>1</sup> καλὸν ἔχη τις σῶμα καὶ φυχὴν κακήν, καλὴν ἔχει<sup>2</sup> ναῦν καὶ κυβερνήτην κακόν. — Σωκράτης ἔλεγε<sup>3</sup>. τοὺς μὲν ἀνδρας τοὺς τῆς πόλεως νόμοις δεῖ<sup>4</sup> πείθεσθαι<sup>5</sup>, τὰς δὲ γυναῖκας τοὺς τῶν συνοικούντων<sup>6</sup> ἀνδρῶν ἥθεσιν. — Κέρθερος εἶχε<sup>6</sup> τρεῖς μὲν κυνῶν κεφαλάς, τὴν δὲ οὐρὰν δράκοντος, κατὰ<sup>7</sup> δὲ τοῦ νάτου παντοίων εἶχει<sup>6</sup> ὅφεων κεφαλάς. — Φαρνάβαζος καὶ Κόνων μετὰ τὴν ἐπὶ Κυίδῳ ναυμαχίαν ἀνήχθησαν<sup>8</sup> ταῦς ναυσὶν ἐπὶ τοὺς τῶν Λακεδαιμονίων συμμάχοντος. — Κύκλωπες εἰς τὸν πρὸς Τιτάνας πόλεμον Διὶ μὲν ἔδοσαν<sup>9</sup> βροντὴν καὶ ἀστραπήν, Πλούτωνι δὲ κυνῆν, Ποσειδῶνι δὲ τρίαιναν. — 'Αλλ' ἔστι κάμοι<sup>10</sup> κλῆς ἐπὶ γλάστη γύλαξ. —

Χρήματα μὲν δαίμων καὶ<sup>11</sup> παγκάκῳ ἀνδρὶ δίδωσιν<sup>12</sup>.

ἡ δ' ἀρετὴ παύροις ἀνδράσι, Κύρν, ἔπειται<sup>13</sup>. — 'Ηγόρασας<sup>14</sup> πλοκάμους, φῦκος, μέλι, κηρόν, ὀδόντας.

τῆς αὐτῆς δαπάνης<sup>15</sup> δψιν ἀν ἡγόρασας<sup>16</sup>. — Εἰ ταχὺς εἰς τὸ φαγεῖν, καὶ πρὸς δρόμον ἀμβλὺς ὑπάρχεις<sup>17</sup>, τοὺς ποσὶ σου τρῶγε<sup>18</sup> καὶ τρέχε<sup>19</sup> τῷ στόματι.

## VII.

## ADJECTIVES.

§ 33. Ἀδικος πλούτος οὐπώποτε βέβαιος. — Τῆς Ἀρτέμιδος ἱερᾶ<sup>1</sup> ἡσαν αἱ ἔλαφοι<sup>2</sup>. — Ἡρακλῆς καθαρὰν<sup>3</sup> τὴν γῆν ἀγρίων θηρίων ἐποίησεν<sup>4</sup>. — Οὐ βέβαιοι εἰσιν αἱ τῶν βροτῶν τύχαι. — Ο θεὸς καὶ<sup>5</sup> ἐκ τῶν ἀέλπτων εὐρίσκει<sup>6</sup> πόρους. — Ο Εὐφράτης<sup>7</sup> ποταμὸς διὰ μέσης τῆς Βαβυλῶνος ῥεῖ<sup>8</sup>. — Αἱ μὲν τῶν φρονήμαων ἐλπίδες εἰσὶν ἐφικταί, αἱ δὲ τῶν ἀσυνέτων ἄλογοι καὶ ἀδύνατοι. — Παρὰ τοῦς φρονίμους αἱ μὲν φιλαὶ ἀθάνατοι εἰσιν, αἱ δὲ ἔχθραι θυηταὶ. — Παιδεῖα καὶ<sup>9</sup> πόνου πολλαπλασίου καὶ χρόνου μακροῦ καὶ δαπάνης οὐ μικρᾶς καὶ τύχης λαμπρᾶς δεῖται<sup>10</sup>. —

Πλούτον μὲν πλούτουντος<sup>11</sup> ἔχεις, ψυχὴν δὲ πένητος,

ώ τοῖς κληρονόμοις πλούσιε, σοὶ δὲ πένης. — Βραχὺς δὲ βίος<sup>12</sup>, η δὲ τέχνη μακρά — Βραχεῖα τέρψις ἐστὶν ἡδονῆς κακῆς. — Τὸν ἀμαθῆ πλούσιον<sup>13</sup> Διογένης πρόβατον εἶπε<sup>14</sup> χρυσόμαλλον. — Φωνήεντά ποτε ἦν τὰ ζῷα. — Η ψυχὴ τῷ σώματι συνεῖρκται<sup>15</sup> βραδεῖ ταχεῖα.

§ 34. Αἰσχύνης ὁ ῥήτωρ τῇ πατρὶδι οὐκ ἦν εὔνοος. — Ζεὺς τὸ χαλκοῦν γένος ἀνθρώπων ἡφάνισεν<sup>1</sup>. — Ἀπόλλων Ἐρμῆ τὴν χρυσῆν ράβδον ἔδωκεν<sup>2</sup>, γῇ τὰς ψυχὰς ἐψυχαγώγει<sup>3</sup>. — Βελλε-

ροφόντης τὴν πυρέπινουν Χίμαιραν ἔκτεινε<sup>5</sup>. — Ολίγοι τῶν φιλοσόφων ὁδὸν ἀπλῆν καὶ βέβαιον ὑποδεικνύασι<sup>6</sup> τοῦ βίου. — Κροῖσος δὲ τῆς Λυδίας βασιλεὺς ἀπέπεμψεν<sup>7</sup> εἰς Δελφοὺς δύο κρατῆρας, χρυσοῦν καὶ ἀργυροῦν. — Ο τρισώματος Γηρυόνης ἐν τῇ Ἐρυθείᾳ νήσῳ φοινικᾶς βόας εἶχε<sup>8</sup>. — Εὔρυσθενς Ἡρακλεῖ ἐνδέκατον ἐπέταξεν<sup>9</sup> ἀθλὸν, παρ' Ἐσπερίδων χρυσᾶ μῆλα εἰς Μικήνας κομίζειν<sup>10</sup>. — Ψυχῆς μέγας χαλινὸς ἀνθρώποις ὁ νοῦς<sup>11</sup>. — Πόλλα<sup>12</sup> ἀνδρὶ βασιλεῖ καὶ στρατηλάτῃ μέλει<sup>13</sup>. — Μή ἐν πολλοῖς διλέγει<sup>14</sup>, ἀλλά<sup>15</sup> ἐν διλογοις πολλά. — Πολλοὶ παρὰ κρατῆρι φίλοι γίγνονται<sup>16</sup> ἑταῖροι. — Οὔτε τὸν ἀρρωστον ὡφελεῖ<sup>17</sup> ή χρυσῆ κλίνη, οὔτε τὸν ἀνόητον ή ἐπίσημος εὐτυχία. — Ο γραμμάτων ἀπειρος οὐ βλέπει<sup>18</sup> βλέπων<sup>19</sup>. — Ο μαλακὸς τὸν μὲν πόνου πονηρόν, ηδεῖαν δὲ τὴν ηδονὴν οἴεται<sup>20</sup>.

§ 35. Σαρδανάπαλλος βίον ἔζη<sup>1</sup> γυναικαδῆ. — Παιδεῖα τοῖς μὲν εὐτυχέσι κόσμος ἐστί, τοῖς δὲ δυστυχέσι καταφυγὴ ἐλευθέριος. — Τὸ ἀληθὲς πικρόν ἐστι καὶ ἀηδὲς τοῖς ἀνοήτοις, τὸ δὲ ψεῦδος γλυκὺ καὶ προστηνές. — Αἱ μὲν ποδήρεις ἐσθῆτες τὰ σώματα, αἱ δὲ ὑπέρμετροι περιουσίας τὰς ψυχὰς ἐμποδίζουσιν<sup>2</sup>. — Ἐργοῦ<sup>3</sup> ἐστὶ μακρὰν συνήθειαν ἐν βραχεῖ χρόνῳ λύειν<sup>4</sup>. — Ἰσοκράτης τῆς παιδείας τὴν μὲν ῥίζαν πικρὰν ἐκάλει<sup>5</sup>, τὸν δὲ καρπὸν γλυκίν. — Βραχεῖά ἐστιν η τέρψις ηδονῆς κακῆς. — Τοὺς μὲν σώφρους τῶν ἀνθρώπων θεὸς φιλεῖ<sup>6</sup>, τοὺς δὲ μακοὺς στιγμῇ<sup>7</sup>. — Ο ἐλέφας ἐν τοῖς τραχέσι καὶ

δυσβάτοις τοποις ἄπρακτον ἔχει<sup>8</sup> τὴν ἀλκὴν διὰ τὴν τῶν ποδῶν μαλακότητα. — Τοῖς ἀνίσοις τὰ ἵσα ἀνισα γίγνεται<sup>9</sup>. — Οὐ φίλαντός ἐστιν ἡ ἀρετή, ἀλλὰ κοινωνικὴ καὶ πολιτική. — Ἐν Κιλικίᾳ πέδιον ἦν μέγα καὶ ἐπίρρυτον καὶ δένδρων παντοδαπῶν σύμπλεων. — Τράπεζαν πολυτελῆ μὲν τύχη παρατίθησιν<sup>10</sup>, αὐτάρκη δὲ σωφροσύνη. — Πολὺς μὲν ὁ δχλος<sup>11</sup>, ὀλγεῖοι δὲ ἄνθρωποι. — Ἀπλά γάρ ἐστι τῆς ἀληθείας ἔπη. — Γαστὴρ παχεῖα λεπτὸν<sup>12</sup> οὐ τίκτει<sup>13</sup> νόσον. — Τὸν ἰσχυρὸν ὅντα<sup>14</sup> δεῖ<sup>15</sup> πρᾶμον εἶναι, ὅπως οἱ πλησίον<sup>16</sup> αἰδῶνται<sup>17</sup> μᾶλλον ἡ φοβῶνται<sup>18</sup>.

§ 36. Πολλάκις χαλεπόν ἐστιν ἀπὸ τῶν ἀληθῶν τὰ ψευδῆ χωρίζειν<sup>1</sup>. — Μαύσωλος ὁ τῆς Καρίας βασιλεὺς ἐν Ἀλικαρνασσῷ μνῆμα παμμέγεθες εἶχεν<sup>2</sup>. — Ή μὲν ἀμαθία θρασεῖς τοὺς ἄνθρωπους ἀπεργάζεται<sup>3</sup>, ἡ δὲ παιδεία σοφούς. — Ἡσίοδος ὁ ποιητὴς τραχεῖαν ἔκαλει<sup>4</sup> τῆς ἀρετῆς τὴν ὁδόν. — Ἰσοκράτης τοὺς εὐφυεῖς τῶν μαθητῶν θεῶν παῖδας ἔκάλει<sup>5</sup>. — Πρέσβεις παρὰ Κυρηναῖων Ἀλεξάνδρῳ στέφανον χρυσοῦν καὶ δῶρα μεγαλοπρεπῆ ἔκόμιζον<sup>6</sup>. — Τὰς ἀλκυόνας, θαλαττίας ὅρνεις, φασὶν<sup>7</sup> εἶναι πολυνθήμονες καὶ πολυδάκρυνες. — Πλούτων, ὁ Διὸς ἀδελφός, ἐβασίλευε<sup>8</sup> τόπου τινὸς<sup>9</sup> ὑπὸ τῆς γῆς βαθέος καὶ ζοφεροῦ, "Αἰδουν<sup>9</sup>. — Πλάτων φησὶ<sup>10</sup> τὰς Μούσας ἐν ταῖς ψυχαῖς τῶν εὐφυῶν οἰκεῖν<sup>11</sup>. — Τὸ ἀληθὲς πικρόν ἐστι καὶ ἀηδὲς τοῖς ἀνοήτοις, τὸ δὲ ψεῦδος γλυκὺ καὶ προσηνές ὥσπερ καὶ<sup>12</sup> τοῖς νοσοῦσι τὰ ὅμματα τὸ μὲν φῶς ἀνιαρόν, τὸ δὲ σκότος

ἀλυπον καὶ φίλον. — Οὔτε θρασὺν οὔτε ἀτολμον οὔτε καταπλήγα προσήκει<sup>13</sup> εἶναι. — Ἡ ὅρνις τοῖς ἀπτήσι νεοττοῖς διὰ τοῦ στόματος τὴν τροφὴν προσφέρει<sup>14</sup>. — Οἱ Ἀθηναῖοι καὶ<sup>15</sup> παρὰ<sup>16</sup> δύναμιν τολμηταὶ καὶ παρὰ<sup>16</sup> γνώμην κινδυνευταὶ καὶ ἐν τοῖς δεινοῖς εὐέπιδες ἥσαν. — Ἀπτήνες νεοττοὶ κεχήνασιν<sup>17</sup> ἀεὶ πρὸς ἀλλότριον<sup>18</sup> στόμα. — Ἡλιξ ἥλικα τέρπει<sup>19</sup>. — Χαλεπὰ τὰ καλά<sup>20</sup>. — Ἐχθρῶν ἄδωρα<sup>20</sup> δῶρα κούκ<sup>21</sup> ὄνήσιμα. — Ἡ κοιλία καὶ<sup>15</sup> πολλὰ χωρεῖ<sup>22</sup> κώληγα<sup>23</sup>. — Κακὸν<sup>20</sup> τὸ κεύθειν κού πρὸς<sup>24</sup> ἀνδρὸς εὐγενοῦς.

§ 37. "Ἐργων πονηρῶν χεῖρ"<sup>1</sup> ἐλευθέρων ἔχε<sup>2</sup>. — Ἀθάνατον ἔχθραν μὴ φύλαττε<sup>3</sup> θυητὸς ὥν<sup>4</sup>. — "Τπήκουν δεῖ<sup>5</sup> εἶναι<sup>6</sup> τῶν γονέων. — Οἱ ὄμοιοι τοῖς δομοίοις εύνοι εἰσιν. — Οἱ "Ἐλληνες οὐδὲν<sup>7</sup> πρὸς τῶν Τρωικῶν ἀθρόοι ἔπραξαν<sup>8</sup>. — Οἱ δφις σύμβολον<sup>9</sup> ἔστι τοῦ ἀγήρω. — Στῦλος οἴκου παῖδες εἰσιν ἄρρενες. — Ἡ γῆ ἑκοῦσα παρέχει<sup>9</sup> τὴν καθ' ἡμέραν<sup>10</sup> τροφὴν. — Ἐν τῷ χειμῶνι παχέα ἴματια φοροῦμεν<sup>11</sup>. — Τὰ μεγάλα δῶρα τῆς τύχης ἔχει<sup>12</sup> φόβον. — Μὴ πάντα πειρῶ<sup>13</sup> πᾶσι πιστεύειν<sup>14</sup> ἀεὶ. — Εἰς ὄμματ<sup>15</sup> εύνου φωτὸς ἐμβλέψαι<sup>16</sup> γλυκύ<sup>16</sup>. — Τῶν ἔψιν<sup>17</sup> εὐδοκίμει<sup>18</sup> παρὰ τοῖς Σπαρτιάταις ὁ μέλας ζωμός. — Ἀταλαίπωρος<sup>19</sup> τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας καὶ ἐπὶ τὰ ἑτοῖμα μᾶλλον τρέπονται<sup>20</sup>. — Ἡ παιδεία ὄμοια ἔστι χρυσῷ στεφάνῳ, καὶ<sup>21</sup> γάρ τιμὴν ἔχει<sup>22</sup> καὶ πολυτέλειαν. — Διπλᾶ δὲ ἀγαθά ἔστι, τὰ μὲν ἀνθρώπινα, τὰ δὲ θεῖα. — Γλυκὺς<sup>23</sup> ἀπέιρω πόλεμος. — Χωρὶς<sup>24</sup> τό τ' εἰπεῖν

πολλὰ καὶ τὰ καίρια. — Οὐδὲν ἀνδρῶν λευκῶν  
δόφελος<sup>25</sup> ἢ σκυτοτομέν<sup>26</sup>. — Οὐδὲν δόφελος ἀπορ-  
ρήτου καὶ ἀφανοῦς Μούσης. — Οὐ παντὸς ἀνδρὸς  
εἰς Κόρινθον ἐσθ' ὁ πλοῦς<sup>27</sup>.

§ 38. Ὁ βίος πολλὰ ἔχει παράδοξα. — Πολ-  
λοῖς ἔθος ἐστὶν περὶ παντὸς ὄμοίως ἀντιλέγειν<sup>1</sup>. —  
Φοίνικες ἐν τοῖς ναυτικοῖς ἔργοις μεγάλην εἰχον<sup>2</sup>  
ἔμπειραν. — Ἐν παντὶ καιρῷ εὐταξία μεγάλων  
ἀγαθῶν αἰτίᾳ γύγνεται<sup>3</sup>. — Πάσης λίπης ἵατρὸς  
γύγνεται<sup>4</sup> χρόνος. — Ἀπασῶν τῶν ἀληθῶν ἡδονῶν  
χωρηγός ἐστι φιλοσοφία. — Νῦνος ὁ Ἀσσυρίων  
βασιλεὺς μεγάλας πράξεις ἐπετελέσατο<sup>5</sup>. — Αἱ  
Γοργόνες θυγατέρες ἥσαν Φόρκιος καὶ Κητοῦς  
εἰχον<sup>6</sup> δὲ κεφαλὰς μὲν περιεσπειραμένας<sup>7</sup> φολίστι  
δρακόντων, ὁδόντας δὲ μεγάλους, ὡς συῶν, καὶ  
χεῖρας χαλκᾶς καὶ πτέρυγας χρυσᾶς· τοὺς δὲ ἴδόντας<sup>8</sup>  
λίθους ἐποίουν<sup>9</sup>. — Μή ἐν πολλοῖς ὀλίγα λέγε,  
ἀλλ'<sup>10</sup> ἐν ὀλίγοις πολλά. — Ὁ Χάλος ποταμὸς  
πλήρης ἦν ἐκθύνων<sup>11</sup> μεγάλων καὶ πραέων. — Φθει-  
ρουσιν<sup>12</sup> ἡθη χρήσθ<sup>13</sup> ὄμιλοις κακαῖς. — Ἀγαθὸι  
δι<sup>14</sup> ἀριδάκρυες ἀνδρες. — Ἀγαθὴ καὶ<sup>15</sup> μᾶζα<sup>16</sup> μετ'  
ἄρτουν. — Δίκας γραφόμενος<sup>17</sup> πρὸς γονεῖς μανεῖ<sup>18</sup>,  
τάλαν. — Δύσμορφος εἴην<sup>19</sup> μᾶλλον<sup>20</sup> ἢ καλὸς  
κακός<sup>21</sup>. — Εἰ σῶμα δοῦλον<sup>22</sup>, ἀλλ'<sup>23</sup> ὁ νοῦς ἐλεύ-  
θερος. — Ἐν τιφλῶν πόλει γλαμυρὸς βασιλεύει<sup>24</sup>. —  
Ἐργον πάρεργον οὐδαμῶς ἔργον λέγω<sup>25</sup>. — Ἐρημία  
μεγάλη ὅτιν<sup>26</sup> ἡ μεγάλη πόλις<sup>27</sup>. — Ἐστὶ καὶ<sup>28</sup>  
συγῆς ἀκίνδυνον γέρας.

## VIII.

DEGREES OF COMPARISON OF  
ADJECTIVES.

§ 39. Πλάτων φησὶ<sup>1</sup> “πάντων τῶν ἐν τῷ βίῳ κτημάτων<sup>2</sup> μετὰ θεοὺς ψυχὴ θειότατον<sup>3</sup>.” — Σπάρτη πασῶν τῶν Ἑλληνικῶν πόλεων εὐνομωτάτη ἦν. — “Η πενία καὶ<sup>4</sup> πρὸς τὰς τέχνας δεινοτέρους καὶ πρὸς τὸν βίον τεχνικωτέρους τοὺς ἀνθρώπους καθίστησιν<sup>5</sup>. — Ἀριστεῖδης πτωχότατος ὡν<sup>6</sup> πάντων Ἀθηναίων ἐντιμότατος ἦν. — Οἱ ὑψηλοὶ τῶν τόπων<sup>7</sup> ὑγιεινότεροί εἰσι τῶν ταπεινῶν<sup>8</sup>, οἱ δὲ μεσόγειοι ψυχρότεροι τῶν παραθαλαττίων. — Πολλάκις ἀνδρες πένητες σοφότεροι τῶν πλουσίων εἰσίν. — Οἱ Γαλακτοφάγοι, Σκυθικὸν ἔθνος, ἡσαν δυσμαχώτατοι καὶ δικαιότατοι. — Αἱ ὁδύναι τοῖς νοσοῦσι<sup>9</sup> ἴσχυρότεραι τῆς νυκτός<sup>10</sup> εἰσιν. — Πόλεμος ἔνδοξος αἰσχρᾶς εἰρήνης αἰρετώτερος<sup>11</sup>. — Ἐκ τῶν κοινῶν ἐπιμελειῶν ἀπαλλάττου<sup>12</sup> μὴ πλουσιώτερος ἀλλ’<sup>13</sup> ἔνδοξότερος. — Παρὰ Ταρτησσίοις νεωτέρῳ πρεσβυτέρου καταμαρτυρεῖν<sup>14</sup> οὐκ ἔξεστιν<sup>15</sup>. — Πολλὰ τῶν ζώων ἀναιμά ἔστι καθόλου δέ, ὅσα πλείους τεττάρων πόδας ἔχει<sup>16</sup>. — “Η λέγε<sup>17</sup> τι συγῆς κρείσσον, ἡ συγὴν ἔχει<sup>18</sup>. — Διὰ τοῦτο ὡτα μὲν δύο ἔχομεν<sup>19</sup>, στόμα δὲ ἕν, ὥστα πλείω μὲν ἀκούωμεν<sup>20</sup>, ἦττω δὲ λέγωμεν<sup>21</sup>. — Δεινόν ἔστι τοὺς χείρους τῶν βελτιώνων ἀρχειν<sup>22</sup>.

§ 40. Παλαιός ἔστι λόγος τῶν μὲν νεωτέρων

τὰ ἔργα, τῶν δὲ γεραιτέρων αἱ βουλαὶ κράτος ἔχουσι<sup>1</sup>. — Νέος ὡν<sup>2</sup> ἀκούειν<sup>3</sup> τῶν γεραιτέρων θέλε<sup>4</sup>. — Ταῦροι, Σκυθικὸν ἔθνος, τοῖς βασιλεῦσι τοὺς εὐνουστάτους τῶν φίλων συγκατέθαπτον<sup>5</sup>. — Οἱ ἀνθρώποι τὰς ἡδοναῖς θηλύτεροι γέγονονται<sup>6</sup>. — Τῶν ἀνθρώπων οἱ<sup>6</sup> μὲν ὁξύτεροι, οἱ δὲ ἀμβλύτεροι εἰσιν. — "Τλλος Ἡρακλεῖ ἐκ Δηιανέρας ἦν παῖς πρεσβύτατος. — Αἰλακὸς εὐσεβέστατος ἦν ἀπάντων ἀνθρώπων. — Ἀετὸς ὁξύτατός ἐστι πάντων πτηνῶν. — Πενίας βαρύτερον οὐδέν<sup>7</sup> ἐστι φορτίον. — Οἱ χαλιρούτες<sup>8</sup> λαλίστατοι εἰσιν. — Σωκράτει διμιλητὰ γενομένω<sup>9</sup> Κριτίας τε καὶ Ἀλκιβιάδης πλεῖστα κακὰ τὴν πόλιν ἐποιησάτην<sup>10</sup>. Κριτίας μὲν γὰρ τῶν ἐν τῇ δημαρχίᾳ κλεπτίστατός τε καὶ βιαιότατος ἐγένετο<sup>11</sup>, Ἀλκιβιάδης δὲ αὐτὸν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατός τε καὶ ὑβριστότατος. — Οἱ παῖς πάντων θηρίων δυσμεταχειριστότατον<sup>12</sup>. — Ναυμαχία παλαιτάτη ἦν Κορινθίων πρὸς Κερκυραίους. — Καθάπερ ὁρθοῦ οὐδὲν ὁρθότερον<sup>13</sup>, οὔτως οὐδὲ δικαίου οὐδὲν δικαιότερον<sup>14</sup>. — Πολλοὶ θεράποντες ἐνίστε χεῖρον ὑπηρετοῦσι<sup>15</sup> τῶν ἐλαττόνων.

§ 41. Βίου πονηροῦ<sup>1</sup> θάνατος εὐκλεέστερος. — Οἱ πιστοὶ φίλοι σκῆπτρον βασιλεῦσι ἀληθέστατον καὶ ἀσφαλέστατον. — Τὸν Τρωϊκὸν πόλεμον καὶ τὰς τῶν ἡρώων ἀρετὰς ὁ ἐπιφανέστατος τῶν ποιητῶν<sup>2</sup> Ομηρος ἐτραγῳδησεν<sup>3</sup>. — Οἱ Αἰθίοπες μελάντεροι εἰσι τῶν ἀλλων ἀνθρώπων. — Αἱ συμφοραὶ τοὺς ἀνθρώπους ποιοῦσι<sup>4</sup> σωφρονεστέρους. — Αἱ χελιδόνες λαλίσταται εἰσιν. — Τδ. γῆρας

φρονιμωτέρους τοὺς ἀνθράκους ἀπεργάζεται<sup>4</sup> καὶ τῶν ἡδέων<sup>5</sup> ἀμελεοτέρους. — Πολλάκις ἀπὸ μικρᾶς αἰτίας ἐν τοῖς φιλτάτοις ἔχθη καὶ μίση ἐγγύηνται<sup>6</sup>. — 'Αυτὴρ δὲ ἐκεῖνος ἦν πεπαύτερος μόρων. — "Οπου γὰρ ἴσχὺς συγγροῦσι<sup>7</sup> καὶ δίκη, τοία ξυνωρὶς τῶνδε καρτερωτέρα<sup>8</sup>; —

Κάλλιστον τὸ δικαιούτατον<sup>9</sup>. λάθοτον<sup>10</sup> δὲ ὑγιαίνειν.

"Ηδιστον<sup>11</sup> δὲ τυχέν<sup>9</sup>, οὐ<sup>12</sup> τις ἔκαστος ἔρφ<sup>11</sup>. — Σώματα πολλὰ τρέφειν<sup>13</sup> καὶ δώματα πόλλ' ἀνεγέρειν<sup>13</sup>"

'Ατραπὸς εἰς πενίαν ἔστιν ἔτοιμοτάτη. — 'Ο δὲ ἀδόλεσχης τοιοῦτός ἔστιν, οἷος<sup>14</sup> λέγειν<sup>15</sup> ὡς πολὺ παστηρότεροί εἰσιν οἱ πῦν<sup>16</sup> ἀνθράκων τῶν ἀρχαίων<sup>17</sup> καὶ ὡς ἄξιοι<sup>17</sup> γεγόνασιν<sup>18</sup> οἱ πύροι ἐν τῇ ἀγορᾷ<sup>19</sup> καὶ ὡς πολλοὶ ἐπιδημοῦσι<sup>20</sup> ξένοι· καὶ τὴν θαλασσαν ἐκ<sup>21</sup> Διονυσίων πλάκμον εἴναι· καὶ εἰ ποιήσειν<sup>22</sup> ὁ Ζεὺς ὑδωρ<sup>23</sup> πλεῖον, τὰ ἐν τῇ γῇ βελτιώ ἔσεσθαι<sup>24</sup> καὶ ὡς χαλεπόν ἔστι τὸ ὅγρον<sup>25</sup>.

§ 42. Γλύκιστον μέλι πέφυκεν<sup>1</sup> ἐν τῇ Ἀττικῇ.  
— Οὐκ ἔστιν ἥδιον φάρμακον λίπτης ἡ ἀνδρὸς φίλου παραίσεις. — Τίνα αἴσχυλόν ἔστι μὴ φιλεῖν<sup>2</sup> ἡ τὸν ἀδελφόν; — Προμηθεὺς πληρίου τῶν Κασπίων πυλῶν ἐπὶ τοῦ Καικάσου ἀκεσταύρωτο<sup>3</sup>, ὀκτιστον θέαμα πάσιν ἀνθράποις. — 'Εν ταῖς πόλεσιν ἀγτιμότεροί εἰσιν οἱ πλούσιοι τῶν πεκεστέρων. — Οἱ ὄφεις ἄκιστα<sup>4</sup> ἔρπουσιν<sup>5</sup>. — Λίσχυστόν ἔστι τὸν ὑπὲρ τῆς πατρίδος θάνατον ἀποφυγεῖν<sup>6</sup>. — Βουλῆς οὐδέν ἔστιν ἔχθιον κακῆς. —

Γάνυ κυήμης ἔγγιον<sup>9</sup>. — Πότερον ὁ τὸν τράγον ἀμέλγων<sup>9</sup> ἀφρούνέστερος<sup>9</sup> ἢ ὁ τὸ κόσκινον ὑποτιθείς<sup>10</sup>; — Παττάλου γυμνότερος<sup>11</sup>. — Ἀναγκαιότατον μάθημά ἔστι τὸ ἀπομαθεῖν<sup>12</sup> τὰ κακά. — Ἀγησίλαος πραθτατος φίλοις ὡν<sup>13</sup> ἔχθροῖς φοβερώτατος ἦν. — Τῶν σωμάτων θηλυνομένων<sup>14</sup> καὶ<sup>15</sup> αἱ ψυχαὶ πολὺ ἀρρώστοτεραι γίγνονται<sup>16</sup>. — Διογένης ἔρωτηθείς<sup>17</sup>, τί τῶν κατὰ τὸν βίον ἀκρότατον<sup>9</sup>; εἶπεν<sup>18</sup>, “Ἐλπίς.” — Σωκράτης ἔφη<sup>19</sup> μεγίστην μὲν ἀρχὴν είναι τὴν βασιλείαν, ἀρίστην δὲ τὸ ἔαυτοῦ ἄρχειν.

§ 43. Τάρσος ἦν μεγίστη τῶν ἐν τῇ Κιλικίᾳ πόλεων. — Οὐδὲν πλούτου μείζω ζῆλον ἐν ἀνθρώποις ἔχει<sup>1</sup>. — Ἐκ τῶν καλῶν μαθημάτων καὶ τῶν ἐνδόξων ἔργων καλλίστη τέρψις περιγίνεται<sup>2</sup>. — Νόσου πολὺ<sup>3</sup> κρείττον ἔστιν ἢ λύπην φέρειν<sup>4</sup>. — Οἱ Χαλδαῖοι πλείστην ἐπιμέλειαν ἐποιήσαντο<sup>5</sup> τῆς ἀστρολογίας. — Τὸ τῶν Ἰνδῶν ἔθνος μέγιστον ἔστι, καὶ πλείστην τε καὶ καλλίστην χώραν νέμεται<sup>6</sup>. — Σωκράτης πολὺ<sup>3</sup> κρείττω ἔλεγε<sup>7</sup> τὸν τῆς ψυχῆς<sup>8</sup> ἢ τοῦ σώματος ἔρωτα. — Οὐχ ὁ μακρότατος βίος ἀριστος<sup>10</sup>, ἀλλ' ὁ σπουδαιότατος. — Ῥάστον ἔστιν ἐτέρῳ παρανέσαι<sup>11</sup>. — Ἀεὶ κράτιστον ἔστι ταλληθῆ<sup>12</sup> λέγειν. — Περίανδρος ἔρωτηθείς<sup>13</sup>, τι μέγιστον ἐν ἐλαχίστῳ<sup>13</sup>, εἶπε<sup>14</sup>. “Φρένες ἀγαθὰ ἐν σώματι ἀνθρώπου.” — Θαυμάζω<sup>15</sup> μᾶλλον τοῦ γήρως τὴν σωφρονοῦσαν<sup>15</sup> νεότητα τὸ μὲν γάρ ἐν τῷ λιμένι μένει<sup>17</sup> καὶ διαφεύγει<sup>18</sup> τὸν κίνδυνον, ἢ δὲ ἐν τῷ πελάγει πολλοῖς τοῖς πνεύ-

μασι μαχομένη<sup>10</sup> διασώζει<sup>11</sup> τὸ σκάφος. — Αἱ δεύτεραι πως φροντίδες σοφάτεραι<sup>12</sup>. — "Αλλη πρὸς ἄλλο<sup>13</sup> γάια χρησιμωτέρα<sup>14</sup>. — Εἰ μὴ φυλάσσεις<sup>15</sup> μίκρ', ἀπολεῖς<sup>16</sup> τὰ μείζονα. — 'Εν τοῖς δεινοῖς χρημάτων κρείττων<sup>17</sup> φίλος. — "Εξω γάρ ὄργῆς πᾶς ἀνὴρ σοφάτερος.

§ 44. Δαιδαλος ἀρχιτέκτων κράτιστος ἦν καὶ πρώτος ὀγαλμάτων εὐρετής. — Βέλτιόν ἔστιν ὄψιμαθή εἶναι<sup>1</sup> ἡ ἀμαθή. — Οἱ τελματώδεις τόποι οὐ μόνον φαινοῦν τὸν ἀέρα κατασκευάζουσι<sup>2</sup>, ἀλλὰ καὶ τοὺς καρποὺς κακίους. — Τίς Λυσάνδρου τοῦ Σπαρτιάτου ἐντιμότερος γέγονε<sup>3</sup>, ἡ τιμῶν πλειόνων ἡξιώθη<sup>4</sup>; — Οἱ Ἑλληνες μηρία ταύρων τε καὶ αὐγῶν πιότατα ἔκαν<sup>5</sup> ἐπὶ τῶν βιωμάν τοῖς θεοῖς. — Ἡ τῶν χρημάτων κτῆσις πλείστου<sup>6</sup> ἀξία ἔστιν· ὁ δὲ πλοῦτος οὐ παντὶ ἀνδρὶ, ἀλλὰ μόνῳ τῷ ἐπιεικεῖ χρησιμώτατος. — Μήκισταί είσιν αἱ νύκτες αἱ χειμεριναί. — "Αριστον μὲν ὕδωρ<sup>7</sup>. — Θαλῆς πρώτος τὴν ὑστάγην ἡμέραν τοῦ μηνὸς τριακάδα εἶπεν<sup>8</sup>. — 'Εν τῇ κρατίστῃ πόλει ὑπὸ τῶν ἀρίστων κριθεὶς τοῦ καλλίστου γέρως ἡξιώθη<sup>9</sup> Ἀγησίλαος. — Τὸ ὕδωρ πλείστου ἀξίων ἔστι· μηγιτύμενον<sup>10</sup> γάρ πᾶσι τοῖς τρέφουσιν<sup>11</sup> ἡμᾶς εὐκατεργαστότερά τε καὶ ὀφελιμώτερα καὶ ἡδίω ποιεῖ<sup>12</sup>. — Τῶν μισθοφόρων βαρύτερον φόρημα οὐδέν ἔστι τοῖς πολίταις. — "Ομηρος ἔφη<sup>13</sup> χαριεστάτην ἡβην εἶναι<sup>1</sup> τοῦ ὑπηνήτου. — "Εχθιστά ἔστι τὰ ἐναντιώτατα, ψυχρὸν θερμῷ, πικρὸν γλυκεῖ, ξηρὸν ὑγρῷ, πάντα τὰ τοιαῦτα.

§ 45. Κρείττον<sup>1</sup> πρὸς εὐδαιμονίαν, ἀλάττω ἔχειν<sup>2</sup> ἡ πολλὰ μετὰ φθόνου· καὶ γὰρ καλλίων καὶ ἡδίων ὁ τοιοῦτος βίος. — Οὐκ ἀλάχιστόν ἐστι σοφίας μέρος, τὸ ἑαυτὸν<sup>3</sup> γυργνώσκειν. — Ἰσσὸς ἐσχάτη ἐστὶ πόλις τῶν<sup>4</sup> τῆς Κιλικίας. — Ὁ Τάρταρος ἐστι τὸ ὑπὸ γῆν κατώτατος<sup>5</sup> τόπος. — Προύργιαντερον<sup>6</sup> χρὴ τίθεσθαι<sup>7</sup> τῶν πόνων τὴν τῆς πόλεως εὐδαιμονίαν. — Θαλῆς ὁ φιλόσοφος εἶπεν<sup>8</sup>. “Πρεσβύτατον τῶν ὕντων<sup>9</sup> θεός, ἀγέννητος γάρ<sup>1</sup>· καλλιστον κόσμος, ποίημα γὰρ θεοῦ· μέγιστον τόπος, πάντα γὰρ χωρεῖ<sup>10</sup>· τάχιστον νοῦς, διὰ παντὸς γὰρ τρέχει<sup>11</sup>. ἴσχυρότατον ἀνώγκη, κρατεῖ<sup>12</sup> γὰρ πάντων· σοφώτατον χρόνος, ἀνευρίσκει<sup>13</sup> γὰρ πάντα.” — Δίκαιοι εἰσιν<sup>14</sup> οἱ κρείττους τῶν ἡττόνων ἄρχειν<sup>15</sup>. — Τῇ μὲν γρυνακὶ κάλλιον<sup>1</sup> μένειν<sup>15</sup> ἔνδον ἡ θυραυλεῖν<sup>16</sup>, τῷ δὲ ἀνδρὶ αἰσχιον μένειν<sup>15</sup> ἡ τῶν ἔξω ἐπιμελεῖσθαι<sup>17</sup>. — Εἰ ἴσχύσουσιν<sup>18</sup> οἱ πλούσιοι καὶ οἱ ἴσχυροι ἐν ταῖς πόλεσιν, ὀληγιστον χρόνον ἡ ἄρχῃ ἐσται<sup>19</sup> τοῦ δήμου. — Τὸν ἡττω λόγον οὐ δύναμαι<sup>20</sup> κρείττω ποιεῖν<sup>11</sup>. — Πλήθει οὐδὲν<sup>21</sup> μείους εἰσὶν Ἀθηναῖοι Βοιωτῶν. — Ἀνθρώπῳ πάντων τῶν ἄλλων ῥᾶσν ἐστι ζῷων ἡ ἀνθρώπων ἄρχειν<sup>14</sup>. — Δίκαιος ἐστιν<sup>22</sup> ὁ ἀμείνων τοῦ χείρουν πλέον ἔχειν καὶ ὁ δυνατώτερος τοῦ ἀδυνατωτέρου. — Ἀσμεναίτατα τὸν ἔρωτα ἀπέφυγον<sup>23</sup> ὥσπερ ἄγριον δεσπότην.

## IX.

## NUMERALS.

§ 46. Τῶν Κυκλώπων ἔκαστος ἔνα ὀφθαλμὸν ἐπὶ τοῦ μετάπου εἶχεν<sup>1</sup>. — Διογένης ἔφη<sup>2</sup>. “Φῦλος ἐστὶ μία ψυχὴ ἐν δυοῖν σωμάτοις κειμένη<sup>3</sup>.” — Τρεῖς εἰσὶ πολιτεῖαι ἐν ἄπασιν ἀνθρώποις, μοναρχία καὶ δημαρχία καὶ δημοκρατία. — Καρχηδὸν περὶ τῆς Σικελίας ἔτη τέσσαρα καὶ εἴκοσιν ἐπολέμησε<sup>4</sup> τῇ Ρώμῃ. — Ἡ Λερναία ὕδρα εἶχεν<sup>5</sup> ὑπερμέγεθες σῶμα, κεφαλὰς δὲ ἐννέα, τὰς μὲν ὀκτὼ θυητάς, τὴν δὲ μέσην ἀθάνατον. — Πάντες συγκείμεθα<sup>6</sup> ἐκ δυοῖν, ψυχῆς καὶ σώματος. — Οἱ Ἐλληνες ἔτεσι<sup>7</sup> δέκα τὰς ἐν τῇ Τρωάδι πόλεις κατεπολέμησαν<sup>8</sup>. — Σεμίραμις ἐβίω<sup>9</sup> μὲν ἔτη ἑξήκοντα καὶ δύο, ἐβασιλεύσε<sup>10</sup> δὲ δύο πρὸς<sup>11</sup> τοῖς τεσσαράκοντα. — Δραχμῆς<sup>12</sup> μὲν αὐλεῖ<sup>13</sup>, τεττάρων δὲ παύεται<sup>14</sup>. — Καρχηδόνιοι αἰροῦσιν<sup>15</sup> ἐν τρισὶ μησὶ δύο πόλεις Ἐλληνίδας, Σελινοῦντα καὶ Ἰμέραν. — Εἰς ἀνήρ οὐδεὶς ἀνήρ. — Μία χελιδὼν ἔαρ οὐ ποιεῖ<sup>16</sup>, οὐδὲ μία μέλιττα μέλι. — Ἀριθμὸς<sup>17</sup> συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως σταθμὸι διακόσιοι δέκα πέντε, παρασάργαι χίλιοι ἑκατὸν πεντήκοντα, χρόνου πλῆθος<sup>18</sup> τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες. — Οὐδὲ Ἡρακλῆς πρὸς δύο<sup>19</sup>. — Πύρρος ἐν Ἰταλίᾳ ἐπολέμησεν<sup>20</sup> ἔτη<sup>21</sup> δύο καὶ μῆνας τέσσαρας. — Ζήνων ὁ Κιτιεὺς ἀφηγήσατο<sup>22</sup> τῆς σχολῆς ἔτη<sup>23</sup> δυοῖν

δέοντα<sup>9</sup> ἔξήκοντα. — Τὸ τῆς Νίνου τεῦχος τὸ μὲν ὑψος εἰχε<sup>10</sup> ποδῶν ἑκατόν, τὸ δὲ πλάτος τρισὶν ἄρμασιν ἵππασιμον ἦν· οἱ δὲ σύμπαντες πύργοι τὸν μὲν ἀριθμὸν<sup>11</sup> ἡσαν χίλιοι καὶ πεντακόσιοι, τὸ δὲ ὑψος εἶχον<sup>12</sup> ποδῶν διακοσίων.

§ 47. Οἱ Περσῶν παῖδες ἀπὸ πέντε ἑτῶν μέχρι τεττάρων καὶ εἴκοσιν ἐπαιδεύοντο<sup>1</sup> τοξεύειν καὶ ἀκοντίζειν<sup>2</sup> καὶ ἀληθεύειν<sup>3</sup>. — Παρὰ Σκύθαις ὀκτάποδες ἐκαλοῦντο<sup>4</sup> οἱ δύο<sup>5</sup> βοῶν καὶ ἀμάξης μᾶς δεσπόται ὄντες. — Τέταρτον ἀθλον ἐπέταξεν<sup>6</sup> Εὐρυσθεὺς Ἡρακλεῖ, τὸν Ἐρυμάνθιον κάπρον εἰς Μυκήνας κομίζειν<sup>7</sup>. — Σαρδανάπαλλος, τριακοστὸς ὡν<sup>8</sup> ἀπὸ Νινύου, ἔσχατος ἐγένετο<sup>9</sup> Ἀσσυρίων βασιλεύς. — Οἱ μὲν πεπαιδευμένοι<sup>10</sup> οὔτε ἐν πλούτῳ οὔτε ἐν πενίᾳ ταράττεται<sup>11</sup>, οἱ δὲ ἀπαδευτος ἐν ἀμφοῖν. — Ἡ ὄγδοας κύβος ἀπ' ἀρτίου<sup>12</sup> πρώτος ἔστι καὶ τοῦ πρώτου τετραγώνου διπλασία. — Μεσότης ἀριθμητικὴ μονάδος καὶ ἑβδομάδος ἔστιν ἡ τετράς· τριάδι γάρ ὑπερέχει<sup>13</sup> καὶ ὑπερέχεται<sup>14</sup>. — Θαλῆς πρώτος τοῦ ἡλίου μεγέθους τὸ τῆς σελήνης ἑπτακοσιοστὸν καὶ εἴκοστὸν μέρος ἀποφήνασθαι<sup>15</sup> λέγεται<sup>16</sup>. — Παδίως οἱ ἀθληταὶ διπλαστοὶς τε καὶ τριπλασίοις αὐτῶν<sup>17</sup> μαχοῦνται<sup>18</sup>. — Τὰ δώδεκά ἔστι δις ἔξ, τρὶς τέτταρα, ἔξάκις δύο, τετράκις τρία. — Δαρεικὸν ἔκαστος παρὰ Κύρου ἦνεγκε<sup>19</sup> τοῦ μηνὸς τῶν στρατιωτῶν<sup>20</sup>, λοχαγὸς δὲ τὸ διπλοῦν, στρατηγὸς δὲ τὸ τετραπλοῦν. — Ἡρμέλλων θάπτεσθαι<sup>21</sup> δωδεκαταῦρος ἀνεβίω<sup>22</sup>. — Μυριοπλάσια ἡμῶν<sup>23</sup> ἔχει<sup>24</sup> ἡ πᾶσα πόλις. — Μυρι-

πλάσια ἀν ποιήσεις<sup>13</sup> κακὰ ἀνθρωπος κακὸς θηρίου<sup>14</sup>.

§ 48. Μετὰ τὴν περὶ Ἰμέραν ναυμαχίαν μιᾶς φωνῆς πάντες οἱ Συρακόσιοι Γέλωνα τὸν τύραννον ἀπεκάλουν<sup>1</sup> εὐεργέτην καὶ σωτῆρα καὶ βασιλέα. — 'Εν τῇ ἐπὶ: Πλαταιαῖς μάχῃ ἦν ὁ σύμπατος ἀριθμὸς τῶν μὲν Ἐλλήνων εἰς δέκα μυριάδας, τῶν δὲ βαρβάρων εἰς πεντήκοντα<sup>2</sup>. — Κόλχοι τοῖς Περσῶν βασιλεῦσι διὰ πενταετηρίδος δῶρα ἥγον<sup>3</sup> ἐκατὸν παῖδας καὶ ἑκατὸν παρθένους. 'Αραβεῖς δὲ χίλια τάλαντα ἥγον<sup>4</sup> λιβανωτοῦ κατ' ἐνιαυτόν. — Αἱ Γραιαὶ καλούμεναι<sup>5</sup>, Φόρκυος καὶ Κητοῦς θυγατέρες, ἥσαν γραῖαι ἀπὸ νέας<sup>6</sup> ἔνα δὲ ὄφθαλμὸν αἱ τρεῖς καὶ ἔνα ὄδόντα εἰχον<sup>6</sup>, καὶ ταῦτα<sup>7</sup> παρὰ μέρος ἥμειβον<sup>8</sup> ἀλλήλαις. — Πολλαπλάσιος ἐστιν ὁ μεῖζων ἀριθμὸς τοῦ ἐλάττονος<sup>9</sup>, ὅταν καταμετρήται<sup>10</sup> ὑπὸ τοῦ ἐλάττονος. — Τετράγωνος ἀριθμός ἐστιν ὁ ἵσακις ἵσος ἡ ὁ ὑπὸ δύο ἵσων ἀριθμῶν περιεχόμενος<sup>11</sup>. — Τὸν ἄρχοντα τριῶν δεῖ<sup>12</sup> μνήμην ἔχειν<sup>13</sup>. πρῶτον μέν, ὅτι ἀνθρώπων ἄρχει<sup>14</sup>. δεύτερον, ὅτι κατὰ νόμους ἄρχει<sup>14</sup>. τρίτον, ὅτι οὐκ ἀεὶ ἄρχει<sup>14</sup>. — 'Ανάχαρσις τὴν ἀμπελον ἔφη<sup>15</sup> τρεῖς φέρειν βότρυς. τὸν πρῶτον ἡδουνῆς, τὸν δεύτερον μέθης, τὸν τρίτον ἀηδίας. — Τριττή ἐστιν ἡ φιλαστιργενική, ἑταυρική, ξενική. — 'Η παιδεία τοῖς ἀνθρώποις δεύτερος ἥλιος ἐστι. — 'Ερμῆ μάλιστα τῶν ἀριθμῶν<sup>16</sup> ἡ τετράς ἀνάκειται<sup>17</sup>. — 'Ος μία γλώσση δίχ' ἔχει<sup>18</sup> νοῦν, οὗτος ἐταῖρος δεινός.

## X.

## PRONOUNS.

§ 49. 'Ο θεὸς ἡμῶν βραχὺν χρόνον τοῦ βίου ἔδωκεν<sup>1</sup>. — 'Επ' ἀλλοτρίων παραδευμάτων παλ-  
δευε<sup>2</sup> σεαυτόν, καὶ ἀλλότριος ἔσει<sup>3</sup> κακῶν. — Δεὶλα-  
λύπτην ἦδη πολλοὶ ἐαυτοὺς ἀνηρήκασιν<sup>4</sup>. — 'Εσ-  
κεν<sup>5</sup> ὁ βίος θεάτρῳ διὸ πολλάκις οἱ χείριστοι τὸν  
κάλλιστον ἐν αὐτῷ κατέχουσι<sup>6</sup> τόπον<sup>7</sup>. — Μηδέ-  
ποτε δοῦλοι ἡδονῆς σαυτὸν ποίει<sup>8</sup>. — 'Τπέρ δόξης,  
ἡδίστου πρώγματος, ἔκαστος ἡμῶν κινδύνους ὑπο-  
μένει<sup>9</sup>. — Πιθαγόρας ἐρωτηθεὶς<sup>10</sup>, τί ἔστι φίλος;  
ἀπεκρίνατο<sup>11</sup>. ““Αλλος ἔγω.” — Μακάριος<sup>12</sup>, ὅσ-  
τις οὐσίαν καὶ νοῦν ἔχει<sup>13</sup>. — Δημήτριός τις εἶπε<sup>14</sup>  
τῷ Νέρωνi “σὺ μὲν ἀπειλεῖς<sup>15</sup> ἐμοὶ τὸν θάνατον,  
σοὶ δὲ ἡ φύσις<sup>16</sup>.” — Διδύμων ἀδελφῶν εἰς ἐτελεί-  
τησε<sup>17</sup>. σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι<sup>18</sup>  
ἡρώατα<sup>19</sup>. Σὺ ἀπ' ἔθανες<sup>20</sup> ἡ δὲ ἀδελφός σου;” — Σχο-  
λαστικὸς ὀπορῶν<sup>21</sup> τὰ βιβλία αὐτοῦ ἐπώλει<sup>22</sup>, καὶ  
γράφων<sup>23</sup> πρὸς τὸν πατέρα ἔλεγε<sup>24</sup>, “Σύγχαιρε<sup>25</sup>  
ἡμῶν, πάτερ ἦδη γὰρ ἡμᾶς τὰ βιβλία τρέφει<sup>26</sup>.” —  
‘Ανάχαρσις ὁ Σκύθης ἐρωτηθεὶς<sup>10</sup> ὑπό τινος. “Τι  
ἔστι πολέμιον ἀνθρώποις;” “Αὐτὸl,” ἔφη, “ἐαυ-  
τοῖς<sup>27</sup>.” — ‘Ο Σωκράτης τοιαῦτα ἀεὶ περὶ τῶν  
θεῶν ἔλεγεν<sup>28</sup>, οἴλα τις λέγων<sup>29</sup> εὐσεβέστατος νομί-  
ζεται<sup>30</sup>. — Τὸν Διογένην τις ἀνόητον εἶναι ἔφη<sup>24</sup>.  
δὲ “‘Ανόητος μὲν οὐκ εἰμί,” ἔφη<sup>31</sup>, “τὸν δὲ αὐτὸν  
νῦν οὐν οὐκ ἔχω<sup>32</sup>.” — Κἀγώ<sup>33</sup>, εἰ δύμεῖς τὰ δι-

καὶ ποιεῖν<sup>11</sup> ἐθέλετε<sup>12</sup>, ἐπεσθαι<sup>13</sup> ὑμῖν βούλομαι<sup>14</sup>. — Οὐδὲν οὔτως ἡμέτερόν ἐστιν, ὡς ἡμεῖς ἡμῶν αὐτοῖς. — Τῶν κακῶν ἄλλ' ἄττα<sup>15</sup> δεῖ ζητεῖν<sup>16</sup> αἴτια, ἄλλ' οὐ τὸν θεόν. — Ὡ Σωκράτες, ποῖ καὶ πόθεν<sup>17</sup>;

§ 50. Ἡμεῖς δὲ χωρὶς τῶν ἀναγκαίων κακῶν αὐτοὶ παρ' αὐτῶν<sup>1</sup> ἔτερα προσπορίζομεν<sup>2</sup>. — Τῷ ἡμετέρῳ βίῳ οὐκ ἀεὶ τὸ αὐτὸ διαμένει<sup>3</sup>. — Ἀμειών ἐστιν ὑφ' ἔτερου ἡ αὐτὸν ὑφ' ἑαυτοῦ ἐπαινεῖσθαι<sup>4</sup>. — Ο εὐψυχος καὶ ἀνδρεῖος εὐψύχως τὴν ἑαυτοῦ<sup>5</sup> τελευτὴν φέρει<sup>6</sup>, διστερὸς Σωκράτης. — Ἐπιμελοῦ<sup>7</sup> τῆς σεαυτοῦ ψυχῆς. — Ἡ ἀλήθεια μετὰ παρρησίας διαλέγεται<sup>8</sup> τοῖς ἀνθρώποις, καὶ διὰ τοῦτο<sup>9</sup> ἀχθοῦνται<sup>10</sup> αὐτῷ. — Ταῦτον ἐστιν ὅφιν ἐκτρέφειν<sup>11</sup> καὶ ποιηρὸν εὐεργετεῖν<sup>12</sup>. ἐκατέρου γάρ η χάρις εἴναιν οὐ γεννᾶ<sup>13</sup>. — Σχολαστικὸς οἰκίαν πωλῶν<sup>14</sup> λίθον ἀπ' αὐτῆς εἰς δεῖγμα<sup>15</sup> περιέφερε<sup>16</sup>. — Οὗτος δοκεῖ<sup>17</sup> μοι ἄριστος εἶναι οἰκος, ἐν φοιοῦτός ἐστιν ὁ δεσπότης δι' αὐτόν<sup>18</sup>, οἷος<sup>19</sup> ἔξω<sup>20</sup> διὰ τὸν νόμον. —

Ἡγούμαν<sup>21</sup> σοφίας εἶναι μέρος οὐκ ἐλάχιστον ὄρθως γιγνώσκειν<sup>22</sup>, οἷος<sup>23</sup> ἔκαστος ἀνήρ. — Κύρος ἀποκτέναι λέγεται<sup>24</sup> αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην. — Λέγεται Ἀπόλλων ἐκδεῖραι<sup>25</sup> Μαρσύαν, νικήσας<sup>26</sup> ἐρίζοντά οἱ<sup>27</sup> περὶ σοφίας. — Ὁταν παιδίον Ἰδω<sup>28</sup> παιζον<sup>29</sup>, χαίρω<sup>30</sup> τε καὶ χαρίεν μοι φαίνεται<sup>31</sup> καὶ ἐλευθέριον καὶ πρέπον τῇ τοῦ παιδίου ἡλικίᾳ. — Πράττομεν<sup>32</sup> δ ἀν φαίνηται<sup>33</sup> νῦν ἄριστον. — Εἰ μέλλομεν ἀγαθόν τινα κτήσεσθαι<sup>34</sup> φίλον, αὐτοὺς ἡμᾶς ὡγαθοὺς δεῖ γενέσθαι<sup>35</sup>. — Τὼ

χείρε ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν<sup>25</sup> ἀλλήλοιν ἐποίησεν<sup>26</sup>. — Χαλεπόν ἐστι λέγειν<sup>27</sup> περὶ ὅτουν μαθήματος, ὡς οὐ χρὴ μανθάνειν<sup>28</sup>. — Οὐκ ἀν ποτε πλήθος οὐδὲ ὡντινωνοῦν οἶον τ' ἀν γένοιτο<sup>29</sup> μετὰ νοῦ διοικεῖν<sup>30</sup> πόλιν.

§ 51. Τῶν νομοθετῶν ἔργον ἐστὶ ζητεῖν<sup>1</sup>, τί μὲν ὄγαθὸν πόλει<sup>2</sup>, τί δὲ κακόν. — 'Η σωφροσύνη ἐστὶ κατὰ Πλάτωνα ἡδονῶν τινων καὶ ἐπιθυμιῶν ἐγκράτεια. — "Οστις τὰς δαιμόνων τύχας κάλλιστα φέρει<sup>3</sup>, οὗτός ἐστιν ἀνὴρ σοφός. — "Ανανδροὶ μοι δοκοῦσιν<sup>4</sup>, ὅσοι τὸν ἑαυτῶν θάνατον ἀγεννῶς προσδέχονται<sup>5</sup>. — Ζηλωτοὶ ἐκεῖνοι<sup>6</sup>, οἵτινες μὴ ἐπιστήμοις συμφοράν ἐν τῷ βίῳ ὠδύρουντο<sup>7</sup>. — Οἱ χρηστοὶ παῖδες διὰ τοὺς γονέας ἀλλήλους ὄγαπτησουσιν<sup>8</sup>. — Λυπηρῶς ἔχει<sup>9</sup>, εἰ τοῖς ἐμαυτῆς τὸν βίον σώζω<sup>10</sup> κακοῖς. — Κύνας τρέφεις<sup>11</sup> φυλακῆς ἔνεκα σαυτοῦ τε καὶ τῶν σῶν. — 'Οπότε περὶ τῆς ὑμετέρας σωτηρίας ὁ ὄγών ἐστιν, ὑμᾶς προσήκει<sup>12</sup> καὶ ἀγαθοὺς καὶ προθύμους είναι. — Πάντων μάλιστα αἰσχύνον<sup>13</sup> σαυτόν. — Νόμιζε<sup>14</sup> σαυτῷ τοὺς γονεῖς είναι θεούς. — 'Ημεῖς ἡμὲν αὐτοῖς ἔδιστα χαριζόμεθα<sup>15</sup>. — Οἱ ἀνθρώποι αὐτοί είσιν ἑαυτοῖς πολέμιοι. — Εὐφορίων, υἱὸς Αἰσχύλου τοῦ τραγικοῦ, τραγικὸς καὶ αὐτὸς<sup>16</sup> ἦν. — 'Ο ἐλέφας ἔχει<sup>17</sup> μικτήρα καὶ τοιούτον καὶ τηλικούτον, ὥστε ἀντὶ χειρῶν ἔχειν<sup>18</sup> αὐτόν. — 'Ελεύθερος γάρ οὗτις ἐστὶ πλὴν Διός. — Τίς<sup>19</sup> ἥδε χώρα, καὶ τίνες ναιόυσιν; — Τὴν ἐμήν ἀσφάλειαν ἀδειαν ὑμῖν αὐτοῖς είναι νομίζετε<sup>20</sup>. — 'Ο σοφὸς ἐν αὐτῷ περι-

φέρει<sup>11</sup> τὴν οὐσίαν. — Τὸ τῆς Σφιγγὸς αἷνυγμα ἦν τόδε· “Τέ ἐστι τὸ αὐτὸν τετράπον καὶ δίπουν καὶ τρίπον;” — “Ανδρες φίλοι, ὁ μὲν ὄγαν ἡμῖν ἐγγύς<sup>12</sup>· προσέρχονται<sup>13</sup> γάρ οἱ πολέμιοι. τὰ δὲ ἀθλα τῆς νίκης<sup>14</sup> οἱ τε πολέμιοι καὶ τὰ τῶν πολεμίων ἀγαθὰ πάντα.

§ 52. Τίνα κοινωνὸν ἐμενέστερον ἔχοι<sup>1</sup> τις ἀνήρ ἀδελφὸν ἐπιεικῆ; — Πολλάκις διὰ τὴν φιλαυτίαν οἱ κακίους σφᾶς αὐτὸς προκρίνουσι<sup>2</sup> τῶν πολὺ<sup>3</sup> βελτιώνων. — Χρυσίον καὶ δοξῶν καὶ ἡδονῶν ἔνεκα ἐπιβουλεύονται<sup>4</sup> ἀλλήλοις οἱ ἀνθρώποι. — Θέογνις ὁ ποιητὴς περὶ οὐδενὸς ἀλλού λόγον πεπολιταῖ<sup>5</sup> ἡ περὶ ἀρετῆς καὶ κακίας. — Οὐκ ἐλάχιστάν ἔστι σοφίας ἔργον<sup>6</sup> ὅρθως γυγνώσκειν<sup>7</sup>, διποίος ἔκαστος ἀνήρ. — Διοινύσιος ὁ Συρακοσίων τύραννος ἐν τῇ Σικελίᾳ πόλιν ἔκτισεν<sup>8</sup> ὑπὸ αὐτὸν<sup>9</sup> τὸν τῆς Αἴτιης λόφον, καὶ προσεῖπεν<sup>10</sup> αὐτὴν “Αδρανον. — “Οσονπερ τὰς τιμαῖς τῶν ἀλλων προέχεις<sup>11</sup>, τοσοῦτον καὶ τὰς ἀρεταῖς αὐτῶν διοισεῖς<sup>12</sup>. — Οὐτοσὶ ἀνήρ οὐ παύσεται<sup>13</sup> φλυαρῶν<sup>14</sup>. — “Αμεν εὐνοίας οὐδὲν ὄφελος οὐδὲ ὄποιαστινοσοῦν ἐπιστήμης γῆγεται<sup>15</sup>. — Οἱ ποιηταὶ τοιεύτους λόγους περὶ τῶν θεῶν εἰρήκασιν<sup>16</sup>, οἵους οὐδεὶς ἀν περὶ τῶν ἔχθρῶν εἰπεῖν τολμήσειεν<sup>17</sup>. — ‘Η τῶν Περσῶν δύναμις τηλικαύτη τὸ μάχεθος<sup>18</sup> ἐγένετο<sup>19</sup>, ἡλίκην οὐδεμίαν ἀλλην γεγενημένην ἴσμεν<sup>20</sup>. — ‘Οπόσα ἀγνοίᾳ ἀνθρώποι ἔξαμπτάνουσι<sup>21</sup>, πάντα ἀκούσια ταῦτ’ ἐγὼ ιομίζω<sup>22</sup>. — ‘Εν δὲ τοῖς δὴ πόλεις πλεῖστοι εὐτυχαῦσιν<sup>23</sup>, αὕτη δριστα διοικεῖται<sup>24</sup>. —

Ἐμοις καὶ ἐν φόδαις καὶ ἐν λόγοις οὐκτρὰ ἄγτα<sup>25</sup> λογοποιοῦντες<sup>26</sup> εἰς δάκρυα πειρῶνται ἄγειν<sup>27</sup>. — Κριτής ὧν<sup>28</sup> ἀεὶ ταῦτα<sup>29</sup> περὶ τῶν αὐτῶν γύρωσικε<sup>30</sup>, μηδὲν πρὸς χάριν ποιῶν<sup>31</sup>.

§ 53. Πᾶσιν ἀνθρώποις δαίμονιν ἐπέταξε<sup>1</sup> πόνους, ἄλλοις ἄλλους<sup>2</sup>. — Οἱ γέροντες τὸν ἔτερον πόδα, φασίν<sup>3</sup>, ηδη ἐν τῇ σορῷ ἔχουσιν<sup>4</sup>. — Ἀρης ὑπὸ Θρακῶν μάλιστα ἐτιμάτο<sup>5</sup> καὶ Σκυθῶν καὶ τῶν τοιούτων ἔθνων, ἐπεὶ παρ' ἐκείνοις η τῶν πολεμικῶν ἀσκησις τὰ μάλιστα εὐδοκεῖται<sup>6</sup>. — Ἐθέλω<sup>7</sup> παρὰ σοῦ ἀκούειν, ἥντινα γνώμην ἔχεις<sup>8</sup> περὶ τοῦ γήρως· ἐμοὶ γάρ δὲ ἐν αὐτῷ βίος καταφαίνεται<sup>9</sup> δύσκολος. — Ἐάρ τις μετὰ σπουδῆς ἐθέλη<sup>10</sup> ὀτουσεῦν<sup>11</sup> τυγχάνειν<sup>12</sup>, μὴ τυχὸν<sup>13</sup> μεγάλην ἔχει<sup>14</sup> λάππην. — Ξενοφῶν περὶ Ἀγησιλάου φησί<sup>15</sup>. “Πολεμαὶ νεότητος<sup>16</sup> οὐ κρείττον τὸ ἐκείνου γῆρας;” — Τῇ αὐτῇ ημέρᾳ Γέλων ὁ Σιρακόσιος τοὺς Καρχηδονίους τὴν ἐν Ἰμέρᾳ ναυμαχίαν<sup>17</sup> ἐνίκησε<sup>18</sup>, καὶ οἱ<sup>19</sup> μετὰ Λεωνίδου περὶ Θερμοπύλας διηγωνίσαντο<sup>20</sup> πρὸς Εέρεξην. — Οὔτοι οἱ λόγοι<sup>21</sup> ἀσύνακτοι<sup>22</sup>. ἐγώ σου πλουσιώτερός εἰμι, ἐγώ σου ἄρα<sup>23</sup> κρείττων<sup>24</sup>. ἐγώ σου λογιώτερος, ἐγώ σου ἄρα<sup>23</sup> κρείττων<sup>24</sup>. Ἐκεῖνοι δὲ μᾶλλον συνακτικοὶ<sup>25</sup>. ἐγώ σου πλουσιώτερός εἰμι, η ἐμὴ ἄρα κτῆσις τῆς σῆς κρείττων<sup>26</sup>. ἐγώ σου λογιώτερός εἰμι, η ἐμὴ ἄρα λέξις τῆς κρείττων σὺ δέ γε<sup>27</sup> οὔτε κτῆσις εἰ σύτε λέξις. — Ἡ μάχη τῶν μελιττῶν ἔστι πρὸς αὐτὰς<sup>28</sup> καὶ πρὸς τοὺς σφῆκας. — Σωκράτης πρὸς τὸν εἰπόντα<sup>29</sup>, “Κακῶς ὁ δεῖνά σε λέγει<sup>30</sup>,” “Κα-

λᾶς γάρ<sup>α</sup>, " ἔφη<sup>α</sup>, " λέγειν<sup>α</sup> οὐκ ἔμαθεν<sup>α</sup>. " — Κόρωναι ἀλλήλαις εἰσὶ πιστόταται καὶ σφόδρα ὀγαπῶσι<sup>α</sup> σφᾶς<sup>α</sup>. — 'Ο καθ' ἑτέρου μηχανώμενος<sup>α</sup> καθ' ἔαυτοῦ τὴν πάγην περιτρέπει<sup>α</sup>. — Θαλῆς ἔρωτηθείς<sup>α</sup>, τί κοινότατον<sup>α</sup>; ἀπεκρίνατο<sup>α</sup>. " Ἐλπίς καὶ γάρ<sup>α</sup> οἱς ἀλλο μηδέν<sup>α</sup>, αὕτη πάρεστιν<sup>α</sup>. " — "Οστις λέγει<sup>α</sup> μὲν εὖ, τὰ δ' ἔργυ<sup>α</sup>, ἐφ' οἰς<sup>α</sup> λέγει<sup>α</sup>, αἰσχρὸ<sup>α</sup> ἔστιν αὐτοῦ<sup>α</sup>, τοῦτον οὐκ αἰνῶ<sup>α</sup> ποτε. — Σωκράτης ἔρωτηθείς<sup>α</sup>, τί εὐδαιμονία<sup>α</sup>; "Ηδονὴ ἀμεταμέλητος," ἔφη<sup>α</sup>. — "Αγις δὲ βασιλεὺς ἔφη<sup>α</sup> τοὺς Λακεδαιμονίους μὴ ἔρωτάν<sup>α</sup>, διπόστοι εἰσίν, ἀλλὰ ποὺ εἰσὶ πολέμιοι· καὶ ἔρωτῶντός τινος<sup>α</sup>, "Πόσοι εἰσὶ Λακεδαιμονίοι;" ἔφη<sup>α</sup> "Ικανὸς τοὺς κακοὺς ἀπερύκειν<sup>α</sup>. " — 'Επαμεινάνδας δὲ Θηβαῖος ἴδων<sup>α</sup> στρατόπεδον μέγα καὶ καλόν, στρατηγὸν οὐκ ἔχον<sup>α</sup>, "Ηλίκον," ἔφη<sup>α</sup>, "θηρίον καὶ κεφαλῆν οὐκ ἔχει<sup>α</sup>. " — Γνώσει<sup>α</sup> τὸ θεῖον, ὅτι τοσοῦτον καὶ τοιοῦτόν ἔστιν, ὥσθ<sup>α</sup> ἂμα πάντων ἐπιμελεῖσθαι<sup>α</sup>. — Θεὸς δέ σοι πῆμα<sup>α</sup> οὐδέν, <sup>α</sup>ἀλλ' αὐτὸς σὺ σοι<sup>α</sup>. — Πηνίκα μάλιστα<sup>α</sup>; — Πηνίκα ἔστι τῆς ήμέρας<sup>α</sup>; — Ποῖο<sup>α</sup> ἄττο<sup>α</sup> ἔστιν ἄττο<sup>α</sup> ἐποίεις<sup>α</sup>; — Οὐδεὶς γῆσθετο<sup>α</sup> τὸν Σωκράτη ή διὰ φῦχος μᾶλλον του<sup>α</sup> ἔνδον μένοντα<sup>α</sup> ή διὰ θάλπος μαχόμενόν<sup>α</sup> τῷ περὶ σκάσ. — Οὐδὲν ὀφελιμότερον ἦν τοὺς Σωκράτει συνεῖναι<sup>α</sup> ἐν διφοῦν πράγματι. — Καὶ<sup>α</sup> αὐτῷ μοι ἔγγιγνεται<sup>α</sup> εὔνοια πρὸς οὓς ἀντιπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ.

## XI.

## VERBS.

I. VERBS IN *ω*.

## A. TENSES WITH UNALTERED VERBAL STEM.

a. *Pres. and imperf. active.*

§ 54. Τῷ λόγῳ προέχομεν τῶν ἀλλων ζώων<sup>1</sup>. — Ἡ Ἰνδικὴ χώρα διττοὺς καθ' ἔκαστον ἐνιαυτὸν ἐκφέρει καρπούς. — Αἱ συμφοραὶ τῶν ἀνθρώπων<sup>2</sup> ἄρχουσι, οὐχ οἱ ἀνθρώποι τῶν συμφορῶν. — Μάλιστα γηράσκει παρ' ἀνθρώποις ἡ χάρις. — Πολλοὶ φιλόσοφοι ἐναντιώτατα<sup>3</sup> τοὺς αὐτῶν λόγους ἐπιτηδεύουσι. — Φυλάττεις, ὡς πλούσιε, τὸ χρυσίον κατάκληστον, ὥσπερ Δανάην<sup>4</sup> τινά<sup>5</sup>. — Μήθος ἔστι λόγος φευδῆς, εἰκονίζων ἀλήθειαν. — Κάτοπιν τῆς ἑορτῆς ἥκεις<sup>6</sup>. — Λύκος ἐν αὐτῇ γίγνεται<sup>7</sup>, καν<sup>8</sup> φέρη καν μὴ φέρη. — Εἰς πῦρ ξαίνεις. — Μικρὰ<sup>9</sup> παλαιὰ<sup>10</sup> σώματ' εὐνάζει ροπή. — Ο Διογένης ἔλεγεν, “Οἱ μὲν ἄλλοι κύνες<sup>11</sup> τοὺς ἔχθροὺς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους<sup>12</sup>, ἵνα σώσω<sup>13</sup>.” — Θεμιστοκλῆς καὶ Ἀριστεῖλῆς ἔστασιαζέτην ἔτι<sup>14</sup> παῦδε ὅντε<sup>15</sup>. — “Αὐθρωποι τὸν θάνατον φεύγοντες διώκουσι. — Φίλιππος τοὺς Ἀθηναίους εἴκαζε τοὺς Ἐρμαῖς<sup>16</sup> στόμα μόνον ἔχουσιν. — Ἀγησίλαος ἐρατηθεὶς<sup>17</sup>, πῶς ἀν τις μάλιστα παρ' ἀνθρώποις εὐδοκιμοίη<sup>18</sup>, “Εἰ λέγοι,” ἔφη, “τὰ ὅριστα, πράττοι δὲ τὰ κάλλιστα.” — Ἀλέξανδρος, ἔτι<sup>14</sup> παῖς ὡν<sup>19</sup>, πολλὰ τοῦ Φιλίππου κατορθοῦν-

τος<sup>18</sup> οὐκ ἔχαιρεν, ἀλλὰ πρὸς τοὺς συντρεφομένους<sup>19</sup> ἐλεγε παῖδας, “Ἐμοὶ δὲ ὁ πατὴρ οὐδὲν ἀπολεῖται<sup>20</sup>.” τῶν δὲ παῖδων λεγόντων<sup>21</sup> ὅτι<sup>22</sup> “Σοὶ ταῦτα κτᾶται·” “Τί δὲ ὄφελος,” εἶπεν<sup>23</sup>, “ἔὰν ἔχω μὲν πολλά, πράξω<sup>24</sup> δὲ μηδέν;” — Μὴ θλῖψε τὸν πένητα. — ‘Η γλῶσσά σου μὴ προτρεχέτω τοῦ νοῦ. — Φεῦγ<sup>25</sup> ἡδονὴν φέρουσαν ὕστερον βλάβην. — Δένδρον παλαιὸν μεταφυτεύειν δύσκολον. — ‘Ο τοῦ Σόλωνος νόμος ἐπαίνου<sup>26</sup> ἔστιν ἄξιος, δις κωλύει κακῶς λέγειν τοὺς νεκρούς<sup>27</sup>. — Οἱ μὲν Ἀθηναῖοι κατ’ ἐνιαυτὸν ἐνέα ἄρχοντας, οἱ δὲ Ῥωμαῖοι δύο ὑπάτους ἀνηγόρευον. — Ἀθανατον δργὴν μὴ φύλαττε θυητὸς ὄν<sup>28</sup>. — Σοφοὺς νόμιζε μὴ τοὺς ἀκριβῶς<sup>29</sup> περὶ μικρῶν ἐρίζοντας, ἀλλὰ τοὺς εὖ περὶ τῶν μεγίστων λέγοντας. — Δύο δόσοι ἔστον<sup>30</sup>, αἱ πρὸς τὴν πόλιν ἄγετον. — Οἱ Ἀρεοπαγῖται ἐν συκτὶ καὶ σκότῳ ἐδίκαζον, ὡς μὴ<sup>31</sup> ἐς τοὺς λέγοντας, ἀλλ’ ἐς τοὺς λόγους ἀποβλέποιεν<sup>32</sup>.

§ 55. Φύλους ἔχων νόμιμε θησαυροὺς ἔχειν. — Πάντ’ ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει. — ‘Η ἀρετὴ ἐν ἔργοις ἔστιν<sup>33</sup>, οἶον<sup>34</sup> ἐν τῷ<sup>35</sup> δίκαιᾳ πράττειν καὶ σοφὰ καὶ ἀνδρεῖα. — Πεντα τοῖς ἔχουσιν<sup>36</sup> οὐ μικρὰ νόσος. — Οἱ παῖδες ἀξίαν τι μὴν τοῖς γονεῦσι νεμόντων<sup>37</sup>. — Οἱ πένητες λαμβανόντων<sup>38</sup> παρὰ τῶν πλουσίων. — Μὴ κρένε ἐκ τῶν λόγων σοφὸν ἡ χρηστὸν ἄνδρα, τὸν δὲ βίου ἀεὶ ἔξεταζε· πολλοὶ γὰρ καλὰ μὲν λέγουσι, τὰ δὲ ἔργα φαιῦλα ἔχουσιν. — Οἱ Λακεδαιμόνιοι οὐ πρὸς ἀργύριον τὴν εὐδαιμονίαν ἔκρινον. — Διονύσιος

περὶ τὴν ἴστρικὴν ἐσπούδασε<sup>9</sup>, καὶ αὐτὸς ἴστο<sup>9</sup> καὶ ἔτεμε καὶ ἔκαε<sup>9</sup>. — "Οσον ἐι πολέμῳ σύδηρος<sup>10</sup>, τοσοῦτον ἐν πολιτείαις ἰσχύει λόγος. — "Οτε<sup>11</sup> οἱ Πέρσαι θύοιεν, πῦρ οὐκ ἀνέκαπον. — 'Ο χειμῶν διεκώλυσε<sup>12</sup> τοὺς τῶν Ἀθηναίων στρατηγῶν μετὰ τὴν ἐν ταῖς Ἀργυρούσαις ναυμαχίαιν μῆ<sup>13</sup> ἀνένειν τοῦτο, δὲ ἐκέλευεν ὁ νόμος. — 'Ἐν Σπάρτη τῶν μὲν γερόντων ἦν<sup>14</sup> προβουλεύειν περὶ τῶν πραγμάτων, τοῦ δὲ δήμου<sup>14</sup> ἡ κελεύειν ἡ ἀπαγορεύειν. — "Οταν τι πράττῃς ὅσιον, ἀγαθὴν ἐλπίδα πρόβαλλ<sup>15</sup> ἔαυτῷ<sup>16</sup>, τοῦτο γιγνώσκων, ὅτε τόλμη<sup>17</sup> δικαίᾳ καὶ<sup>18</sup> θεὸς συλλαμβάνει. — Ταῦροι, Σκυθικὸν ἔθνος, τοῖς βασιλεῦσι<sup>19</sup> τοὺς εὐνουστάτους τῶν φίλων συγκατέθαπτοι ὁ δὲ βασιλεὺς ἀποθανόντος<sup>20</sup> φίλου ἡ μέρος ἡ τὸ δλον ἀπέτεμνεν ὅτιον πρὸς<sup>21</sup> τὴν ἀξίαν τοῦ τελευτήσαντος<sup>22</sup>. — Πανταχοῦ τὰς ὑπερβολὰς φεύγειν προσήκει, διώκειν δὲ τὸ μέσον. — Διὰ τὶ σφαδ ἀδελφῷ ὄντε<sup>23</sup> τὰ ἐπ' ὀφελεῖᾳ<sup>24</sup> ἀλλήλοιν οὐ πράττετον; — 'Αεὶ γὰρ εὐ πίπτουσιν οἱ Ζημὸς κύβοι<sup>25</sup>. — 'Απ' ἐχθρῶν πολλὰ μανθάνουσιν οἱ σοφοί. — 'Αποτρέποιτε, ὡς θεοί, τὸ δεινὸν ἀφ' ἡμῶν.

§ 56. Σόλων ὁ Ἀθηναῖος ἔλεγεν<sup>1</sup>. "Οἱ μὲν πύκται καὶ σταδιεῖς καὶ οἱ ἄλλοι ἀβληταὶ οὐδὲν ἀξιώλογον συμβάλλουσι ταῖς πόλεσιν πρὸς σωτηρίαν, οἱ<sup>2</sup> δὲ φρονήσει καὶ ἀρεταῖς διαφέροντες μόνοι οἰοι<sup>3</sup> τέ εἰσι τὰς πατρίδας ἐν τοῖς κινδύνοις διαφυλάττειν." — Πέρσαι τοὺς νεκροὺς οὐκ ἔκαστον γὰρ ἐνόμιζον είνατο πῦρ διὸ οὐδὲ δίκαιον

είναι ἔλεγον, θεῷ νέμειν νεκρὸν ἀνθρώπου. — Πολλὰ σημεῖα καὶ χαρακτῆρας ἔγραφον Αἰγύπτιοι ἀντὶ γραμμάτων. — 'Εν τῷ τῶν θεῶν συμποσίῳ 'Απόλλων ἐκιθάριζε, καὶ αἱ Μοῦσαι ὥδου<sup>5</sup>. — 'Αρστῶν<sup>6</sup> τοὺς λόγους τῶν διαλεκτικῶν τοῖς τῶν ἀραχνῶν ὑφάσμασιν εἴκαζεν. — Πτολεμαῖόν φασὶ<sup>7</sup> τὸν Λάγον<sup>8</sup> καταπλούτιζοντα τοὺς φίλους αὐτοῦ ἵπερχαιρέων. ἔλεγε δὲ ἄμεινον είναι πλουτίζειν ἢ πλουτεῖν<sup>9</sup>. — Διογένης πρὸς τοὺς ἔρπύσαντας ἐπὶ τὴν τράπεζαν μῆν; “Ιδού,” φησί<sup>10</sup>, “καὶ Διογένης παρασίτους τρέφει.” — Σχολαστικὸς μαθῶν<sup>11</sup> ὅτι ὁ κόραξ ὑπὲρ τὰ<sup>12</sup> διακόσια ἔτη ἔη<sup>13</sup>, πριάμενος<sup>14</sup> κόρακα εἰς ἀπόπειραν ἔτρεφεν. — Δυοῖν λεγόντοιν<sup>15</sup>, θατέρου<sup>16</sup> θυμουμένου<sup>17</sup>, ὁ μὴ ὑπιτείνων<sup>18</sup> τοῖς λόγοις σοφάτερος. — Πόλλος<sup>19</sup> ἐλπίδες φεύδουσι καὶ λόγοι βροτούς. — Τὸν δλβον οὐδὲν οὐδαμοῦ<sup>20</sup> κρύνω βροτοῦς, ὅν γά<sup>21</sup> ἔξαλείφει ῥῶν ἢ γράφει θεός. — Πρὸς κέντρα μὴ λάκτιζε τοῖς κρατοῦσι<sup>22</sup> σου. — 'Ο πλεῖστα πράσσων πλεῖστος<sup>23</sup> ἀμαρτάνει βροτῶν. — 'Ορῶ<sup>24</sup> γάρ ἐν χρόνῳ δίκην ἀπαντ' ἄγουσαν εἰς φάσις βροτοῦς.

§ 57. Οἱ παλαιοὶ Ἑλληνες τὴν Δήμητρα θεομοφόρον φύνομαζον<sup>1</sup>. — 'Επίχαρμος ὁ ποιητὴς ἀπ' Ἀχιλλέως εἶλκε<sup>2</sup> τὸ γένος. — Λουκιανὸς πολλὰ εἰς τοὺς φιλοσόφους ἀπέσκωπτεν<sup>3</sup>. — Ποσειδῶν συνῆγε<sup>4</sup> τὰς νεφέλας, καὶ ἐτάραπτε τὸν πόντον, ἐμβάλλων τὴν τρίαιναν, καὶ πάσας τὰς θυέλλας ὡρόθινεν. — Μελάμπους ἐκ τῶν φωνῶν τῶν δρινεων προῦλεγε<sup>5</sup> τὰ μέλλοντα. — 'Εν Ἀσκάλωνι πόλει

τῆς Συρίας τέμενος ἦν θεᾶς ἐπιφανοῦς, ἦν ὡνόμαζον οἱ Σύροι Δερκετώ· αὗτη δὲ τὸ μὲν πρόσωπον εἶχε γυναικός, τὸ δέ ἄλλο σῶμα πᾶν ἰχθύος. — Παλαιὸς αἶνος<sup>7</sup> ἔργα τῶν νεωτέρων, θουλαὶ δέ<sup>8</sup> ἔχουσι τῶν γεραιτέρων<sup>9</sup> κράτος. — Χρόνος διέρπων πάντ<sup>10</sup> ἀληθεύειν φιλεῖ<sup>9</sup>. — Αἰθήρ θέρους τε λαμπρὸν ἐκλάμπει σέλας, χειμῶνά τ'<sup>11</sup> αὔξει συντιθεὶς<sup>11</sup> πυκνὸν νέφος, θάλλειν<sup>12</sup> τε καὶ μή<sup>13</sup>, ζῆν τε καὶ φθίνειν ποιεῖ<sup>14</sup>. — Ἀκούσας<sup>15</sup> ποτὲ ὁ Ἀντισθένης ὅτι Πλάτων αὐτὸν<sup>16</sup> κακῶς λέγει, “Βασιλικόν,” ἔφη<sup>17</sup>, “καλῶς ποιοῦντα<sup>18</sup> κακῶς ἀκούειν<sup>19</sup>.” Μυούμενός<sup>20</sup> ποτε τὰ Ὀρφικά, τοῦ ιέρεως εἰπόντος<sup>21</sup> ὅτι οἱ ταῦτα μυούμενοι<sup>22</sup> πολλῶν ἐν “Αἰδου<sup>23</sup> ἀγαθῶν<sup>24</sup> μετέχουσιν, “Τί οὖν” ἔφη<sup>17</sup>, “οὐκ ἀποθνήσκεις;” Ἐρωτώμενος<sup>25</sup> διὰ τὸ πικρὸς τοῖς μαθηταῖς<sup>26</sup> ἐπιπλήττει, “Καὶ<sup>27</sup> οἱ ἱατροί,” φησί<sup>28</sup>, “τοῖς κάμνουσιν<sup>29</sup>.” Ὁνειδιζόμενός ποτε ἐπὶ τῷ πονηροῦ συγγενέσθαι<sup>30</sup>, “Καὶ<sup>27</sup> οἱ ἱατροί,” φησί, “μετὰ τῶν νοσούντων<sup>31</sup> εἰσὶν, ἀλλ<sup>32</sup> οὐ πυρέττουσιν.” — Μηδ<sup>33</sup> εὐτύχημα μηδὲν ὡδ<sup>34</sup> ἔστω μέγα, ὃ σ'<sup>35</sup> ἔξεπαίρῃ μεῖζον ἢ χρεῶν φρονεῖν<sup>36</sup>, μηδ<sup>33</sup> ἄν<sup>37</sup> τι συμβῆ<sup>38</sup> δυσχερές, δουλοῦ<sup>39</sup> πάλιν, ἀλλ<sup>33</sup> αἵτος<sup>40</sup> ἀεὶ μίμε, τὴν σαυτοῦ φύσιν σώζων βεβαίως, ὥστε<sup>41</sup> χρυσὸς ἐν πυρὶ. — Φιλεῖ<sup>42</sup> δὲ τῷ καδμονοτι συσπεύδειν θεός. — Μάντις δέ<sup>43</sup> ἀριστος<sup>44</sup> ὅστις εἰκάζει καλῶς. — Τέκτων γὰρ ὁν<sup>45</sup> ἔπρασσες οὐ ξυλουργικά. — Οἰκοφθόρον γὰρ ἄνδρα κωλύει γυνὴ ἐσθλὴ παραξευχθείσα<sup>46</sup> καὶ σώζει δόμους. — Πότερα θέλεις σοι μαλθακὰ ψευδῆ λέγω<sup>47</sup>, ἢ σκλήρ' ἀληθῆ; φράξε· σή γὰρ ἡ κρίσις<sup>48</sup>.

*στενοχωρία*. — Πλάτων *παρεκελεύετο τοῖς νέοις τρίᾳ ταῦτα ἔχειν* ἐπὶ μὲν τῶν γυναικῶν σωφροσύνην, ἐπὶ δὲ τῆς γλώσσης συγήν, ἐπὶ δὲ τῶν ὀφθαλμῶν αἰδῶ. — *Σώστρατος ὁ αὐλητῆς ὀνειδιζόμενος ὑπότινος ἐπὶ τῷ γοινέων ἀσήμιων εἶναι, ἔλεγε*. Καὶ μὴν διὰ τοῦτο ὥφειλον<sup>3</sup> μᾶλλον θαυμάζεσθαι, ὅτι ἀπ’ ἐμοῦ τὸ γένος ἄρχεται. — *Αγηστίλαος ὁ Λακεδαιμονίων βασιλεὺς κόρου καὶ μέθης τὸ παράπαν ἀπείχετο*<sup>4</sup>. — Οἱ Πιθαγόρειοι φόντο<sup>5</sup> μηδὲν εἶναι μεῖζον κακὸν ἀναρχίας. — *Οτε ὑπήρχετο*<sup>6</sup> ἡ γραφικὴ τέχνη καὶ ἡν τρόπον τινὰ<sup>8</sup> ἐν γάλαξι καὶ σπαργάνοις, οὕτως ἀτέχνως εἴκαζον τὰ ζῷα, ὥστε ἐπιγράφειν αὐτοῖς τοὺς γραφέας<sup>9</sup>. *“τοῦτο Βοῦς, ἐκεῖνο “Ιππος, τοῦτο Δένδρον.”* — *Αρχύτας ὁ Ταράντινος, πολιτικός τε καὶ φιλόσοφος ἀνὴρ γενόμενος*<sup>10</sup>, πολλοὺς ἔχων οἰκέτας, τοῖς παιδίοις αὐτῶν πάνυ σφόδρα ἐτέρπετο μετὰ τῶν οἰκοτρίβων<sup>11</sup> παιζων· μάλιστα δὲ ἐφίλει<sup>12</sup> τέρπεσθαι αὐτοῖς ἐν τοῖς συμπόσιοις. — *Καλιγόλας ὀνομάζετο*<sup>13</sup> *Γάιος*<sup>14</sup> ὁ Ρωμαίων βασιλεὺς ἀπὸ τῶν καλύγων<sup>15</sup>, ἐπειδὴ ἐκ παιδὸς<sup>16</sup> τὰ πολλὰ<sup>17</sup> ἐν τῷ στρατοπέδῳ ἐτρέφετο, καὶ τοῖς στρατιωτικοῖς ἔχρητο<sup>18</sup> ὑποδήμασιν. — *Χαιρέφωντα*<sup>19</sup> δέ ποτε ὁ Σωκράτης καὶ *Χαιρεκράτην*<sup>19</sup>, ἀδελφὸς μὲν δυτε<sup>20</sup> ἀλλήλου, ἔαυτῷ δὲ γυναικίω, αἰσθόμενος<sup>21</sup> διαφερομένω, ιδὼν<sup>22</sup> τὸν Χαιρεκράτην, *“εἰπέ<sup>23</sup> μοι,”* ἔφη<sup>24</sup>, *“ω Χαιρέκρατες, οὐ δήπου καὶ σὺ εἰ<sup>25</sup> τῶν<sup>26</sup> τοιούτων ἀνθρώπων, οὐ χρησιμώτερον<sup>27</sup> νομίζουσι χρήματα ἢ ἀδελφόν;* — *Μύω τε καὶ δέδορκα<sup>28</sup> καξανίσταμαι<sup>29</sup>, πλεῖστον φυλάσσων αὐτὸς<sup>30</sup> ἢ φυλάσσομαι.*

§ 61. Ἀμείβουν ταῖς προσηκούσαις χάρισι τοὺς εὐεργέτας. — Εἰ βούλει ἀγαθὸς γύγνεσθαι, πρῶτον πίστευε, ὅτι κακὸς εἰ. — Μηδεὶς οἰέσθω με λέγειν, ὡς ἔστι δικαιοσύνη διδακτόν<sup>1</sup>. — Μὴ αἰσχυνώμεθα<sup>2</sup> παρὰ ξένου τὰ συμφέροντα μανθάνοντες<sup>3</sup>. — Χαρίλαος ὁ Λακεδαιμονίων βασιλεὺς ἀρίστην ἔλεγε πολιτεῖαν, ἐν ᾧ ἀν πλεῖστοι πολιτευόμενοι περὶ ἀρετῆς πρὸς ἀλλήλους ἀνευ στάσεως ἀγωνίζωνται. — Κριτίας τε καὶ Ἀλκιβιάδης, ὅντε<sup>4</sup> φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων, ἡβουλέσθην<sup>5</sup> πάντα δι’ ἑαυτῶν πράττεσθαι. — Γνώμην δ’<sup>6</sup> ἔχοντά μ<sup>7</sup> ἡ φύσις βιάζεται. — Θεὸν νόμιζε<sup>8</sup> καὶ σέβου, ζήτει<sup>9</sup> δὲ μή· πλέον γάρ οὐδὲν ἄλλο τοῦ ζητεῖν<sup>10</sup> ἔχεις. εἴτ’<sup>11</sup> ἔστιν<sup>12</sup> εἴτ’ οὐκ ἔστι<sup>13</sup>, μὴ βούλου μαθεῖν<sup>14</sup>. ὡς<sup>15</sup> ὄντα τοῦτον καὶ παρόντ<sup>16</sup> ἀεὶ σέβου. τί ἔστιν ὁ θεὸς οὐ θέλει σε μανθάνειν. — Κατὰ μικρὸν<sup>18</sup> ἀεὶ, φαστ<sup>19</sup>, φύονται φρένες. — Μαινόμεθα πάντες, ὅπόταν ὀργιζόμεθα· τὸ γάρ κατασχεῖν<sup>20</sup> ἔστι τὴν ὄργην<sup>21</sup> πόνος<sup>22</sup>. — Ὡς ἡδέως μοι γέγονε<sup>23</sup> τὰ πρότερον<sup>24</sup> κακά· εἰ μὴ τότ<sup>25</sup> ἐπόνουν<sup>26</sup>, νῦν ἀν οὐκ εὐφραινόμην<sup>27</sup>. — Δεῖ<sup>28</sup> γάρ ἐν Καρὶ τὴν πεῖραν<sup>29</sup>, ὡς ἡ παροιμία φησίν<sup>30</sup>, οὐκ ἐν τῷ στρατηγῷ γύγνεσθαι. Τὸ μὲν γάρ λέγειν<sup>31</sup> ὡς “Οὐκ ἀν φόμην Τίς γάρ ἀν ἥλπισε τοῦτο γενέσθαι;” μέγιστον εἶναι μοι δοκεῖ<sup>32</sup> σημεῖον ἀπειρίας στρατηγικῆς καὶ βραδύτητος. — Τῇ Ξανθίππῃ δὲ ὁ Σωκράτης, ἐπεὶ οὐκ ἡ βούλετο<sup>33</sup> τὸ ἐκείνου ἴματιον ἐνδύσασθαι<sup>34</sup> καὶ οὕτως ἐπὶ τὴν θέαν τῆς πομπῆς βαδίζειν, ἔφη<sup>35</sup>, “Ορᾶς<sup>36</sup>, ὡς οὐ θεωρήσουσα<sup>37</sup>, θεωρησομένη<sup>38</sup> δὲ μᾶλλον βαδίζεις;” — Πένης λέγων τὰληθές<sup>39</sup> οὐ πιστεύεται<sup>40</sup>.

λῶς γάρ<sup>π</sup>,” ἔφη<sup>π</sup>, “λέγειν<sup>π</sup> οὐκ ἔμαθεν<sup>π</sup>.” — Κόρωναι ἀλλήλαις εἰσὶ πιστόταται καὶ σφόδρα ἀγαπῶσι<sup>π</sup> σφᾶς<sup>π</sup>. — ‘Ο καθ’ ἑτέρου μηχανώμενος<sup>π</sup> καθ’ ἑαυτοῦ τὴν πάγην περιτρέπει<sup>π</sup>. — Θαλῆς ἐρωτηθείει<sup>π</sup>, τί κοινότατον<sup>π</sup>; ἀπεκρίνατο<sup>π</sup>. “Ἐλπίς καὶ γάρ<sup>π</sup> οἰς ἀλλο μηδέν<sup>π</sup>, αὕτη πάρεστιν<sup>π</sup>.” — “Οστις λέγει<sup>π</sup> μὲν εὖ, τὰ δ’ ἔργ’<sup>π</sup>, ἐφ’ οἰς<sup>π</sup> λέγει<sup>π</sup>, αἰσχρό<sup>π</sup> ἐστὶν αὐτοῦ<sup>π</sup>, τοῦτον οὐκ αἰνῶ<sup>π</sup> ποτε. — Σωκράτης ἐρωτηθείει<sup>π</sup>, τί εὐδαιμονία<sup>π</sup>; “Ηδονὴ ἀμεταμέλητος,” ἔφη<sup>π</sup>. — ‘Αγις δὲ βασιλεὺς ἔφη<sup>π</sup> τοὺς Λακεδαιμονίους μὴ ἐρωτᾶν<sup>π</sup>, δπόσοι εἰσὶν, ἀλλὰ ποὺ εἰσὶ πολέμιοι· καὶ ἐρωτῶντός τινος<sup>π</sup>, “Πόσοι εἰσὶ Λακεδαιμονίοι;” ἔφη<sup>π</sup> “Ικανοὶ τοὺς κακοὺς ἀπερύκειν<sup>π</sup>.” — ‘Ἐπαμεινάνδας δὲ Θηβαῖος ἴδων<sup>π</sup> στρατόπεδον μέγα καὶ καλόν, στρατηγὸν οὐκ ἔχον<sup>π</sup>, “Ηλίκον,” ἔφη<sup>π</sup>, “θηρίον καὶ κεφαλὴν οὐκ ἔχει<sup>π</sup>.” — Γνώσει<sup>π</sup> τὸ θεῖον, δτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ’<sup>π</sup> ἂμα πάντων ἐπιμελεῖσθαι<sup>π</sup>. — Θεὸς δέ σοι πῆμ<sup>π</sup> οὐδέν,<sup>π</sup> ἀλλ’ αὐτὸς σὺ σοι<sup>π</sup>. — Πηνίκα μάλιστα<sup>π</sup>; — Πηνίκα ἐστὶ τῆς ἡμέρας<sup>π</sup>; — Ποι<sup>π</sup> ἄττ<sup>π</sup> ἐστὶν ἄττ<sup>π</sup> ἐποίεις<sup>π</sup>; — Οὐδεὶς γῆσθετο<sup>π</sup> τὸν Σωκράτη ἡ διὰ φύνχος μᾶλλον του<sup>π</sup> ἔνδον μένοντα<sup>π</sup> ἡ διὰ θάλπος μαχόμενόν<sup>π</sup> τῷ περὶ σκιᾶς. — Οὐδὲν ἀφελμάτερον ἦν τοὺς Σωκράτει συνεῖναι<sup>π</sup> ἐν ὀτροῦν πράγματι. — Καὶ<sup>π</sup> αὐτῷ μοι ἐγγίγνεται<sup>π</sup> εὗνοια πρὸς οὓς ἀντιπολάβω εἰνοϊκῶς ἔχειν πρὸς ἐμέ.

## XI.

## VERBS.

I. VERBS IN *ω*.

## A. TENSES WITH UNALTERED VERBAL STEM.

a. *Pres. and imperf. active.*

§ 54. Τῷ λόγῳ προέχομεν τῶν ἀλλων ζόων<sup>1</sup>. — Ή Ἰνδικῇ χώρᾳ διττοὺς καθ' ἔκαστον ἐνιαυτὸν ἐκφέρει καρπούς. — Αἱ συμφοραὶ τῶν ἀνθρώπων<sup>2</sup> ἄρχουσι, οὐχ οἱ ἀνθρωποι τῶν συμφορῶν. — Μάλιστα γηράσκει παρ' ἀνθρώποις ἡ χάρις. — Πολλοὶ φιλόσοφοι ἐναντιώτατα<sup>3</sup> τοῖς αὐτῶν λόγοις ἐπιτηδεύουσι. — Φυλάττεις, ὡς πλούσιε, τὸ χρυσίον κατάκλυστον, ὥσπερ Δανάην<sup>4</sup> τινά<sup>5</sup>. — Μῆθός ἔστι λόγος ψευδής, εἰκονίζων ἀλήθειαν. — Κάτοπιν τῆς ἑορτῆς ἥκεις<sup>6</sup>. — Λύκος ἐν αὐτῇ γλυγυταῖ<sup>7</sup>, κάν<sup>8</sup> φέρη κάν μὴ φέρη. — Εἰς πῦρ ξαίνεις. — Μικρὰ<sup>9</sup> παλαιὰ<sup>10</sup> σώματ<sup>11</sup> εἰνάζει ροπή. — Ο Διογένης ἔλεγεν, “Οἱ μὲν ἄλλοι κύνες<sup>12</sup> τοὺς ἔχθροὺς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους<sup>13</sup>, ἵνα σώσω<sup>14</sup>.” — Θεμιστοκλῆς καὶ Ἀριστεῖνης ἐστασιάζέτην ἔτι<sup>15</sup> παῦδε δυτέ<sup>16</sup>. — Ἀνθρωποι τὸν θάνατον φεύγοντες διώκουσι. — Φίλιππος τοὺς Ἀθηναίους εἴκαζε τοῖς Ἐρμαῖς<sup>17</sup> στόμα μόνον ἔχουσιν. — Ἀγησάλαος ἐρωτηθεὶς<sup>18</sup>, πῶς ἀν τις μάλιστα παρ' ἀνθρώποις εὐδοκιμοίη<sup>19</sup>, “Εἰ λέγοι,” ἔφη, “τὰ ἄριστα, πράττοι δὲ τὰ κάλλιστα.” — Ἀλέξανδρος, ἔτι<sup>20</sup> παῖς ἄν<sup>21</sup>, πολλὰ τοῦ Φίλιππου κατορθοῦν-

τος<sup>18</sup> οὐκ ἔχαιρεν, ἀλλὰ πρὸς τοὺς συντρεφομένους<sup>19</sup> ἔλεγε παῖδας, “Ἐμοὶ δὲ ὁ πατὴρ οὐδὲν ἀπολεῖται<sup>20</sup>.” τῶν δὲ παῖδων λεγόντων<sup>21</sup> ὅτι<sup>22</sup> “Σοὶ ταῦτα κτάται·” “Τί δὲ ὅφελος,” εἶπεν<sup>23</sup>, “ἔὰν ἔχω μὲν πολλά, πράξω<sup>24</sup> δὲ μηδέν;” — Μὴ θλιβε τὸν πένητα. — Ἡ γλωσσά σου μὴ προτρεχέτω τοῦ τοῦ. — Φεῦγ<sup>25</sup> ἡδονὴν φέρουσαν ὕστερον βλάβην. — Δένδρον παλαιὸν μεταφυτεύειν δύσκολον. — Ο τοῦ Σόλωνος νόμος ἐπαίνου<sup>26</sup> ἐστὶν ἀξιος, δικωλύει κακῶς λέγειν τοὺς νεκρούς<sup>27</sup>. — Οι μὲν Ἀθηναῖοι κατ’ ἐμαυτὸν ἐινέα ἀρχοντας, οἱ δὲ Ρωμαῖοι δύο ὑπάτους ἀντηγόρευον. — Ἀθανατον ὀργὴν μὴ φύλαττε θυητὸς ὥν<sup>28</sup>. — Σοφοὺς νόμιζε μὴ τοὺς ἀκριβῶς<sup>29</sup> περὶ μικρῶν ἐρίζοντας, ἀλλὰ τοὺς εὖ περὶ τῶν μεγίστων λέγοντας. — Δύο δδοι ἐστον<sup>30</sup>, αὐτὸς τὴν πόλιν ἄγετον. — Οι Ἀρεοπαγῖται ἐν τυκτὶ καὶ σκότῳ ἐδίκαζον, ὡς μὴ<sup>31</sup> ἐς τοὺς λέγοντας, ἀλλ’ ἐς τοὺς λόγους ἀποβλέποιεν<sup>32</sup>.

§ 55. Φίλους ἔχων νόμιζε θησαυροὺς ἔχειν. — Πάντ’ ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει. — Ἡ ἀρετὴ ἐν ἔργοις ἐστὶν<sup>1</sup>, οἰον<sup>2</sup> ἐν τῷ<sup>3</sup> δίκαια πράττειν καὶ σοφὰ καὶ ἀνδρεῖα. — Πεντα τοῖς ἔχουσιν<sup>4</sup> οὐ μικρὰ νόσος. — Οι παῖδες ἀξίαν τιμὴν τοῖς γονεῦσι νεμόντων<sup>5</sup>. — Οι πένητες λαμβανόντων<sup>6</sup> παρὰ τῶν πλουσίων. — Μὴ κρίνε ἐκ τῶν λόγων σοφὸν ἡ χρηστὸν ἄνδρα, τὸν δὲ βίον ἀεὶ ἔξεταξε· πολλοὶ γάρ καλὰ μὲν λέγουσι, τὰ δὲ ἔργα φαινόντα ἔχουσιν. — Οι Λακεδαιμόνιοι οὐ πρὸς ἀργύριον τὴν εὐδαιμονίαν ἔκρινον. — Διονύσιος

περὶ τὴν ἀστρικὴν ἐσπούδαστε<sup>1</sup>, καὶ αὐτὸς ἵστο<sup>2</sup> καὶ ἔτεμνε καὶ ἔκαε<sup>3</sup>. — "Οσον ἐν πολέμῳ σῶδηρος<sup>4</sup>, τοσοῦτον ἐν πολιτείαις ἴσχυει λόγος. — "Οτε<sup>5</sup> οἱ Πέρσαι θύοιεν, πῦρ οὐκ ἀνέκασν. — 'Ο χειρῶν διεκώλυσε<sup>6</sup> τοὺς τῶν Ἀθηναίων στρατηγοὺς μετὰ τὴν ἐν ταῖς Ἀργυρούσαις ναυμαχίαιν μῆ<sup>7</sup> ἀνένειν τοῦτο, δὲ ἐκέλευεν δὲ νόμος. — 'Ἐν Σπάρτη τῶν μὲν γερόντων ἦν<sup>8</sup> προβούλευειν περὶ τῶν πραγμάτων, τοῦ δὲ δήμου<sup>9</sup> ἡ κελεύειν ἡ ἀπαγορεύειν. — "Οταν τι πράττῃς δῖσιν, ἀγαθὴν ἐλπίδα πρόβαλλ<sup>10</sup> ἔαυτῳ<sup>11</sup>, τοῦτο γιγνώσκων, ὅτε τόλμη<sup>12</sup> δικαίᾳ καὶ<sup>13</sup> θεὸς συλλαμβάνει. — Ταῦροι, Σκυθικὰν ἔθνος, τοῖς βασιλεῦσι<sup>14</sup> τοὺς εὐνουστάτους τῶν φίλων συγκατέβαπτοι<sup>15</sup> δὲ βασιλεὺς ἀποθανόντος<sup>16</sup> φίλου ἡ μέρος ἡ τὸ δλον ἀπέτεμνεν ὥτιον πρὸς<sup>17</sup> τὴν ἀξίαν τοῦ τελευτήσαντος<sup>18</sup>. — Πανταχοῦ τὰς ὑπερβολὰς φεύγειν προσήκει, διώκειν δὲ τὸ μέσον. — Διὰ τὸ σφαδ ἀδελφῷ ὄντε<sup>19</sup> τὰ ἐπ' ὀφελεῖᾳ<sup>20</sup> ἀλλήλοιν οὐ πράττετον; — 'Αεὶ γὰρ εὐ πίπτουσιν οἱ Ζηνὸς κύβοι<sup>21</sup>. — 'Απ' ἔχθρῶν πολλὰ μανθάνουσιν οἱ σοφοί. — 'Αποτρέποιτε, ω̄ θεοί, τὸ δεινὸν ἀφ' ἡμῶν.

§ 56. Σόλων ὁ Ἀθηναῖος ἔλεγεν<sup>1</sup>. "Οἱ μὲν πύκται καὶ σταδιεῖς καὶ οἱ ἄλλοι ἀθληταὶ οὐδὲν ἀξιόλογον συμβάλλουσι ταῖς πόλεσιν πρὸς σωτηρίαν, οἵ<sup>2</sup> δὲ φρονήσει καὶ ἀρεταῖς διαφέροντες μόνοι οἰοί<sup>3</sup> τέ εἰσι τὰς πατρίδας ἐν τοῖς κινδύνοις διαφυλάττειν." — Πέρσαι τὸν νεκροὺς οὐκ ἔκασν θεὸν<sup>4</sup> γάρ ἐνόμιζον εἶνας τὸ πῦρ· διὸ οὐδὲ δίκαιον

είναι ἔλεγον, θεῷ νέμειν νεκρὸν ἀνθράπου. — Πολλὰ σημεῖα καὶ χαρακτῆρας ἔγραφον Αἰγύπτιοι ἀντὶ γραμμάτων. — 'Εν τῷ τῶν θεῶν συμποσίῳ 'Απόλλων ἐκιθάριζε, καὶ αἱ Μοῦσαι ἥδουν<sup>6</sup>. — 'Αρστῶν<sup>8</sup> τοὺς λόγους τῶν διαλεκτικῶν τοῖς τῶν ἀραχνῶν ὑφάσμασιν εἴκαζεν. — Πτολεμαῖόν φασι<sup>9</sup> τὸν Λάγον<sup>9</sup> καταπλούτιζοντα τοὺς φίλους αὐτοῦ ἵπερχαιρέων. ἔλεγε δὲ ἄμεινον είναι πλουτίζειν ἢ πλουτεῖν<sup>10</sup>. — Διογένης πρὸς τοὺς ἔρπύσαντας ἐπὶ τὴν τράπεζαν μῆν; "Ίδού," φησί<sup>11</sup>, "καὶ Διογένης παρασίτους τρέφει." — Σχολαστικὸς μαθῶν<sup>12</sup> ὅτι ὁ κόραξ ὑπὲρ τὰ<sup>13</sup> διακόσια ἔτη ἔη<sup>14</sup>, πριάμενος<sup>14</sup> κόρακα εἰς ἀπόπειραν ἔτρεφεν. — Δυοῖν λεγόντοιν<sup>15</sup>, θατέρου<sup>16</sup> θυμουμένουν<sup>17</sup>, ὁ μὴ ὑπιτείνων<sup>18</sup> τοῖς λόγοις σοφώτερος. — Πόλλος<sup>19</sup> ἐλπίδες φεύδουσι καὶ λόγοι βροτοῖς, ὅν γ' εἴξαλείφει ῥάσον ἢ γράφει θεός. — Πρὸς κέντρα μὴ λάκτιζε τοῖς κρατοῦσι<sup>20</sup> σου. — 'Ο πλεῖστα πράσσων πλεῖσθι<sup>21</sup> ἀμαρτάνει βροτῶν. — 'Ορῶν<sup>22</sup> γάρ ἐν χρόνῳ δίκην ἀπαντ' ἀγουσαν εἰς φάσι βροτοῖς.

§ 57. Οἱ παλαιοὶ Ἑλληνες τὴν Δήμητρα θεομοφόρου φύνθιμαζον<sup>1</sup>. — 'Επίχαρμος ὁ ποιητὴς ἀπ' Ἀχιλλέως εἶλκε<sup>2</sup> τὸ γένος. — Λουκιανὸς πολλὰ εἰς τοὺς φιλοσόφους ἀπέσκωπτεν<sup>3</sup>. — Ποσειδῶν συνῆγε<sup>4</sup> τὰς νεφέλας, καὶ ἐτάραπτε τὸν πόντον, ἐμβάλλων τὴν τρίαιναν, καὶ πάσας τὰς θυέλλας ὠρόθινεν. — Μελάμπους ἐκ τῶν φωνῶν τῶν ὅρνεων προῦλεγε<sup>5</sup> τὰ μέλλοντα. — 'Εν Ἀσκάλωνι πόλει

τῆς Συρίας τέμενος ἡν θεᾶς ἐπιφανοῦς, ἡν ὡνόμαζον οἱ Σύροι Δερκετώ· αὕτη δὲ τὸ μὲν πρόσωπον εἶχε γυναικός, τὸ δέ ἄλλο σῶμα πᾶν ἵχθυος. — Παλαιὸς αἶνος· ἔργα τῶν νεωτέρων, βουλαὶ δέ ἔχουσι τῶν γεραιτέρων<sup>7</sup> κράτος. — Χρόνος διέρπων πάντ<sup>8</sup> ἀληθεύειν φιλεῖ<sup>9</sup>. — Αἰθήρ θέρους τε λαμπρὸν ἐκλάμπει σέλας, χειμῶνά τ'<sup>10</sup> αὔξει συντιθεὶς<sup>11</sup> πυκνὸν νέφος, θάλλειν<sup>12</sup> τε καὶ μῆ<sup>13</sup>, ζῆν τε καὶ φθίνειν ποιεῖ<sup>14</sup>. — Ἀκούσας<sup>15</sup> ποτὲ δὲ Ἀντισθένης δτι Πλάτων αὐτὸν<sup>16</sup> κακῶς λέγει, "Βασιλικόν," ἔφη<sup>17</sup>, "καλῶς ποιοῦντα<sup>18</sup> κακῶς ἀκούειν<sup>19</sup>." Μυούμενός<sup>20</sup> ποτε τὰ Ὀρφικά, τοῦ ἴερέως εἰπόντος<sup>21</sup> δτι οἱ ταῦτα μυούμενοι<sup>22</sup> πολλῶν ἐν "Αἰδου<sup>23</sup> ἀγαθῶν<sup>24</sup> μετέχουσιν, "Τί οὖν" ἔφη<sup>17</sup>, "οὐκ ἀποθνήσκεις;" "Ἐρωτώμενος<sup>25</sup> διὰ τί πικρῶς τοῖς μαθηταῖς<sup>26</sup> ἐπιπλήττει, "Καὶ<sup>27</sup> οἱ ἴατροί," φησί<sup>28</sup>, "τοῖς κάμνουσιν<sup>29</sup>." Ὁνειδιζόμενός ποτε ἐπὶ τῷ πονηροῖς συγγενέσθαι<sup>30</sup>, "Καὶ<sup>27</sup> οἱ ἴατροί," φησί, "μετὰ τῶν νοσούντων<sup>31</sup> εἰσὶν, ἀλλ<sup>32</sup> οὐ πυρέττουσιν." — Μῆδ<sup>33</sup> εὐτύχημα μηδὲν ὠδ<sup>34</sup> ἔστω μέγα, ὃ σ'<sup>35</sup> ἔξεπαλρη μεῖζον ἡ χρεῶν φρονεῖν<sup>36</sup>, μηδ<sup>33</sup> ἄν<sup>37</sup> τι συμβῆ<sup>38</sup> δυσχερές, δουλοῦ<sup>39</sup> πάλιν, ἀλλ<sup>33</sup> αὐτὸς<sup>40</sup> ἀεὶ μίμε, τὴν σαυτοῦ φύσιν σώζων βεβαίως, ὥστε<sup>41</sup> χρυσὸς ἐν πυρὶ. — Φιλεῖ<sup>42</sup> δὲ τῷ καμνούντι συσπεύδειν θεός. — Μάντις δέ<sup>43</sup> δριστος<sup>44</sup> δστις εἰκάζει καλῶς. — Τέκτων γάρ ὁν<sup>45</sup> ἔπρασσες οὐ ξυλουργικά. — Οἰκοφθόρον γάρ ἀνδρα κωλύει γυνὴ ἐσθλὴ παραξενχθεῖσα<sup>46</sup> καὶ σώζει δόμους. — Πότερα θέλεις σοι μαλθακὰ φευδῆ λέγω<sup>47</sup>, ή σκλήρ<sup>48</sup> ἀληθῆ; φράξε· σὴ γάρ ή κρίσις<sup>49</sup>.

είναι ἔλεγον, θεῷ νέμειν νεκρὸν ἀνθρώπου. — Πολλὰ σημεῖα καὶ χαρακτῆρας ἔγραφον Αἰγύπτιοι ἀντὶ γραμμάτων. — 'Εν τῷ τῶν θεῶν συμποσίῳ 'Απόλλων ἐκιθάριζε, καὶ αἱ Μοῦσαι ὥδον<sup>5</sup>. — 'Αρστῶν<sup>6</sup> τοὺς λόγους τῶν διαλεκτικῶν τοῖς τῶν ἀρχιών ύφάσμασιν εἴκαζεν. — Πτολεμαῖον φασὶ<sup>7</sup> τὸν Λάγον<sup>8</sup> καταπλούτιζοντα τοὺς φίλους αὐτοῦ ἵπερχαίρειν. ἔλεγε δὲ ἀμεινὸν είναι πλουτίζειν ἢ πλουτεῖν<sup>9</sup>. — Διογένης πρὸς τοὺς ἔρπύσαντας ἐπὶ τὴν τράπεζαν μῆν; “'Ιδού,” φησί<sup>10</sup>, “καὶ Διογένης παρασίτους τρέφει.” — Σχολαστικὸς μαθῶν<sup>11</sup> ὅτι ὁ κόραξ ὑπὲρ τὰ<sup>12</sup> διακόσια ἔτη ἔη<sup>13</sup>, πριάμενος<sup>14</sup> κόρακα εἰς ἀπόπειραν ἔτρεφεν. — Δυοῖν λεγόντοιν<sup>15</sup>, θατέρουν<sup>16</sup> θυμουμένουν<sup>17</sup>, ὁ μὴ ὑπιτείνων<sup>18</sup> τοῖς λόγοις σοφώτερος. — Πόλλα<sup>19</sup> ἐλπίδες ψεύδουσι καὶ λόγοι βροτούς. — Τὸν δλ̄βον οὐδαμοῦ<sup>20</sup> κρίνω βροτοῦ, ὃν γ' εἴξαλείφει ῥάσιν ἢ γράφει θεός. — Πρὸς κέντρα μὴ λάκτιζε τοῖς κρατοῦστ<sup>21</sup> σου. — 'Ο πλεῖστα πράσσων πλεῖσθ<sup>22</sup> ἀμαρτάνει βροτῶν. — 'Ορῶ<sup>23</sup> γὰρ ἐν χρόνῳ δίκην ἄπαντ' ἄγουσαν εἰς φάσις βροτοῦ.

§ 57. Οἱ παλαιοὶ Ἑλληνες τὴν Δήμητρα θεσμοφόρον φύνομαζον<sup>1</sup>. — 'Επίχαρμος ὁ ποιητὴς ἀπ' Ἀχιλλέως εἰλκε<sup>2</sup> τὸ γένος. — Λουκιανὸς πολλὰ εἰς τοὺς φιλοσόφους ἀπέσκωπτεν<sup>3</sup>. — Ποσειδῶν συνῆρε<sup>4</sup> τὰς νεφέλας, καὶ ἐτάραπτε τὸν πόντον, ἐμβάλλων τὴν τρίαιναν, καὶ πάσας τὰς θυέλλας ὠρόθυνεν. — Μελάμπους ἐκ τῶν φωνῶν τῶν δρυεων προύλεγε<sup>5</sup> τὰ μέλλοντα. — 'Εν Ἀσκάλωνι πόλει

§ 59. Πάντες ἄνθρωποι βουλόμεθα εὐ πράττειν. — Σύμβουλος ἐσθλός, μὴ κακὸς γίγνου φίλοις. — Ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον. — Ἄνηρ ἀχάριστος μὴ νομιζέσθω φίλος. — Ἀλέξανδρος ὑπ<sup>1</sup> Ἀριστοτέλει τῷ φιλοσόφῳ ἐπαιδεύετο. — Περίανδρος ὁ Λακεδαιμονίων ναύαρχος ἐν Κνιδῷ πρὸς Κόνωνα τὸν Ἀθηναῖον ἀξίως τῆς πατρίδος<sup>2</sup> ἐμάχετο. — Πέρσαι ἀγάλματα καὶ βωμοὺς τοῖς Θεοῖς οὐχ ἰδρύοντο. — Νέστωρ νέος ὧν παρὰ Γερηνίοις ἐτρέφετο. — Ὁρφεῖ κιθαρίζοντι ἐφείπετο<sup>3</sup> τὰ τετράποδα καὶ τὰ δρυεα καὶ τὰ δένδρα. — Ὄσπερ ἀληθῆς ζυγὸς οὔτε πρὸς<sup>4</sup> ἀληθοῦς εὐθύνεται ζυγοῦ, οὕθ<sup>5</sup> ὑπὸ ψευδοῦς κρίνεται οὕτω καὶ<sup>6</sup> ὁ δίκαιος κριτῆς οὕθ<sup>5</sup> ὑπὸ δικαίων εὐθύνεται, οὔτε παρ<sup>7</sup> ἀδίκοις δικάζεται. — Ὁπερ φεύγεις παθεῖν<sup>8</sup>, τοῦτο μὴ ἐπιχειρεῖ<sup>9</sup> διατιθέναι<sup>10</sup>. φεύγεις δὲ δουλείαν, φυλάττου τὸ δουλεύεσθαι<sup>11</sup>. — Εἰ βούλει ἀγαθὸς<sup>12</sup> εἶναι, πρῶτος πίστευσον<sup>13</sup> ὅτι κακὸς εἰ. — Δοκεῖτ<sup>14</sup> ἀν<sup>15</sup> οἰκεῖν γαῖαν, εἰ πένης ἄπας λαος πολιτεύοιτο<sup>16</sup> πλουσίων ἄτερ<sup>17</sup>; — Κακῆς ἀπ<sup>18</sup> ἀρχῆς γίγνεται τέλος κακόν. — Ὁργῇ γὰρ ὅστις εὐθέως χαρίζεται, κακῶς τελευτᾶ<sup>19</sup>. πλεῖστα γὰρ σφάλλει<sup>20</sup> βροτούς. — Μή μοι προτείνων ἐλπίδ<sup>21</sup> ἔξαγου δάκρυ. — Ἡν νέος νέον τύπτῃ, ἀμυνέσθω<sup>22</sup> ψιλαῖς<sup>23</sup> ταῖς<sup>24</sup> χερσίν. — Ἀντίγονος ὑποχωρῶν<sup>25</sup> ποτε τοῖς πολεμίοις ἐπιωῦσιν<sup>26</sup>, οὐκ ἔφη<sup>27</sup> φεύγειν, ἀλλὰ διώκειν τὸ συμφέρον ὀπίσω κείμενον<sup>28</sup>.

§ 60. Ἐν Πλαταιαῖς τῇ Ἐλληνικῇ στρατιᾷ πολλὰ συνεβάλλετο<sup>1</sup> πρὸς τὴν νίκην ἡ τῶν τόπων

## XII.

b. *Pres. and imperf. Pass. and Middle.*

§ 58. Τοῖς ἀμαθέσιν ὁ ἐν γῆρᾳ βίος δύσκολος καταφανεῖται<sup>1</sup>. — Ταῖς τῶν πραγμάτων μεταβολαῖς πολλάκις καὶ ἡ τῶν φίλων εὔνοια συμμεταβάλλεται. — Ἐάν τι μὴ ἀληθὲς λέγηται, μὴ βαρέως φέρε, ὥπ' ἀλλων ἐλέγχεσθαι. — Ὡς νεανίσκοι, ἔχεσθε<sup>2</sup> παιδεῖας καὶ τρέπεσθε πρὸς τὰ βελτίω. — Πῶς μάχωμαι<sup>3</sup> θινητὸς ὁν<sup>4</sup> τῇ θείᾳ τύχῃ; — Βούλου ἀεὶ χρήσιμόν τι προσμανθάνειν. — Θεόκριτος ἐρωτηθεὶς<sup>5</sup>, διὰ τί οὐ συγγράφει, ““Οτι,” εἶπεν<sup>6</sup>, “ώς μὲν βούλομαι, οὐ δύναμαι, ὡς δὲ δύναμαι, οὐ βούλομαι.” — Τὸν ὀργιζόμενον νόμικε τοῦ μαινομένου χρόνῳ διαφέρειν. — Ο 'Ανταλκίδας ἐρωτηθεὶς<sup>7</sup>, πῶς ἀν τις μάλιστα ἀρέσκοι τοῖς ἀνθρώποις; “Εἰ ηδιστα μέν,” ἔφη<sup>8</sup>, “διαλέγοιτο αὐτοῖς, ὡφελιμώτατα δὲ προσφέροιτο.” — Γηράσκω δ' ἀεὶ πολλὰ διδασκόμενος. — Αὐτῷ ἀβουλος ἡδοναῖς θηρεύεται. — Τῷ<sup>9</sup> ἀν τις βούλοιτο μᾶλλον φίλος<sup>10</sup> είναι ἡ τῷ νομίμῳ, ἡ τῷ<sup>9</sup> ἥττον<sup>11</sup> ἔχθρός; — Α ἀν<sup>12</sup> σοι λογιζόμενῳ φαίνηται βέλτιστα, ταῦτα τοῖς ἔργοις διαπράττου. — Αιδρὸς χαρακτὴρ ἐκ λόγου γνωρίζεται. — Πάντων μάλιστα σαντὸν αἰσχύνουν — Αἴροιν<sup>13</sup> μᾶλλον τὰς ἐπιθυμίας κολάζειν ἡ διὰ τὰς ἐπιθυμίας κολάζεσθαι. — Καθάπερ οὕτε κλαγγῆ χήν, οὕτε βληγγῆ ταράττεται πρόβατον οὕτω μηδὲ πλήθους<sup>14</sup> σὺ ἀνοίτου ταράττου φωνῆ. — Αἰσχρόν<sup>14</sup>, τὸν δικαστὴν πρὸς<sup>15</sup> ἐτέρων δικάζεσθαι.

§ 59. Πάντες ἄνθρωποι βουλόμεθα εὐ πράττειν. — Σύμβουλος ἐσθλός, μὴ κακὸς γίγνου φίλοις. — Ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον. — Ἀνήρ ἀχάριστος μὴ νομιζέσθω φίλος. — Ἀλέξανδρος ὑπ<sup>1</sup> Ἀριστοτέλει τῷ φιλοσόφῳ ἐπαιδεύετο. — Περίανδρος ὁ Λακεδαιμονίων ναύαρχος ἐν Κυιδῷ πρὸς Κόνωνα τὸν Ἀθηναῖον ἀξίως τῆς πατρίδος<sup>2</sup> ἐμάχετο. — Πέρσαι ἀγάλματα καὶ βωμοὺς τοῦς θεοῖς οὐχ ἰδρύοντο. — Νέστωρ νέος ὡν παρὰ Γερρηνίοις ἐτρέφετο. — Ὁρφεῖ κιθαρίζοντι ἐφείπετο<sup>3</sup> τὰ τετράποδα καὶ τὰ δρυεα καὶ τὰ δένδρα. — Ὡσπερ ἀληθῆς ζυγὸς οὔτε πρὸς<sup>4</sup> ἀληθοῦς εὐθύνεται ζυγοῦ, οὕθ<sup>5</sup> ὑπὸ ψευδοῦς κρίνεται<sup>6</sup> οὕτω καὶ<sup>6</sup> ὁ δίκαιος κριτής οὕθ<sup>5</sup> ὑπὸ δικαίων εὐθύνεται, οὔτε παρ<sup>7</sup> ἀδικοῖς δικάζεται. — Ὁπερ φεύγεις παθεῖν<sup>8</sup>, τοῦτο μὴ ἐπιχείρει<sup>9</sup> διατιθέναι<sup>10</sup>. φεύγεις δὲ δουλείαν, φυλάττου τὸ δουλεύεσθαι<sup>11</sup>. — Εἰ βούλει ἀγαθὸς<sup>12</sup> εἶναι, πρῶτος πίστευσον<sup>13</sup> ὅτι κακὸς εἰ. — Δοκεῖτ<sup>14</sup> ἀν<sup>15</sup> οἰκεῖν γαῖαν, εἰ πένης ἄπας λαος πολιτεύοιτο<sup>16</sup> πλουσίων ἄτερ<sup>17</sup>; — Κακῆς ἀπ<sup>18</sup> ἀρχῆς γίγνεται τέλος κακόν. — Ὁργῇ γὰρ ὅστις εὐθέως χαρίζεται, κακῶς τελευτᾶ<sup>19</sup>. πλεῖστα γὰρ σφάλλει<sup>20</sup> βροτούς. — Μή μοι προτείνων ἐλπίδ<sup>21</sup> ἔξαγου δάκρυ. — Ἡν νέος νέον τύπτη, ἀμυνέσθω<sup>22</sup> ψιλαῖς<sup>23</sup> ταῖς<sup>24</sup> χερσών. — Ἀντίγονος ὑποχωρῶν<sup>25</sup> ποτε τοῖς πολεμίοις ἐπιοῦσιν<sup>26</sup>, οὐκ ἔφη<sup>27</sup> φεύγειν, ἀλλὰ διώκειν τὸ συμφέρον ἐπίσω κείμενον<sup>28</sup>.

§ 60. Ἐν Πλαταιαῖς τῇ Ἐλληνικῇ στρατιᾷ πολλὰ συνεβάλλετο<sup>1</sup> πρὸς τὴν νίκην ἡ τῶν τόπων

στενοχωρία. — Πλάτων παρεκελεύετο τοῖς νέοις τρίᾳ ταῦτα ἔχειν ἐπὶ μὲν τῶν γυνωμῶν σωφροσύνην, ἐπὶ δὲ τῆς γλώσσης συγήν, ἐπὶ δὲ τῶν ὀφθαλμῶν αἰδὼ. — Σώστρατος ὁ αὐλητῆς ὀνειδιζόμενος ὑπότινος ἐπὶ τῷ<sup>3</sup> γονέων ἀσήμιων<sup>4</sup> εἶναι, ἔλεγε. Καὶ μὴν διὰ τοῦτο ὥφειλον<sup>4</sup> μᾶλλον θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος ἀρχεται. — Ἀγησίλαος ὁ Λακεδαιμονίων βασιλεὺς κόρου καὶ μέθης τὸ παράπαν ἀπείχετο<sup>5</sup>. — Οἱ Πυθαγόρειοι φῶντο<sup>6</sup> μηδὲν εἶναι μεῖζον κακὸν ἀναρχίας. — "Οτε ὑπήρχετο"<sup>7</sup> ἡ γραφικὴ τέχνη καὶ ἡν τρόπον τινά<sup>8</sup> ἐν γάλαξι καὶ σπαργάνους, οὕτως ἀτέχνως εἴκαζον τὰ ζῶα, ὥστε ἐπιγράφειν αὐτοῖς τοὺς γραφέας<sup>9</sup>. "τοῦτο Βοῦς, ἔκεινο "Ιππος, τοῦτο Δένδρον." — Ἀρχύτας ὁ Ταράντινος, πολιτικός τε καὶ φιλόσοφος ἀνὴρ γενόμενος<sup>10</sup>, πολλοὺς ἔχων οἰκέτας, τοῖς παιδίοις αὐτῶν πάνυ σφόδρα ἐτέρπετο μετὰ τῶν οἰκοτρίβων<sup>11</sup> παιζων<sup>12</sup> μάλιστα δὲ ἐφίλει<sup>13</sup> τέρπεσθαι αὐτοῖς ἐν τοῖς συμπόσιοις. — Καλυγόλας ὠνομάζετο<sup>14</sup> Γάιος<sup>14</sup> ὁ Ρωμαίων βασιλεὺς ἀπὸ τῶν καλλιγων<sup>15</sup>, ἐπειδὴ ἐκ παιδὸς<sup>16</sup> τὰ πολλὰ<sup>17</sup> ἐν τῷ στρατοπέδῳ ἐτρέφετο, καὶ τοῖς στρατιωτικοῖς ἐχρῆτο<sup>18</sup> ὑποδήμασιν. — Χαιρέφωντα<sup>19</sup> δέ ποτε ὁ Σωκράτης καὶ Χαιρεκράτην<sup>19</sup>, ἀδελφὸς μὲν ὄντε<sup>20</sup> ἀλλήλουιν, ἔαυτῷ δὲ γυνωρίμω, αἰσθόμενος<sup>21</sup> διαφερομένω, θῶν<sup>22</sup> τὸν Χαιρεκράτην, "εἰπέ<sup>23</sup> μοι," ἔφη<sup>24</sup>, "ὦ Χαιρέκρατες, οὐ δήπου καὶ σὺ εἰ<sup>25</sup> τῶν<sup>26</sup> τοιούτων ἀνθρώπων, οἱ χρησιμώτερον<sup>27</sup> νομίζουσι χρήματα ἢ ἀδελφόν;" — Μύω τε καὶ δέδορκα<sup>28</sup> καξανίσταμαι<sup>29</sup>, πλείον φυλάσσων αὐτὸς<sup>30</sup> ἢ φυλάσσομαι.

§ 61. Ἀμείβου ταῦς προσηκούσαις χάριστι τοὺς εὐεργέτας. — Εἰ βούλει ἀγαθὸς γίγνεσθαι, πρῶτον πίστευε, ὅτι κακὸς εἰ. — Μηδεὶς οἰέσθω με λέγειν, ὡς ἔστι δικαιοσύνη διδακτόν<sup>1</sup>. — Μὴ αἰσχυνώμεθα<sup>2</sup> παρὰ ξένου τὰ συμφέροντα μανθάνοντες<sup>3</sup>. — Χαρίλαος ὁ Λακεδαιμονίων βασιλεὺς ἀριστην ἔλεγε πολιτείαν, ἐν ᾧ ἀν πλεῖστοι πολιτευόμενοι περὶ ἀρετῆς πρὸς ἀλλήλους ἀνεν στάσεως ἀγωνίζωνται. — Κριτίας τε καὶ Ἀλκιβιάδης, ὅντε<sup>4</sup> φύσει φιλοτιμοτάτω πάντων Ἀθηναίων, ἡβούλέσθην<sup>5</sup> πάντα δι' ἑαυτῶν πράττεσθαι. — Γνώμην δ'<sup>6</sup> ἔχοντά μ'<sup>7</sup> ἡ φύσις βιάζεται. — Θεὸν νόμιζε<sup>8</sup> καὶ σέβου, ζήτει<sup>9</sup> δὲ μή· πλέον γὰρ οὐδὲν ἄλλο τοῦ ζητεῶν<sup>10</sup> ἔχεις. εἴτ'<sup>11</sup> ἔστιν<sup>12</sup> εἴτ' οὐκ ἔστι<sup>13</sup>, μὴ βούλου μαθεῖν<sup>14</sup>. ὡς<sup>15</sup> ὅντα τοῦτον καὶ παρόντ<sup>16</sup> ἀεὶ σέβου. τί ἔστιν δὲ θεὸς οὐ θέλει σε μανθάνειν. — Κατὰ μικρὸν<sup>18</sup> ἀεὶ, φασι<sup>19</sup>, φίνονται φρένες. — Μαινόμεθα πάντες, ὅπόταν ὀργιζόμεθα· τὸ γὰρ κατασχεῦν<sup>20</sup> ἔστι τὴν ὀργὴν<sup>21</sup> πόνος<sup>22</sup>. — Ὡς ἡδέως μοι γέγονε<sup>23</sup> τὰ πρότερον<sup>24</sup> κακά· εἰ μὴ τότ'<sup>25</sup> ἐπόνουν<sup>26</sup>, μῦν ἀν οὐκ εὐφραινόμην<sup>27</sup>. — Δεῖ<sup>28</sup> γὰρ ἐν Καρὶ τὴν πεῖραν<sup>29</sup>, ὡς ἡ παροιμία φησίν<sup>30</sup>, οὐκ ἐν τῷ στρατηγῷ γίγνεσθαι. Τὸ μὲν γὰρ λέγειν<sup>31</sup> ὡς “Οὐκ ἀν φόμην Τίς γὰρ ἀν ἥλπισε τοῦτο γενέσθαι;” μέγιστον εἶναι μοι δοκεῖ<sup>32</sup> σημεῖον ἀπειρίας στρατηγικῆς καὶ βραδύτητος. — Τῇ Ξανθίππῃ δὲ ὁ Σωκράτης, ἐπεὶ οὐκ ἡ βούλετο<sup>33</sup> τὸ ἐκείνου ἴμάτιον ἐνδύσασθαι<sup>34</sup> καὶ οὕτως ἐπὶ τὴν θέαν τῆς πομπῆς βαδίζειν, ἔφη<sup>35</sup>, “Ορᾶς<sup>36</sup>, ὡς οὐ θεωρήσουσα<sup>37</sup>, θεωρησομένη<sup>38</sup> δὲ μᾶλλον βαδίζεις;” — Πένης λέγων τὰληθεῖ<sup>39</sup> οὐ πιστεύεται<sup>40</sup>.

## XIII.

a. *Pres. and imperf. of Contracted Verbs.*

§ 62. Χρόνος πάντα ἀμαρτοῖ καὶ εἰς λήθην ἄγει. — Ἐφορᾶ, ὡς ἔσκε<sup>1</sup>, τὸν ἀνθρώπων βίον νέμεσις τοῦ θεοῦ, ἡ τοὺς ὑπὲρ ἀνθρωπον<sup>2</sup> φρονοῦντας ταχὺ τῆς ἴδιας ἀσθενείας ὑπομιμήσκει. — Οἱ ἀσύνετοι ἀγνοοῦσι, τί ποτέ ἔστιν ἐν τῷ βίῳ κατ' ἀλήθειαν ἀγαθόν. — Ἡ παιδεία ἡμεροὶ τὰς ψυχάς, ἀφαιροῦσα τὸ θηριώδες καὶ ἀγνωμον. — Πᾶς<sup>3</sup> νοῦν ἔχων τιμάτω καὶ σεβέτω τὰς τῶν γονέων εὐχάς. — Οὐχ ὅταν ὁ ἀνθρωπος ἐν ἡδονῇ βιῷ, τότε κατὰ φύσιν ζῇ, ἀλλ' ὅταν ἐν ἀρετῇ<sup>4</sup>. — Πολλοὶ δρῶντες<sup>5</sup> τὰ αἰσχυστα, λόγους τοὺς ἀρίστους ἀσκοῦσιν. — Μετὰ γὰρ νοσούντων καὶ<sup>6</sup> τὸ μαίνεσθαι καλόν<sup>7</sup>. — Οψὲ θεῶν ἀλέουσι μῆλοι, ἀλέουσι δὲ λεπτά<sup>8</sup>. — Ἐρωτηθεὶς<sup>9</sup> ὁ Ἀντισθένης, τί τῶν μαθήματων ἀναγκαιότατον<sup>10</sup>; “Τὸ περιαιρεῖν,” ἔφη<sup>11</sup>, “τὸ ἀπομανθάνειν<sup>12</sup>.” — Α. Θεὸν δὲ ποῖον, εἰπέ<sup>13</sup> μοι, νοητέον<sup>14</sup>; Β. Τὸν πάνθ<sup>15</sup> ὄρφωντα καυτὸν<sup>15</sup> οὐχ<sup>16</sup> ὄρφυμενον<sup>17</sup>. — Τί ποτ'<sup>18</sup> ἔστιν ἀρα διότι βούλεται μ'<sup>19</sup> ἴδειν; ἡ καθάπερ οἱ νοσοῦντες<sup>20</sup> ἀλγοῦντες<sup>21</sup> σφόδρα, τὸν ἴατρὸν ἀν<sup>22</sup> ἴδωσιν<sup>23</sup>, οὐκ ἀλγοῦνται<sup>24</sup> ἔτι, οὐτως, ὅταν τις τυγχάνῃ<sup>25</sup> λυπούμενος, ἡττον ὁδυνάται, φίλοιν ἐὰν παράντ<sup>26</sup> ἴδην<sup>27</sup>; — “Οταν δὲ παραπτροῦντ<sup>28</sup> ἴδω<sup>29</sup>, τις ἐπταρεν<sup>30</sup>, ἡ τις ἐλάλησεν<sup>31</sup>, ἡ τις ἔστιν ὁ προϊάν<sup>32</sup> σκοποῦντα, πωλῶ τούτου εἰθὺς ἐν ἀγορᾷ. αὐτῷ<sup>33</sup> βαδίζει καὶ λαλεῖ<sup>34</sup> καὶ πτάρυνται<sup>35</sup> ἔκαστος ἡμῶν, οὐχὶ τοῖς ἐν τῷ πόλει.

— Μὴ ἀλγυνε σαιτὸν τοῦτο γυγνώσκων ὅτι, ὅταν ποτ' ἀνθρώποισιν ἡ Τύχη γελᾷ<sup>20</sup>, παντων ἀφορμὴ τῶν καλῶν εὐρίσκεται· ὅταν δὲ δυστυχῆ τις, οὐδὲ<sup>21</sup> εὐφραινεται ἅπαντα νικᾷ καὶ μεταστρέφει Τύχη, οὐδεὶς δὲ νικᾷ μὴ θελούσης τῆς Τύχης. — Ἀπερυθριᾶ<sup>22</sup> πᾶς, ἐρυθριᾶ δὲ<sup>23</sup> οὐδεὶς ἔτι. — Τὸ δοκεῖν διαβολὴν ἔσχε<sup>24</sup> μείζω τοῦ πριεῦν. — Πρώτους ἔαυτοὺς οἱ προδόται πωλοῦσιν. — Ἰσοκράτης ἔλεγεν·  
“Α πάσχοντες ὑφ<sup>25</sup> ἔτέρων ὀργίζεσθε, ταῦτα τοὺς ἄλλους μὴ ποιεῖτε<sup>26</sup>.”

§ 63. Ὁργή σε πολλὰ δρᾶν ἀναγκάζει κακά.  
— Ἀνήρ πονηρὸς δυστυχεῖ, κάν<sup>1</sup> εὐτυχῆ. — Εὐτυχοίσ<sup>2</sup> καὶ τυγχάνοις ὡν ἐπιθυμεῖς. — Γονεῖς σὺ τίμα καὶ φίλους εὐεργέτει. — “Α μὴ δεῖ ποιεῖν, ταῦτα μηδὲ<sup>3</sup> ὑπονόει ποιεῖν. — ‘Ο νόμος κελεύει τιμᾶν τοὺς τὴν πατρίδα ἐλευθεροῦντας. — ‘Α μὴ προσήκει, μήτ<sup>4</sup> ἄκονε μήθ<sup>5</sup> ὅρα. — ‘Ο μὲν γεωργὸς τὴν γῆν, ὁ δὲ φιλοσοφῶν τὴν ψυχὴν ἐξημεροῦ. — Νιόβη ζῶσα<sup>6</sup> λίθος ἐγένετο<sup>7</sup> ἐπὶ τῷ τύμβῳ τῶν παιδῶν. — “Απανθ<sup>8</sup> ὁ λιμὸς γλυκέα πλὴν αἵτοῦ ποιεῖν. — Τέλος ὅρα βίου. — Οὕτε ἀνταδικεῖν<sup>9</sup> δεῖ οὕτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδὲ<sup>10</sup> ὅτι-οὐν<sup>11</sup> πάτσχη ὑπ’<sup>12</sup> αὐτῶν. — Τὸν φίλον δεῖ εὐεργε-τεῖν, ὅπως ἡ μᾶλλον φίλος, τὸν δὲ ἐχθρὸν φίλον ποιεῖν<sup>13</sup>. — Οἰόμενοι<sup>14</sup> τὰ κακὰ ἀγαθὰ εἰναι, ἐπίθυ-μοῦσιν<sup>15</sup> αὐτῶν. — Τὸ μὲν σοφὸν καλεῖν<sup>16</sup> ἔμοιγε μέγα εἰναι δοκεῖ καὶ θεῷ μόνῳ πρέπειν. — Ἐσχάτη ἀδικία<sup>17</sup> δοκεῖν δίκαιον μὴ ὅντα<sup>18</sup>. — Δι’<sup>19</sup> ἐλπίδος ζῆ<sup>20</sup> καὶ δι’ ἐλπίδος τρέφου. — ‘Ορᾶς τὸν ὑψοῦ

τόνδι ἀπειρον αἰθέρα, καὶ γῆν πέριξ ἔχονθ<sup>ν</sup> ὑγραῖς  
ἐν ἀγκάλαις; τοῦτον νόμιζε Ζῆνα, τόνδι<sup>ν</sup> ἥγου  
θεόν. — Ἀγησίλαος κάλαμον περιβάλλοντες<sup>ν</sup> ἵππεις  
μετὰ τοῦ νισσοῦ παιδὸς ὄντος<sup>ν</sup>, καὶ πρὸς τὸν γελά-  
σαντα<sup>ν</sup> εἰπε<sup>ν</sup>, “Νῦν μὲν σιάπτα, ὅταν δὲ γένη<sup>ν</sup> πατήρ  
αὐτός<sup>ν</sup>, τότε ἔξερεν<sup>ν</sup>.” — Ἐγὼ δὲ λιπούμααι<sup>ν</sup> μὲν  
εἰς ὑπερβολὴν ἐπὶ τοῖς παρούσιν<sup>ν</sup>, ἐν δὲ τῇ λύπῃ  
φρουρῶ· τοῦτό με τὸ τηροῦν ἐστι κάνθρωπον<sup>ν</sup> ποι-  
οῦν. — Χιόνος ποτὲ πιπτούσης<sup>ν</sup>, ἥρετο<sup>ν</sup> ὁ βασι-  
λεὺς τῶν Σκυθῶν<sup>ν</sup> τινα γυμνὸν διακαρτεροῦντα,  
εἰς ῥυγφή; ὁ δὲ ἀντίρετο<sup>ν</sup> αὐτὸν, εἰ τὸ μέτωπον<sup>ν</sup>  
ῥυγφή; τοῦ δὲ οὐ φήσαντος<sup>ν</sup>. “Οὐκοῦν,” εἶπεν<sup>ν</sup>,  
“οὐδὲ ἐγώ<sup>ν</sup>. πᾶς γὰρ μέτωπόν εἰμι.” — Γελᾷ δὲ<sup>ν</sup> ὁ  
μᾶρος, καν<sup>ν</sup> τι μὴ γελοῖον ἦ. — Εἴς ἀνὴρ οὐ  
πάνθ<sup>ν</sup> ὄρᾳ. — Θεοῦ δὲ πληργὴν οὐχ ὑπερπηδᾷ  
βροτός. — Δουλοῖ φρόντημα<sup>ν</sup> τὸ αἰφνιδιον<sup>ν</sup>. — Τῷ  
ἀποκρινομένῳ μέτρον ἔστω<sup>ν</sup> ἡ τοῦ ἐρωτῶντος βού-  
λησις. — Ὁ Κάτων ἔλεγε, τῶν νέων μᾶλλον ἀγα-  
πᾶν<sup>ν</sup> τοὺς ἐρυθριώντας ἢ τοὺς ὡχριώντας. — Τῶν  
πόνων<sup>ν</sup> πωλούσιν ἡμῖν πάντα τάγάθ<sup>ν</sup> οἱ θεοί. —  
Σωκράτης ἔλεγε, τοὺς μὲν ἄλλους ἀνθρώπους ξῆν,  
ἴνα ἐσθίοιεν, αὐτὸς<sup>ν</sup> δὲ ἐσθίειν, οὐα ζήη. — Ταυτά-  
λου<sup>ν</sup> μετὰ θάνατον ξημία ἦν ἀεὶ καὶ πεινῆν καὶ  
διψῆν. — Ἐντεῦθεν ὄργη Περικλέης οὐλύμπιος<sup>ν</sup>  
ἥστραπτ<sup>ν</sup>, ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα. —  
Θεμιστοκλῆς ἔλεγεν, ὅτι οὐκ ἐφή αὐτὸν καθεύδειν  
τὸ τοῦ Μιλτιάδου τρόπαιον. — Φίλος φίλῳ γάρ  
συμποιῶν αὐτῷ πονεῖ. — Ὡσπερ, ἐπειδὰν δει-  
πνῶμέν που, τότε πλεῖστα λαλούμεν ἀπαντες. —  
Μὴ φθόνει τοῖς εὐτυχοῦσι, μὴ δοκῆς εἶναι κακός. —

Μοχθεῖν ἀνάγκη τοὺς θέλοντας εὐτυχεῖν, αἰσχρόν τε μοχθεῖν μὴ θέλειν νεανίαν. — Οἱ κόλακες ταχὺ ἐν ταῖς μεταβολαῖς ἀπορρέουσιν. — Σωκράτης τοῦ σώματος<sup>88</sup> αὐτός τε οὐκ ἡμέλει, τούς τ' ἀμελοῦντας οὐκ ἐπήνει<sup>89</sup>. — Ζήλου τὸν ἐσθλὸν ἄνδρα καὶ τὸν σώφρονα. — Κοινὴ πατρὶς ἀνθρώπων ἀπάντων ὁ κόσμος ἐστίν, ὥσπερ ἡξίου ὁ Σωκράτης. — 'Εφ' οἷσι<sup>90</sup> μὴ φρονῶ, σιγᾶν φιλῶ.

§ 64. Ἀγησίλαος ὁ μέγας, ἐν μέσοις τοῦς στρατιώτας σκηνῶν, οὐδενὸς<sup>1</sup> ἀμείνονα κοίτην εἶχεν. — Οἱ παλαιὸι "Ελληνες ἐτίμων θεοὺς ἱεροῖς, ἀναθήμασι, θυσίαις, πανηγύρεσι, προσόδοις. — Σαλμανεὺς Διὸς ἀντιβροντᾶν ἐτόλμα. — Ταινία παρ' ὅλην σχεδὸν τὴν Αἴγυπτου παρήκει, τοὺς ἀπείροις τῶν προσπλεόντων ἀόρατος. — Ἀπόλλων διὰ τῶν χρησμῶν καὶ τῶν θεραπειῶν εὐηργέτει<sup>2</sup> τὸ τῶν ἀνθρώπων γένος. — Πολλοὺς ἡδη, καταφρούεν παραινοῦντας χρημάτων<sup>3</sup>, ἔώρων<sup>4</sup> ἀπρὶξ ἔχομένους<sup>5</sup> αὐτῶν. — Ἰσοκράτης παρήνει<sup>6</sup> τῶν γονέων<sup>7</sup> τοὺς διδασκάλους προτιμᾶν· τοὺς<sup>8</sup> μὲν γὰρ τοῦ ζῆν, τοὺς δὲ τοῦ εὐ ζῆν εἰναι αἰτίους. — Οὐ μόνος ὁ Πλοῦτος τυφλός ἐστιν, ἀλλὰ καὶ<sup>9</sup> ἡ ὁδηγοῦσα αὐτὸν Τύχη. — Τῶν ἡδονῶν φωνή ἐστι μὴ πεινῆν, μὴ διψῆν, μὴ ρύγων. — Ἀναξαγόρας πρὸς τὸν<sup>10</sup> δυσφοροῦντα, ὅτι ἐπὶ ξένης<sup>11</sup> τελευτᾶ, "Πανταχόθεν," ἔφη<sup>12</sup>, "όμοια ἐστὶν ἡ εἰς "Αἰδου"<sup>13</sup> κατάβασις." — Κράτης πρὸς νέον πλούσιον<sup>14</sup> πολλοὺς κόλακας ἐπισυρόμενον, "Νεανίσκε," εἶπεν<sup>15</sup>, "ἐλεῶ σοῦ τὴν ἐρημίαν." — "Οτί<sup>16</sup> εὐτυχεῖς, μάλιστα μὴ μέγα φρόνει. — Θάρ-

σος σὺν λόγῳ αἴνει, τὸ δὲ μετ'<sup>18</sup> ἀλογίας ὃν<sup>17</sup> ἀποστίγει. — Πολλοὶ δοκοῦντες ἔαυτοὺς φιλεῖν οὐκ ἀληθῶς φιλοῦσιν. — Ἀνάχαρσις μαθὼν<sup>18</sup> τέτταρας δακτύλους<sup>19</sup> εἶναι<sup>20</sup> τὸ πάχος τῆς νεώς, τοσοῦτον ἔφη<sup>19</sup> τοῦ θανάτου<sup>21</sup> τοὺς πλέοντας ἀπέχειν. — Σχολιαστικὸς ναναγεῖν μέλλων πινακίδας γέτει<sup>22</sup>, ἵνα διαθήκας γράφῃ· τοὺς δὲ οἰκέτας ὄρων ἀλγοῦντας διὰ τὸν κίνδυνον, “Μὴ λυπεῖσθε<sup>23</sup>,” ἔφη<sup>19</sup>, “ἐλευθερῶ γάρ οὐμᾶς.” — Χρῆ<sup>24</sup> μοι τοιαῦθ’ ὁ Φοῖβος. — Ἡμεῖς δὲ<sup>25</sup> ἀβίστον ζῶμεν ἀνθρωποι<sup>26</sup> βίον. — Θαλῆς ἔρωτηθεις<sup>27</sup>, πῶς ἀν ἄριστα καὶ δικαιότατα βιψμεν<sup>28</sup>; “Ἐάν,” ἔφη<sup>19</sup>, “ἄ τοις ἄλλοις<sup>29</sup> ἐπιτιμῶμεν, αὐτὸι μὴ δρῶμεν<sup>30</sup>.” — “Οπου ἄνδρες θεοὺς μὲν σέβοιεν, πολεμικὰ δὲ ἀσκοῦεν, πειθαρχίαν δὲ μελετῷεν, πῶς οὐκ εἰκὸς<sup>31</sup> ἐνταῦθα πάντα<sup>32</sup> μεστὰ<sup>33</sup> διπλῶν ἀγαθῶν εἶναι; — Τὸ<sup>34</sup> τοῦ Σόλωνος εὖ<sup>35</sup> ἔχει· τέλος ὄρα μακροῦ βίον<sup>36</sup>. — Τὸ δὲ εὖ<sup>37</sup> νικάτω. — Ὁ Κωνσταντῖνος ἰδεῖν ἔφη<sup>38</sup> ἐν αὐτῷ τῷ οὐρανῷ σταυροῦ τρόπαιον, ἐκ φωτὸς συνιστάμενον<sup>39</sup>, γραφήν τε αὐτῷ συνῆθαι<sup>40</sup> λέγουσαν ΤΟΤΤΩΙ ΝΙΚΑ. — Θεοῦ θέλοντος<sup>41</sup> κάν<sup>42</sup>, ἐπὶ ρίπος πλέοις. — Διογένης ὀμοίου<sup>43</sup> τοὺς φιλαργύρους τοὺς ὑδρωπικοῖς. — “Ος οὐδὲ<sup>44</sup> ἐν” Αἰδου<sup>45</sup> τὸν θανόντ<sup>46</sup> ἐλευθεροῖ. — Τοῦθ<sup>47</sup> ἐταῖρός ἐστιν ὄντως<sup>48</sup> οὐκ ἔρωτῷ, πηγίκα<sup>49</sup> δεῖπνόν ἐστιν; ὁσπερ ἔτεροι<sup>50</sup>, καὶ τί δειπνεῖν καλύει τοὺς παρόντας<sup>51</sup>; — Τάχα δὴ ἀκούοντι βοώντων τῶν στρατιωτῶν<sup>52</sup> “ολλαττα, ολλαττα,” καὶ παρεγγυώντων. ἔνθα δὴ ἔθεον ἀπαντεῖς καὶ οἱ ὄπισθιοφύλακες, καὶ τὰ ὑποζύγια ἡλαύνετο<sup>53</sup> καὶ οἱ ἵπποι. ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐν-

ταῦθα δὴ περιέβαλλον<sup>93</sup> ἀλλήλους καὶ στρατηγοὺς καὶ λοχαγοὺς δακρύοντες. καὶ ἔξαπίνης ὅτου<sup>94</sup> δὴ παρεγγυήσαντος<sup>95</sup> οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν μέγαν.

§ 65. 'Ο μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.—Μιμοῦ τὰ σεμνά, μὴ κακοὺς μιμοῦ τρόπους. — Μακάριος<sup>1</sup>, ὅστις οὐσίαν καὶ νοῦν ἔχει· χρῆται γὰρ οὗτος, εἰς ἀ δεῖ, ταύτη<sup>2</sup> καλῶς. — Ἀρέσκου καὶ ἀγάπα τοὺς παροῦσι<sup>3</sup>, καὶ μηδὲν αὐτῶν ἀφόρητον οἶν. — Πῶς ἂν τις ἡττον<sup>4</sup> ὑπὸ πόλεως ζημιοῦτο<sup>5</sup>, πῶς δ<sup>6</sup> ἀν μᾶλλον τιμῷτο, ἢ εἰ τοὺς τῆς πόλεως νόμους πειθεσθαι ἐπιχειροίη. — Πειρῶ τύχης ἄνοιαν εὐχερώς φέρειν. — Τοῖς μεριμνῶσι καὶ λυπουμένοις<sup>7</sup> ἅπασα νῦξ μακρὰ φαίνεται. — Οἰνοπιδῆς ὄρῶν μειράκιον πολλὰ βιβλία κτώμενον, εἰπε<sup>8</sup>. “Μὴ τῷ κιβωτῷ ἔχε<sup>9</sup>, ἀλλὰ τῷ στήθει.” — Νοῦς ὄρᾳ καὶ νοῦς ἀκούει· τᾶλλα<sup>10</sup> κωφὰ καὶ τυφλά. — Ο μὲν γεωργὸς τὴν γῆν, ὁ δὲ φιλοσοφῶν τὴν ψυχὴν ἔξημεροῦ. — Πολλοί, πρὶν μὲν πεινῆν<sup>11</sup>, ἐσθίουσι, πρὶν δὲ διψῆν, πίνουσιν. — Πλεῖς τὴν θάλατταν σχοινίων πωλουμένων<sup>12</sup>; — 'Ημεῖς δ' ἔχοντες ἀρραβώνα<sup>13</sup> τὴν τέχνην τοῦ ζῆν<sup>14</sup>, ἀεὶ πεινῶμεν ἐπὶ ταῖς ἐλπίσιν, ἔξον<sup>15</sup> τε μικρὸν διαπορηθῆναι<sup>16</sup> χρόνον, τὸν βίον ἅπαντα τοῦτο δρᾶν<sup>17</sup> αἰρούμεθα<sup>18</sup>. — Τοῦ<sup>19</sup> γάρ τις ἄλλου, πρὸς θεῶν<sup>20</sup>, πάτερ, οὐνεκ' ἀν εὕξατο<sup>21</sup> πλουτεῖν εὐπορεῖν τε χρημάτων<sup>22</sup>, ἡ<sup>23</sup> τοῦ δύνασθαι<sup>24</sup> παραβοηθεῖν τοῖς<sup>25</sup> φίλοις, σπείρειν τε καρπὸν Χάριτος ἡδιστῆς θεῶν; τοῦ μὲν πιεῖν<sup>26</sup> γάρ καὶ φαγεῖν<sup>27</sup> τὰς ἡδονὰς ἔχομεν ὁμοίας<sup>28</sup>. οὐχὶ<sup>29</sup>

τοὺς λαμπροῦσι δὲ δεῖπνοις τὸ πεινῆν παύεται. — Μὴ φόβος σε νικάτω φρένας<sup>30</sup>. — Οὐκ ἔστι<sup>31</sup> τοὺς μὴ δρῶσι σύμμαχος τύχη. — Οἱ ποιηταὶ τὰ αὐτῶν ποιήματα καὶ οἱ πατέρες τοὺς παῖδας ἀγαπῶσιν<sup>32</sup>. — Τὸ μὲν σῶμα πολλάκις καὶ πεινῆ καὶ διψῆ· ἡ δὲ ψυχὴ πώς ἀνὴ διψώῃ ἡ πεινώῃ; — "Απαντας ἡ παίδευσις ήμέρους ποιεῖ. — Ἐκάστη ήδονὴ καὶ λύπη προσηλοὶ τὴν ψυχὴν πρὸς τὸ σῶμα καὶ ποιεῖ σωματοειδῆ. — 'Αρχίδαμος πρὸς τὸν<sup>33</sup> ἐπαινοῦντα κιθαρῳδὸν<sup>34</sup> καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, "Ω λᾶρστε<sup>35</sup>," ἔφη, "ποῖον γέρας παρὰ σοῦ τοῖς ἀγαθοῖς ἀνδράσιν ἔσται, ὅταν κιθαρῳδὸν οὗτος ἐπαινήῃς;" — Γοργίας ἡδη γηραιὸς ὑπάρχων, ἐρωτηθεὶς<sup>36</sup>, εἰ ήδέως<sup>37</sup> ἀποθνήσκοι, "Ηκιστα<sup>38</sup>," εἶπεν<sup>39</sup>, "ῶσπερ δὲ ἐκ σαπροῦ καὶ ρέοντος<sup>40</sup> οἰκιδίου<sup>41</sup> ἀσμένως ἀπαλλάττομαι." — Οἱ ἔφοροι ἴκανοι εἰσὶ ζημιοῦν διὸ ἀνὴ βούλωνται. — Ποτὸν πᾶν ηδὺ ην Σωκράτει διὰ τὸ μὴ πίνειν<sup>42</sup>, εἰ μὴ διψώῃ. — 'Ο Αλέξανδρος ὑπὸ Δυσίππου μόνου αὐτὸς ηξίου πλάττεοθαί<sup>43</sup>. — Σιμωνιδῆς ἐρωτηθεὶς<sup>44</sup>, πόσον χρήνον βιάψῃ, "χρόνον," εἶπεν<sup>45</sup>, "ὸλιγον, ἔτη δὲ πολλά." — 'Η συνήθεια κόρον γεννᾶ· οἰκοῦντες γῆν ζητοῦμεν θάλατταν, καὶ πλέοντες πάλιν περισκοποῦμεν τὸν ἀγρόν<sup>46</sup>.

§ 66. Ὁρφεὺς ὁ μελοποιὸς διαφερόντως ἐν ταῖς Θήβαις ἐτιμάτο. — Τὸ χρυσόμαλλον δέρας ἐν Κόλχοις ἐφρουρεῖτο ὑπὸ δράκοντος ἀνπινού. — Εὐλαβοῦ τὰς διαβολάς, καν<sup>1</sup> ψευδεῖς ὡσι<sup>2</sup>· οἱ γὰρ πολλοὶ<sup>3</sup> τὴν μὲν ἀλήθειαν ἀγκοῦντι, πρὸς δὲ τὴν

δόξαν ἀποθλέπουσιν. — Ἐν Λακεδαίμονι τῇ εἰ-  
νομωτάτῃ οὐ πλήθει γραμμάτων<sup>4</sup> ἡ πόλις διφκεί-  
το<sup>5</sup>, πολὺ δὲ μᾶλλον τοῖς τρόποις τῶν πολιτευο-  
μένων. — Οἱ Ἀθηναῖοι Σόλωνι νομοθέτῃ ἔχρωντο<sup>6</sup>  
πρὸς τὴν πολιτείαν, καὶ ηξίουν κατὰ τὰ προστά-  
γματα αὐτοῦ βιώναται. — Αἱ παλαιαὶ<sup>7</sup> τῶν γυναι-  
κῶν τοὺς πόδας σανδάλοις ὑπεδούντο<sup>8</sup>. — Γανυ-  
μήδης ἐν τῷ Ὀλύμπῳ τοῖς θεοῖς ἐφνοχόει<sup>9</sup> καὶ  
τοῦ συμποσίου ἐπεμελεῖτο. — Ὁ Χάλος ποταμὸς  
τῆς Συρίας ἡν πλήρης ἵχθυων μεγάλων καὶ πρα-  
έων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ  
εἴων<sup>10</sup>. — Οὐ λυποῦντα<sup>11</sup> δεῖ παιδάριον ὄρθον,  
ἀλλὰ καὶ πείθοντά τι. — Ὡς δὲ οὗτοί ἐρυθριάν<sup>12</sup>  
οἴδεν οὕτε δεδίεναι, τὰ πρώτα<sup>13</sup> πάσης τῆς ἀναι-  
δείας ἔχει. — Ζῷμεν γάρ οὐχ ὡς θέλομεν, ἀλλ’  
ὡς δινάμεθα. — Τὰ προσπεσόντα<sup>14</sup> προσδοκᾶν  
ἄπαντα<sup>15</sup> δεῖ ἀνθρωπὸν ὄντα<sup>16</sup> παραμένει γάρ οὐδὲ  
ἔν<sup>17</sup>. — Ὁ βουλεταὶ γάρ μόνον ὄρῶν καὶ προσ-  
δοκῶν, ἀλλγιστός ἐστι τῆς ἀληθείας κριτής. — Ὡς  
τρισάθλοι, τί πλέον ἔχουσι τῶν ἀλλων; Βίον ὡς  
οἰκτρὸν ἔξαντλούσιν οἱ τὰ φρούρια τηροῦντες, οἱ  
τὰς ἀκροπόλεις κεκτημένοι<sup>18</sup>, εἰ πάντας ὑπονοοῦσιν  
οὗτοι ῥαδίων<sup>19</sup> ἐγχειρίδιον ἔχοντας αὐτοὺς προσιέ-  
ναι<sup>20</sup>. οἵαν δίκην διδόσιν<sup>21</sup>. — Τάδε ἐγράψατο<sup>22</sup>  
καὶ ἀντωμόσατο<sup>23</sup> Μέλητος Μελήτου<sup>24</sup> Πιθεὺς<sup>25</sup>  
Σωκράτει<sup>26</sup> Σωφρονίσκου<sup>27</sup> Ἀλωπεκῆθεν<sup>28</sup>. ἀδικεῖ  
Σωκράτης, οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομί-  
ζων, ἔτερα δὲ καὶ μᾶλλον διαφθείρων τίμημα<sup>29</sup> θά-  
νατος. — Σωκράτης Ἀρχελάου μεταπεμπομένου<sup>30</sup>

αὐτὸν ὡς ποιήσοντος<sup>33</sup> πλούσιον, ἐκέλευσεν<sup>33</sup> ἀπ-  
αγγεῖλαι<sup>34</sup> αὐτῷ, ὅτι Ἀθήνησι<sup>35</sup> τέτταρες εἰσι χοί-  
νικες τῶν ἀλφίτων ὀβολοῦ<sup>36</sup> ωνιοι, καὶ κρήναι  
ῦδατος ῥέουσιν. — Μισῶ δ<sup>37</sup> ἐγὼ καὶ<sup>38</sup> Σωκράτην  
τὸν πτωχὸν ἀδολέσχην, ὃς τᾶλλα<sup>39</sup> μὲν πεφρόντι-  
κεν<sup>40</sup>, ὅπόθεν δὲ διαφαγεῖν<sup>41</sup> ἔχοι<sup>42</sup>, τούτου κατημέ-  
ληκεν<sup>43</sup>. — Δράτω<sup>44</sup>, φρονείτω μεῖζον ἡ κατ' ἄνδρ'<sup>45</sup>  
ἰών<sup>46</sup>. — Δράτω, κρατείτω τόνδε τὸν βραχὺν χρό-  
νον<sup>47</sup>. — Ἐλευθεροῦτε<sup>48</sup> πατρίδ<sup>49</sup>, Ἐλευθεροῦτε δὲ<sup>50</sup>  
παιᾶς. — Πλούτει<sup>51</sup> τε γὰρ κατ' οἶκον, εἰ βούλει,  
μέγα<sup>52</sup>, καὶ ζῆ<sup>53</sup> τύραννον<sup>54</sup> σχῆμ<sup>55</sup> ἔχων. — Οἰδί-  
πους ὥρθου<sup>56</sup> πόλιν.

## XIV.

## B. TENSES WITH ALTERED VERBAL STEM.

a. *Active.*

§ 67. Οὐδεὶς τῶν ἀνθρώπων παρὰ πάντα τὸν  
βίον εὐδαιμονήσει. — Χείλων δυσχεραίνοντός<sup>1</sup> τι-  
νος ἐπὶ τοῖς ἑαυτοῦ κακοῖς, εἶπεν· “Εἰ τὰ πάντων<sup>2</sup>  
κατανοήσεις, ἥππον<sup>3</sup> ἐπὶ τοῖς σεαυτοῦ δυσφορή-  
σεις.” — Τοὺς γονέας ἐν τιμῇ ἔχων πράξεις<sup>4</sup> κα-  
λῶς. — Οἱ ἀνδρεῖοι ἀθάνατον μνήμην ἑαυτῶν κα-  
ταλείψουσιν. — Οὐκ αἰνέσω ποτὲ τὸν χρηστὰ μὲν  
λέγοντα, κακὰ δὲ πράττοντα. — Οὐ νομίζω ὑμᾶς  
ποτε ἐς τοσοῦτον<sup>5</sup> ἀμελείας ἥξειν, ὥστε καὶ τὰ  
μὴ δίκαια ἐπιτρέπειν. — Λίαν φιλῶν σεαυτὸν, οὐχ  
ἔξεις<sup>6</sup> φίλον. — Οἱ μὴ διαφυλάττοντες τὴν πρὸς  
τὸ θεῖον εὐσέβειαν, πολὺ μᾶλλον οὐ<sup>7</sup> διατηρήσουσι  
τὰ πρὸς ἀνθρώπους δίκαια. — Μακαριοῦμεν<sup>8</sup> τὸν

γέροντα, καθ' ὅσον<sup>9</sup> ἐπιθυμιῶν ἐλεύθερός ἐστιν. — Ἐλπιζε τιμῶν τοὺς γονέας πράξειν<sup>10</sup> καλῶς. — Πλούτιζε τοὺς φίλους· σαυτὸν γὰρ πλούτιεῖς<sup>8</sup>. — Πολλοὶ τῶν Ἐλλήνων νεανίαι ἐφοίτων πρὸς τὰς τῶν σοφιστῶν θύρας τελοῦντες<sup>8</sup> αὐτοῖς χρήματα καὶ ἀκουσόμενοι<sup>11</sup> τῆς σοφίας αὐτῶν. — Εἰ μὲν πολέμου φροντιεῖς<sup>8</sup>, τὸν σαυτοῦ βίον καὶ τὸν τῶν ἄλλων ταράξεις· εἰ δὲ εἰρήνης φροντιεῖς, σαυτῷ τε καὶ τοῖς ἄλλοις πολλὰ ἔυμφέροντα ποριεῖς<sup>8</sup>. — Ἰφικράτης ὀνειδίζομενος ἐπὶ δυσγενείᾳ, “Ἐγὼ ἄρξω,” εἶπε<sup>12</sup>, “τοῦ γένους.” — Ξένον ἀδικήσεις οὐδέποτε, καιρὸν λαβών<sup>13</sup>. — Γύμναζε παῖδας· οὐ γὰρ ἄνδρα γυμνάσεις. — Νομιοῦμεν<sup>8</sup> ὁμοίως ἀσεβεῖν τούς τε τὰ ψευδῆ λέγοντας περὶ θεοῦ καὶ τὸν πιστεύοντας αὐτοῖς. — Κοινὸς ἵατρός σε θεραπεύσει, χρόνος. — Τοῖς Ἰωσὶ μέγας ἦν φόβος, μὴ δὲ Δαρεῖος πάσας τῆς Ἰωνίας πόλεις ἀνατρέψου. — Δίκαια δράσας συμμάχους ἔξεις θεους. — Ο χρηστὸς καὶ<sup>14</sup> τοῖς ἐκγόνοις<sup>15</sup> φυτεύσει. — Πάριν τόξοισι τοῖς ἔμοισι<sup>16</sup> νοσφιεῖς<sup>8</sup> βίου πέρσεις<sup>17</sup> τε Τροίαν. — Ἀγαμέμνων ἥγραινεν<sup>18</sup> ἐντελλόμενος Χρύση. οὐν τε ἀπιέναι<sup>19</sup> καὶ αὐθις μὴ ἐλθεῖν<sup>20</sup>, μὴ αὐτῷ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι. — Ἡκομεν ἐκκλησιάσοντες περὶ πολέμου καὶ εἰρήνης. — Ἡσχύνοντο εἰ παρόντες<sup>21</sup> μηδὲν ὀφελήσοιεν τοὺς συμμάχους. — Οἴμοι τί δράσεις; οὐδὲ μηνυτὴν χρόνον δέξει καθ' <sup>22</sup> ήμῶν, ἀλλά μ' ἔξελῆς<sup>8</sup> χθονός;

§ 68. Εὐρυσθεὶς τὰς Γηρυόνου τοῦ τρισωμάτου βίας “Ἡρα ἔθυσεν. — “Ἡφαιστος προστάγματι

Διὸς Προμηθέα τὸν Τιτάνα τῷ Καυκάσῳ προσήλωσεν. — Ζεὺς Γανυμήδη ἀπὸ τῆς Ἱδης ἥρπασεν<sup>1</sup>. — Οὐπώποτε ἔζηλωσα ἄνθρωπον πλούσιον, ἀπολαύοντα μηδὲν ὅν<sup>2</sup> ἔχει. — Χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥάδιον. — Ἔνιοι λέγουσιν, “Ομηρον πολὺν χρόνον ἐν Ἰθάκῃ διατρῆψαι. — Πᾶσιν ἄνθρώποις δαιμῶν ἐπέταξε<sup>3</sup> πόνους, ἄλλοις δὲλλους. — Αἱ τῶν φρενῶν ταραχαὶ καὶ<sup>4</sup> σοφὸν παρεπλαγξαν<sup>5</sup>. — Οἱ Θρῆκες λέγονται<sup>6</sup> Ζάμολξιν τὸν νομοθέτην ἀπαθανατίσαι. — Ξέρξου γράψαντος<sup>7</sup>, “Πέμψον τὰ ὄπλα,” Λεωνίδας ἀντέγραψεν, “Ἡκανὸν λαβέ<sup>8</sup>.” — Σῶσον πατρῷον οἴκου, ἔκσωσον δὲ ἐμέ. — “Ον οὐδὲ εἰς λέληθεν<sup>9</sup> οὐδὲ ἐν<sup>10</sup> ποιῶν, οὐδὲ αὖ ποιήσων, οὐδὲ πεποιηκὼς πάλαι, οὔτε θέος, οὔτ’ ἄνθρωπος, οὐτός εἰμ’ ἔγώ, ‘Αήρ, δὲν ἀν τις ὄνομάσειε καὶ<sup>11</sup> Δία· ἔγώ δέ, δὲν θεοῦ στιν<sup>12</sup> ἔργον, εἰμὶ πανταχοῦν ἐνταῦθ’ ἐν Ἀθήναις, ἐν Πάτραις, ἐν Σικελίᾳ, ἐν ταῖς πόλεσι πάσαισιν, ἐν ταῖς οἰκίαις πάσαισι. ἐν ύμνῳ πάσιν οὐκ ἔστιν<sup>13</sup> τόπος, οὐ μή στιν<sup>13</sup> ἀήρ. δέ παρῳ<sup>14</sup> ἀπανταχοῦν πάντ’<sup>15</sup> ἔξ ἀνάγκης οἰδε<sup>16</sup>. — Ετρύφησεν ὥστε μὴ πολὺν τρυφᾶν χρόνον<sup>17</sup>. — Μηδένι συμφορὰν ὄνειδίστης<sup>18</sup>. κοινὴ<sup>19</sup> γάρ η τύχη, καὶ τὸ μέλλον ἀδρατον. — Αἰδοῦς<sup>20</sup> παρὰ πάσιν ἄξιος ἔσει<sup>21</sup>, ἐὰν πρῶτον ἀρξῆς σαυτὸν αἰδεῖσθαι. — Διιγένης λύχνον μεθ’ ἡμέραν ἀψας, ““Ανθρωπον,” ἔφη<sup>22</sup>, “ζητῶ.” — ‘Τπέρ σεαυτοῦ μὴ φράσῃς<sup>23</sup> ἐγκώμιον. — Χρησμὸς ἦν τοὺς δώδεκα ἡγεμόσιν, δις ἀν αὐτῶν ἐκ χαλκῆς φιάλης πρῶτος ἐν Μέμφει σπείσῃς<sup>24</sup> τῷ θεῷ, κρατήσειν<sup>25</sup> αὐτὸν πάσης Αἰγύπτου<sup>26</sup>. — Σωκράτης ἔπαινε μὲν

ἀκρατείας πολλούς, ἀρετῆς ποιήσας ἐπιθυμεῖν καὶ ἐλπίδας παρασχών<sup>31</sup>, ἐὰν ἔαυτῶν ἐπιμελῶνται, καλοὺς κάγαθοὺς ἔσεσθαι<sup>32</sup>. καίτοι οὐδεπώποτε ὑπέσχετο<sup>33</sup> διδάσκαλος εἶναι<sup>34</sup> τούτου. — Κλεάνθης ἐρωτώμενος, διὰ τί παρὰ τοῖς ἀρχαίοις οὐ πολλῶν φιλοσοφησάντων<sup>35</sup> ὅμως πλείους διέλαμψαν<sup>36</sup> ἢ νῦν; ““Οτι,” εἶπε<sup>37</sup>, “τότε μὲν ἔργον ἡσκεύτο<sup>38</sup>, νῦν δὲ λόγος.” — Ἀρχιδαμος ὁ τοῦ Ἀγησιλάου ἐνίκησεν Ἀρκάδας τὴν λεγομένην ἀδακρυν μάχην<sup>39</sup>. ὡς δὲ ληξάσης τῆς μάχης<sup>40</sup> τρόπαιον ἐστήσατο<sup>41</sup>, εὐθὺς ἐπεμψεν οἰκαδε ἀγγελοῦντα<sup>42</sup> Δημοτέλη τὸν κήρυκα τῆς τε οὐκετος τὸ μέγεθος καὶ ὅτι Λακεδαιμονίων μὲν οὐδεὶς τεθναίη<sup>43</sup>, τῶν δὲ πολεμίων παμπληθεῖς<sup>44</sup>. τοὺς μέντοι ἐν Σπάρτη<sup>45</sup> ἔφασαν<sup>46</sup> ἀκούσαντας, ἀρξαμένους<sup>47</sup> ἀπὸ Ἀγησιλάου καὶ τῶν γερόντων καὶ τῶν ἐφόρων, πάντας κλάειν· οὕτω κοινόν τι<sup>48</sup> ἄρα<sup>49</sup> χαρᾶ καὶ λίπη δάκρυνά ἐστιν. — Ζητῶν Ἐρμῆν γλύνψαι<sup>50</sup> κέρκωπα<sup>51</sup> ἔγλυψα. — Τοὺς πλέονας κακίους δὲ Βλας ἀπέφηνε<sup>52</sup> Πριηνεύς. — Τὸ κινὸς κακὸν ὃς ἀπέτισεν<sup>53</sup>. — Εἰτ<sup>54</sup> εὐθὺς οὗτω<sup>55</sup> τὰς τραπέζας αἴρετε, μύρα, στεφάνους ἔτοιμασον, σπουδὰς ποίει.

§ 69. Τοὺς πολεμίους οὐπώποτε ἐτρέσαμεν<sup>1</sup>. — Πῶς ἀν<sup>2</sup> ὁμονοήσαιεν ἄνθρωποι πονηροὶ ἀλλήλοις<sup>3</sup>; — Μὴ νομίσῃς, εὐτυχῆς ὄν<sup>4</sup>, τὸν αὐτὸν δαιμονα εἰς ἀεὶ ἔξειν. — Ράδιόν ἐστιν ἐτέρῳ παραινέσαι. — Δαναὸς δὲ Αἰγύπτιος συνφύκισε<sup>5</sup> τὴν ἀρχαιοτάτην σχεδὸν τῶν Ἑλληνικῶν πόλεων, Ἀργος. — Ἀπόλυτον ἡμᾶς τοὺς ἀναιτίους, καὶ μὴ κολά-

σης. — Ἡρακλῆς τὸ σῶμα τῆς Λερναίας ὕδρας ἀνασχίσας, τῇ χολῇ τοὺς οἰστοὺς ἔβαψεν. — Ἡρακλῆς τὸν ἐν Νεμέᾳ λέοντα τοὺς βραχίοσιν ἀπέπνιξε, τὸν αὐχένα σφίγξας. — Λέγεται ἐν Κορίνθῳ ἐκθρέψαι<sup>8</sup> Πόλυβος τὸν Οἰδίπουν. — Σχολαστικὸς<sup>9</sup> ἵατρῷ συναντήσας εἶπε<sup>8</sup>: “Συγχώρησόν μοι καὶ μή μοι μέμψῃ<sup>9</sup>, ὅτι τοσοῦτον χρόνον οὐκ ἐνόσησα.” — Σχολαστικός τινι συναντήσας, “Ἡκουσα,” ἔφη<sup>8</sup>, “ὅτι ἐτελεύτησας”. κάκενος ἀπεκρίνατο<sup>10</sup>: “Ἄλλ<sup>11</sup> ὄρᾶς με ἔτι ζῶντα.” καὶ ὁ σχολαστικός, “Καὶ μὴν ὁ εἰπών<sup>12</sup> μοι σοῦ<sup>13</sup> ἀξιοπιστότερος ἐστίν.” — Μειράκιον Ἐρετρικὸν Ζήνωνι συνεγένετο<sup>14</sup> πολὺν χρόνον. Ἐπανελθόντα<sup>15</sup> δὲ ἥρετο<sup>16</sup> ὁ πατήρ, τί μάθοι<sup>17</sup> σοφόν; ὁ δὲ ἔφη<sup>8</sup> δείξειν<sup>18</sup>. χαλεπήναντος<sup>19</sup> δὲ τοῦ πατρὸς καὶ πληγὰς ἐντείναντος, ἡσυχίαν ἀγαγὼν<sup>20</sup> καὶ ἐγκαρτερήσας, τοῦτο ἔφη<sup>8</sup> μεμαθηκέναι<sup>21</sup>, φέρειν<sup>22</sup> ὄργην πατρός. — Οὐ μὲν Μενέλαος ἐπολέμησον<sup>23</sup> ἔτη δέκα τοῖς Τρωσὶ διὰ γυναῖκα τὴν δψιν<sup>24</sup> καλήν, Φοινικλῆς<sup>25</sup> δὲ Ταυρέα δι’ ἔγχειν<sup>26</sup>. — Πρὸς Εὐρυβιάδην τὸν Λακεδαιμόνιον ὁ Θεμιστοκλῆς ἔλεγέ τι ὑπεναντίον, καὶ δις<sup>27</sup> ἀνέτεινεν αὐτῷ τὴν βακτηρίαν. ‘Ο δὲ “Πάταξον μέν,” ἔφη, “ἄκουσον δέ.” ἥδει<sup>28</sup> δὲ ὅτι, ἀμέλλει λέγειν, τῷ κοινῷ λυσιτελεῖν. — “Οτε εἰλε<sup>29</sup> τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο<sup>30</sup> τοὺς ἐλευθέρους πάντας πλὴν ἴερέων. ἀφῆκε<sup>31</sup> δὲ τῆς πράσεως καὶ<sup>32</sup> τοὺς τοῦ πατρὸς ἔνενος (ῷμήρευσε<sup>33</sup> γάρ παρ’ αὐτοῦς ὁ Φιλιππος ἔτι παῖς ὥν<sup>34</sup>) καὶ τοὺς συγγενεῖς δε<sup>35</sup> τούτων ἀφῆκεν<sup>31</sup>. ἐτίμησε δὲ καὶ<sup>36</sup> τὸν ἐγγόνον τοῦ Πινδάρου<sup>37</sup>, καὶ τὴν οἰκίαν αὐτοῦ μόνην εἴασεν<sup>38</sup> ἐστάναι<sup>39</sup>.

ἀγῶνα προύθηκε<sup>24</sup> περὶ<sup>24</sup> ταλάντου, δοτις ἀμεινον  
ἐπαινέσειεν ἀν αὐτῆς τὴν κόμην. — Ἀθηναίου τινὸς  
πρὸς Ἀνταλκίδαν εἰπόντος<sup>25</sup>, “Ἀλλὰ μὴν ἡμεῖς ἀπὸ  
τοῦ Κηφισοῦ πολλάκις ὑμᾶς ἐδιώξαμεν,” “Ἡμεῖς δὲ  
οὐδέποτε,” εἶπεν<sup>26</sup>, “ὑμᾶς ἀπὸ τοῦ Εύρατα.” —  
Προσελθόντα<sup>27</sup> Λάκαινά τις τὸν υἱὸν θεασαμένη<sup>28</sup>  
ἐπύθετο<sup>29</sup>, “Τί πράττει<sup>29</sup> ἡ πατρίς;” εἰπόντος<sup>30</sup> δέ,  
“Πάντες ἀπολάλασι<sup>31</sup>” κεραμίδα ἄρασα<sup>32</sup> ἐπαφῆ-  
κεν<sup>33</sup> αὐτῷ καὶ ἀνεῖλεν<sup>34</sup>, εἰπούσα<sup>35</sup>. “Σὲ οὖν κακ-  
άγγελον ἀπέπεμψαν ἡμῶν;” — Νέος ἀν<sup>36</sup> πονήσγρ,  
γῆρας ἔξεις εὐθαλές. — Ἀνθράπου τινὸς μοχθηροῦ  
ἐπιγράψαντος<sup>37</sup> ἐπὶ τὴν ἑαυτοῦ οἰκλαν, “Μηδὲν  
εἰσίτω<sup>38</sup> κακόν.” Διογένης, “Ο ούν κύριος τῆς οἰκλας,”  
ἔφη<sup>39</sup>, “ποῦ ἀν εἰσέλθοι<sup>39</sup>;” — “Ανδρες, ἀναμμη-  
σκεσθε δος δὴ νίκας σὺν τοῖς θεοῖς ὁμόσε ίόντες<sup>40</sup>  
νευκήκατε,

§ 72. “Ομηρος γέγραφε ποιήσεις δύο, Ἰλιάδα  
καὶ Ὀδύσσειαν. — Τέρας ἐστὶν, εἰ τις διὰ παν-  
τὸς τοῦ βίου εὐτύχηκεν. — Οὗτος δὲ ἀνθρώπος με-  
γάλα ἡμᾶς ἡδικηκε καὶ ὑβρικεν. — Ἡρακλῆς τὸν  
ἀετὸν ἀνήρηκε<sup>1</sup>, τὸν τὸ Προμηθέως ἡπαρ ἐσθίοντα.  
— Πολυκράτης ἴσχύσας καὶ τῶν τε ἀλλων νήσων  
ἄρξας καὶ τὴν Ῥήνειαν ἐλών<sup>2</sup>, ἀνέθηκε<sup>3</sup> τῷ Ἀπόλ-  
λωνι. — Ἡδη πολλάκις γυμνικοὺς ἀγῶνας ἐοράκα-  
μεν<sup>4</sup>. — Οὐ χρὴ ζητεῖν, εἰ ἔστι θεός, αὐτόθεν δὲ  
δριοτον πεπιστευκέναι<sup>5</sup>. — Σαρδανάπαλλος στολὴν  
μὲν γυναικείαν ἐνεδεδύκει<sup>6</sup>, καθόλου δὲ βίον ἐβίω<sup>7</sup>  
γυναικώδη. — Θηβαῖοι τῶν ἀλλων Βοιωτῶν οὐκ  
ἄρχειν μόνον ἐπιχειροῦσιν, ἀλλὰ τῶν<sup>8</sup> μὲν τὰ τε-

χη κατεσκάφαστ<sup>9</sup>, τῶν δὲ καὶ τὴν χώραν ἀπεστερήκασιν. — Περὶ δὲ τῶν πρὸς θεῶν ὅρκων λέγει δὲ Κλέαρχος τάδε· “Οστις τούτων<sup>10</sup> σύνοιδεν<sup>11</sup> αὐτῷ παρημεληκάς<sup>12</sup>, τούτον ἐγὼ οὐποτ<sup>13</sup> ἀν εἰδαιμονίσαιμι. Τὸν γάρ θεῶν πόλεμον οὐκ οἶδα<sup>14</sup> οὔτ<sup>15</sup> ἀπὸ<sup>16</sup> ποίου ἀν<sup>17</sup> τάχους φεύγων τις ἀποφύγοι, οὔτ<sup>18</sup> εἰς ποῖον ἀν σκότος ἀποδράι<sup>19</sup>, οὔτ<sup>19</sup> ὅπως ἀν<sup>19</sup> εἰς ἔχυρὸν χωρίον ἀποστατή<sup>20</sup>. Πάντη γάρ πάντα τοῖς θεοῖς ὅποχα<sup>21</sup> καὶ πανταχῆ πάντων<sup>22</sup> ίσον οἱ θεοὶ κρατοῦσιν, παρ<sup>23</sup> οἱς ἡμεῖς τὴν φιλίαν συνθέμενοι<sup>24</sup> κατεθέμεθα<sup>25</sup>.” — Φίλιππος, γελωτοποιός τις, ἐπειδὴν τῷ δείπνῳ γέλαστα σὺ παρεῖχε τοῖς ἄλλοις, ἐπανστατ<sup>26</sup> τοῦ δείπνου λέγων· “Τίνος ἔνεκα καὶ<sup>27</sup> καλεῖ μέ τις; δὲ γέλως γάρ ἐξ ἀνθρώπων ἐκλέλοιπεν<sup>28</sup>;” — Εμοῦν οἱ μὲν νόμοι οὐ μόνον ἀπεγνωκότες<sup>29</sup> εἰσὶν μηδὲ<sup>30</sup> ἀδικεῖν, ἀλλὰ καὶ<sup>31</sup> κεκελευκότες<sup>32</sup> ταύτην τὴν δίκην λαμβάνειν<sup>33</sup>. — Ἐπιμελῶς οἱ θεοὶ δὲ<sup>34</sup> οἱ ἀνθρώποι δέονται κατεσκενάκασιν<sup>35</sup>. — Οὕπω πασῶν ἡμερῶν ἥλιος καταδέδυκε<sup>36</sup>.

§ 78. Δοῦλος πεφυκὼς<sup>1</sup> εὐνόει τῷ δεσπότῃ. — Μέγιστόν ἔστι τοῖς ἐπτακόσι<sup>2</sup> παραμυθοῦντας φίλους ἔχειν. — Ἡ ιστορία τοῖς μὲν νεωτέροις περιποιεῖ τὴν τῶν γεγηρακότων σύνεσιν, τοῖς δὲ πρεσβυτέροις πολλαπλασιάζει τὴν ὑπάρχουσαν ἐμπειρίαν. — Οὐκ ἥρκεσε τῷ θεῷ τοῦ σώματος τοῦ ἀνθρωπίνου μόνον προνενοηκέναι, ἀλλ', ὅπερ μέγιστόν ἔστι, καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσεν<sup>3</sup>. — Οὐ χαλεπόν ἔστι γυγνώσκειν, ὡς ἐπιμελῶς δὲ θεὸς πάντα τὰ ἐν τῷ κόσμῳ κατ-

εσκεύακεν<sup>6</sup>. — 'Ο καθ' ἡμᾶς<sup>8</sup> βίος πᾶσαν πίστιν συγκέχυκεν<sup>9</sup>. — 'Ο καλὸς κάγαθὸς ἔμοιγε δοκεῖ εἴναι ἀνὴρ εὐγενῆς δοξῆς ἄδικος, κανὸς ἀμείνονος<sup>10</sup> πατρὸς Διὸς πεφύκη, δυσγενῆς ἐστιν. — Τῷ σώματε Σκύλλης κυνῶν κεφαλαὶ προσεπεφύκεσαν. — 'Η ὑψηλὴ ῥίς, ὥσπερ ἐπηρεάζουσα, διατείχικε<sup>11</sup> τὰ δύματα. — Πολλοὶ τῶν φιλοσόφων τάλλα<sup>12</sup> μὲν πεφρούτικασιν<sup>13</sup>, δπως δὲ κατεοθίειν ἔχοιεν<sup>14</sup> κατημεληκασιν<sup>15</sup>. — Διογένης τοὺς ῥήτορας τὰ δίκαια ἔφη<sup>16</sup> ἐσπουδακέναι<sup>17</sup> μὲν, πράττειν δὲ μηδαμῶς. — Δημῶναξ δοκιμὸς ῥήτορί τινι κάκιστα μελετήσαντι<sup>18</sup> συνεβούλευεν ἀσκεῖν καὶ γυμνάζεσθαι· τοῦ δὲ εὐπόντος<sup>19</sup>, “‘Αεὶ ἐπ’<sup>20</sup> ἔμαυτοῦ λέγω,” “Εἰκότως τούνυν,” ἔφη<sup>21</sup>, “τοιαῦτα λέγεις μάρῳ ἀκροατῆχρώμενος.” — 'Ο Αντισθένης διαμφισβητῶν ποτε Πλάτωνι<sup>22</sup>, “‘Ω Πλάτων,” ἔφη<sup>23</sup>, “ἴππον μὲν ὄρῳ, ἵππότητα<sup>24</sup> δὲ οὐχ ὄρῳ.” καὶ δο<sup>25</sup> εἶπεν<sup>26</sup>, “‘Εχεις μὲν φῶ<sup>27</sup> δοκιμὸς ἵππος ὄράται τόδε τὸ δύμα, φῶ<sup>28</sup> δὲ ἵππητης θεωρεῦται οὐδέπω κέκτησαι<sup>29</sup>.” — Εὐπόντος<sup>30</sup> δὲ τῷ Αντισθένει τινὸς παρὰ ποτόν, “‘Δσον<sup>31</sup>,” “Σύ μοι,” φησίν, “αῦλησον.” — Αντισθένης δὲ ἀπὸ<sup>32</sup> τῆς ἐν Λεύκτροις μάχης ὄρῶν τοὺς Θηβαίους μέγα φρονοῦντας, μηδὲν αὐτοὺς ἔφη<sup>33</sup> διαφέρειν παιδαρίων<sup>34</sup> ἐπὶ<sup>35</sup> τῷ συγκόψαι τὸν παιδαγωγὸν γαυριώντων. — Ερωτηθεὶς<sup>36</sup> ποτε δοκιμὸς Αρίστιππος, “‘Τίνι<sup>37</sup> διαφέρει δοκίμῳ τοῦ μὴ δοκοῦ;” ἔφη<sup>38</sup>, “‘Ως ἀγνῶτας τοὺς δύο γυμνοὺς ἀπόστειλον, καὶ εἴσει<sup>39</sup>.” — Ήιτει Διονύσιον Αρίστιππος ἀργύριον· καὶ δο<sup>40</sup>, “‘Αλλὰ μὴν ἔφης<sup>41</sup> μὴ ἀπορήσειν τὸν σοφόν.” δοκιμὸς δοκιμαβόν<sup>42</sup>, “‘Δός<sup>43</sup>,” εἶπε, “καὶ περὶ

τούτου ξητώμεν<sup>μ.</sup>” δόντος<sup>π</sup> δέ ““Ορᾶς,” ἔφη, “ὅτε οὐκ ἡπόρηκα;” — Νικίας οὗτος ἦν φιλόπονος, ώστε πολλάκις ἐρωτᾶν τοὺς οἰκέτας, εἰ λέλουκε καὶ εἰ ἡρίστηκεν<sup>π</sup>. — Τὰ σπουδαῖα μελέτα, καὶ ἔάν τι παρηκμακάς<sup>π</sup> μανθάνεις, μὴ αἰσχύνον βέλτιον γάρ ὀψιμαθῆ καλεῖσθαι ἡ ἀμαθῆ. — Σχολαστικὸς ὅναρ<sup>π</sup> δοκῶν ἥλον πεπατηκέναι, τὸν πόδα ὑπάρ<sup>π</sup> περιεδίσατο<sup>π</sup>. ἔτερος<sup>π</sup> δὲ μαθὼν<sup>π</sup> τὴν αἰτίαν, ἔφη “Διὰ τί γάρ ἀνυπόδητος καθεύδεις;” — Οἱ πολλοὶ, ὁρμηκότες<sup>π</sup> ἐπὶ τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα, οὐ τρέπονται ἐπὶ τὸ ἔαυτοὺς ἔξετάζειν. — “Ομοιον ἐγένετ<sup>π</sup>”, δρυς ὀπέταν ἀρπάση τοῦ<sup>π</sup> καταπιεῖν<sup>π</sup> μεῖζόν τι περιτρέχει κύκλῳ τηροῦσα τοῦτο, καταπιεῖν δὲ ἐσπούδακεν<sup>π</sup>, ἔτεραι διώκουσιν δὲ ταύτην· ταύτὴν<sup>π</sup> ἥν. — Σωκράτη μεθύοντα οὐδεὶς πάποτε ἔόρακεν<sup>π</sup> ἀνθρώπων. — Γαμεῖν κεκρικότα<sup>π</sup> δεῖ σε γιγνώσκειν, ὅτι ἀγαθὸν μέγ<sup>π</sup> ἔξεις, ἀν<sup>π</sup> λάβης<sup>π</sup> μικρὸν κακόν. — Ἡλθον<sup>π</sup> οἱ Ἰνδοὶ ἐκ τῶν πολεμίων οὓς ἐπεπόμφει<sup>π</sup> Κύρος ἐπὶ κατασκοπῆ.

§ 74. Εὔπολις ὁ κωμικὸς λέγει περὶ Περικλέους, ὅτι μόνος τῶν ῥητόρων τὸ κέντρον ἐγκατέλιπε<sup>2</sup> τοῖς ἀκρωμένοις. — Τὰς συμφορὰς τῶν κακῶν πεπραγότων<sup>3</sup> οὐπώποτε ὑβρισα. — Νίνος γεννήσας ἐκ Σεμιράμιδος υἱὸν Νινύαν ἐτελεύτησε, τὴν γυναικα ἀπολιπών βασιλισσαν τῶν Ἀσσυρίων. — Ἐπεὶ Ξέρξης εἰς Ἀθήνας ἥλαυνεν, Ἀθηναῖοι πληρώσαντες ἑκατὸν δέκα τριήρεις ἔφυγον<sup>4</sup> εἰς Σαλαμῖνα. — Πλούτος πολλάκις καὶ τὰς ὑγειειὰς φύσεις ἔθρυψε, καὶ περιήγαγεν<sup>4</sup> εἰς ἀσθένειαν ἐξ<sup>5</sup> ἔθῶν πολυτελῶν.

— Οἱ πανοῦργοι καὶ κρυψίνοι τοῦς ὁφθαλμοῖς παραβλέπουσι καὶ δεινὸν<sup>6</sup> δεδόρκασιν. — "Ἄλλον δὲ λέγοντος<sup>7</sup> ὡς παρετάθη<sup>8</sup> μακρὰν ὅδον πορευθεὶς<sup>9</sup>, ἦρετο<sup>10</sup> αὐτὸν ὁ Σωκράτης εἰ καὶ<sup>11</sup> φορτίον ἔφερε. "Μὰ Δἰ<sup>12</sup> οὐκ ἔγωγ<sup>13</sup>, "ἔφη<sup>14</sup>, "ἀλλὰ τὸ ἴματιον." "Μόνος δὲ ἐπορεύοντος," ἔφη, "ἡ καὶ<sup>11</sup> ἀκόλουθός τοι ἡκολούθει;" "Ἡκολούθει," ἔφη. "Πότερον κενός," ἔφη, "ἢ φέρων τι;" "Φέρων, νὴ Δἰ<sup>15</sup>," ἔφη, "τὰ τε<sup>16</sup> στρώματα καὶ τάλλα<sup>17</sup> σκεύη." "Καὶ πῶς δή," ἔφη, "ἀπῆλλαχεν<sup>18</sup> ἐκ τῆς ὁδοῦ;" "Ἐμοὶ μὲν δοκεῖ," ἔφη, "βέλτιον ἐμοῦ<sup>19</sup>." "Τι οὖν;" ἔφη, "εἰ τὸ ἐκείνου φορτίον ἔδει σε φέρειν, πῶς ἀν<sup>20</sup> οἴει διατεθῆναι<sup>19</sup>;" "Κακῶς<sup>20</sup> νὴ Δἰ," ἔφη, "μᾶλλον δὲ<sup>21</sup> οὐδὲ<sup>22</sup> ἀν ἡδυτήθην<sup>23</sup> κομίσαι." "Τὸ οὖν τοσούτῳ<sup>24</sup> ἡττον τοῦ παιδὸς δύνασθαι πονεῖν πῶς ἡσκημένους<sup>25</sup> δοκεῖ σοι ἀνδρὸς εἶναι<sup>26</sup>;" — Διογένης εἰς Μύνδαν ἐλθὼν<sup>27</sup> καὶ θεασάμενος<sup>28</sup> μεγάλας τὰς<sup>29</sup> πύλας, μικρὰν δὲ τὴν<sup>30</sup> πόλιν, "Αὐδρες Μύνδιοι," ἔφη<sup>14</sup>, "κλήγατε τὰς πύλας, μὴ ἡ πόλις ὑμῶν ἔξελθῃ<sup>30</sup>." — Ἐπειδὴ θιητοῦ σώματος ἔτυχε<sup>31</sup>, πειρῶ<sup>32</sup> τῆς ψυχῆς ἀθάνατον τὴν γνώμην καταλιπεῖν. — Σόλων, ὅτε ἐδάκρυσε τὸν παῖδα τελευτίσαντα, πρὸς τὸν εἰπόντα<sup>33</sup>, "Ἄλλ' οὐδὲν ἀντεις," εἶπε<sup>14</sup>, "Δι' αὐτὸν δὲ<sup>34</sup> τοῦτο δακρύω, ὅτι οὐδὲν ἀνίτω." — Τὸν εὐτυχοῦντα χρὴ σοφὸν πεφυκέναι<sup>35</sup>. — Φυγὴν θάνατον μὴ λέγ' ὅτι φεύξομαι<sup>36</sup> πάλιν, ὡς γὰρ πέφενγας προσδόκα καὶ<sup>11</sup> μὴ φυγεῖν. — Τῇ τοῦ Θεμιστοκλέους βουλῇ καὶ γνώμῃ πεποιθότες<sup>37</sup> οἱ Ἀθηναῖοι τὴν πόλιν κατελεοίτεσαν<sup>38</sup> καὶ εἰς τὰς ναῦς ἀπεπεφεύγεσαν<sup>39</sup>. —

Χαθρίας εἰσθεί<sup>α</sup> λέγειν, ὅτι φοβερώτερόν ἐστιν ἐλάφων στρατόπεδον ἡγουμένου λέοντος ἢ λεόντων<sup>α</sup> ἐλάφου. — 'Ο μὴ πεπλευκὼς οὐδὲν ἔόρακεν κακόν τῶν μονομαχούντων ἐσμὲν ἀθλιότεροι. — Τεθαύμακ'<sup>α</sup>, οὐκ ἐπεὶ πέπλευκεν, ἀλλ' εἰ δις πέπλευκεν.

§ 75. "Ἐργον ἐστὶ λύπην ἐκφυγεῖν. — Τὴν χελιδόνα προσπετομένην περιμένουσι τετρυγότες οἱ νεοττοί — "Οσιρις πολλὰ σημεῖα τῆς ἑαυτοῦ παρουσίας ἀπολέλοιπε<sup>1</sup> κατὰ τὴν τῶν Ἰνδῶν χώραν, ὥστε οἱ μεταγενέστεροι τῶν Ἰνδῶν ἡμφισβήτησαν τοῦ θεοῦ, λέγοντες 'Ινδὸν είναι τὸ γένος<sup>2</sup>. — "Οτε Ξέρξης ἐκ τῶν Θερμοπυλῶν ἐπὶ τὴν Φωκέων χώραν προῆγεν, οἱ Φωκεῖς τὰς μὲν πόλεις ἀπάστας ἐξέλιπον πανδημεῖ, πρὸς δὲ τὰς δυσχωρίας τὰς ἐν τῷ Παρνασῷ κατέφυγον. — Πολλοὶ τῶν κακῶν πεπραγότων σὺν ταῖς τίχαις τὸν νοῦν ἀποβάλλουσιν. — Ξέρξης διὰ τῆς Βοιωτίας διελαύνων, τὰς Πλαταιὰς ἐρήμους οὖσας<sup>3</sup> κατέκαυσεν· οἱ γὰρ ἐν τῇ πόλει ταύτη κατοικοῦντες ἐπεφεύγεσαν εἰς Πελοπόννησον πανδημεῖ. — 'Αναγκαζόμενός ποτε ὑπὸ Διονυσίου ὁ Ἀρίστιππος εἰπεῖ<sup>4</sup> τι τῶν ἐκ φιλοσοφίας<sup>5</sup>, "Γελοῖον," ἔφη, "εἰ τὸ λέγειν μὲν παρέμονυ πυνθάνει, τὸ δὲ πότε δεῖ λέγειν<sup>6</sup> σύ με διδάσκεις." ἐπὶ τούτῳ δὴ ἀγανακτήσας ὁ Διονύσιος ἔσχατον αὐτὸν κατέκλινεν· ὁ δὲ "Ἐνδοξότερον," ἔφη, "τὸν τόπον ἡθέλησας<sup>7</sup> ποιῆσαι." — Νικίας ὁ ζωγράφος τοσαύτην περὶ τὸ γράφειν<sup>8</sup> σπουδὴν εἶχεν, ὥστε ἐπιλαβέσθαι<sup>9</sup> πολλάκις τροφὴν προσενέγκασθαι<sup>10</sup> προστετηκότα τῇ τέχνῃ. — 'Αθήνη-

σιν εὐρεθῆναι<sup>11</sup> λέγουσι πρώτον τὴν ἐλάσιν καὶ τὴν συκῆν, ἀ<sup>12</sup> καὶ<sup>13</sup> πρώτη αὔτη ἡ γῆ ἀνέδωκε<sup>14</sup>. δίκας τε δοῦναι<sup>15</sup> καὶ λαβεῖν<sup>16</sup> εὐρού<sup>17</sup> Ἀθηναῖοι πρώτοι, καὶ ὥγωνα τὸν γυμνικὸν πρώτοι ἐπενόσταν, καὶ ἀπεδύσαντο<sup>18</sup> καὶ ἡλείψαντο<sup>19</sup>. καὶ ἕπτοντος ἔξενξε<sup>20</sup> πρώτος Ἐριχθόνιος. — Ἀγνοεῖς, ἐν ταῖς ἀραις δ, τι<sup>21</sup> ἐστίν, εἴ τις μὴ φράσει<sup>22</sup> ὅρθως ὁδόν, ἡ πῦρ ἐναύσει<sup>23</sup>, ἡ διαφθείρει<sup>24</sup> ὕδωρ, ἡ δευτηρεῖν μέλλοντα κωλύσαι τινά; — Εἳν πένητα γυμνιδὸν ἐνδύσης ὄρῶν, μᾶλλον ἀπέδυστας αὐτόν, ἐὰν ὀνειδίσῃς<sup>25</sup>.

## XV.

## b. MIDDLE.

*Future and Aorist.*

§ 76. Τὰ τῶν Ἑλλήνων πράγματα ἀναγράφειν πειρασθμεθα. — Ποιητής τις λέγει<sup>1</sup> οὐθαυμάζω πλοῦτον, ὃν χώ<sup>2</sup> κάκιστος ῥαδίως ἐκτήσατο<sup>2</sup>. — Οὐ χρὴ ἐπ' ἄλλων εὐτυχίᾳ ἄχθεσθαι, ἄλλα ἡδεσθαι διὰ τὸ συγγενές<sup>3</sup>. οὐδέποτε γάρ ὑπὸ τῆς τοῦ πέλας<sup>4</sup> εὐτυχίας τῆς ἑαυτῷ ὀφειλομένης εὐπραγίας ἀποστερήσεται<sup>5</sup>. — Πάντων ἴατρὸς ἀναγκαίων κακῶν χρόνος ἐστίν· οὗτος καὶ σὲ νῦν οἰάσεται. — Εάν τις με λυπεῖν ἐθέλῃ, οἰμώξεται<sup>6</sup>. — Ἀθηνᾶ τὴν τῆς ἐσθῆτος κατασκευὴν καὶ τὴν τεκτονικὴν τέχνην, καὶ ἔτι πολλὰς ἄλλας τέχνας καὶ ἐπιστήμας εἰστηγήσατο τοῖς ἀνθρώποις, ἀφ' ὧν Ἐργάνη προστηγορεύετο. — Ἐκκαλινθάμενος δὲ Σωκράτης, ἐνεκεκάλυπτο<sup>7</sup> γάρ, εἰπεν<sup>8</sup>, δε δὴ τελευταῖον ἐφθέγξατο, “Ω Κρίτων,” ἔφη<sup>9</sup>, “τῷ Ἀσκληπιῷ ὀφεί-

λομεν ἀλεκτρίνων ἀλλ' ἀπόδοτε<sup>9</sup> καὶ μὴ ἀμελήσητε.” “Αλλὰ ταῦτα,” ἔφη, “ἐσται”, ὁ Κρήτων “ἀλλ' ὄρα, εἴ τι ἄλλο λέγεις.” — Καλόν ἐστω ἀντὶ θητοῦ σώματος ἀθάνατου δόξαν ἀντικαταλλάξασθαι<sup>10</sup>. — Τοιούτος γάρ του περὶ τοὺς γονεῖς, οἵους ἀν εὗξαι περὶ σαυτὸν γενέσθαι<sup>11</sup> τοὺς σεαυτοῦ παῖδας. — Πρὸ τῶν Τρωϊκῶν οὐδὲν κοινῇ εἰργάσατο ἡ Ἑλλάς. — Περδίκκας τείθει Χαλκιδέας τὰς ἐπὶ θαλάττῃ πόλεις ἐκλεπόντας<sup>12</sup> ἀνοικίσασθαι ἐς Ὁλυμπον. — Οὐκ ὀλοφυρόμενος ἡμᾶς ἡμῶν μάλιστα χαριώνται οἱ ἀνθρώποι. — Κακισθέντας<sup>13</sup> ὑμᾶς οὐδεὶς εὐμενῶς ὑποδέξεται. — Μουσικῆς ἀγῶν τὴν ἐν Δήλῳ καὶ πολλοὶ ἀγωνιούμενοι ἐφοίτων. — Εἰ τὸ σῶμα ἐπιτρέπειν σε ἔδει τῷ<sup>14</sup>, πολλὰ ἀν περιεσκέψω<sup>15</sup>, εἴτε πιστός ἐστιν εἴτε ἀπιστος. — Τί οὐκ ἀπεκρίνω<sup>16</sup>; — Ἡρακλῆς ἐν Λιβύῃ τὸν Ἀνταῖον, τοὺς ὑπ' αὐτοῦ καταπαλαιοθέντας<sup>17</sup> ἔγεινται προκαλεσάμενος εἰς μάχην καὶ συμπλακεὶς<sup>18</sup> διέφθειρεν. — Ἀγησίλαος παρακαλούμενός ποτε ἀκοῦσαι τοῦ<sup>19</sup> τὴν ἀηδόνα μημουμένου, παρηγήσατο εἰπών<sup>20</sup>. “Αὐτῆς<sup>21</sup> ἀκήκοα πολλάκις.” — Οἱ Ἀρχίδαμος ταῖς θυγατράσιν αὐτοῦ ἴμάτιον πολυτελὲς Διονυσίου πέμψαντος, οὐκ ἐδέξατο, εἰπών “Φοβοῦμαι, μὴ περιθέμεναι<sup>22</sup> αἱ κόραι φανῶσται<sup>23</sup> μοι αἰσχραί”

§ 77. Ἡρακλῆς τοῦς Ὁλυμπίοις θεοῖς συνηγνυνθείσατο<sup>1</sup> τὸν πρὸς τοὺς Γίγαντας πόλεμον. — Θεμιστοκλῆς καὶ Ἀριστείδης πολλὰ καὶ καλὰ ἐν πολέμῳ καὶ ἐν εἰρήνῃ διεπραξάσθην<sup>2</sup>. — Σεμίρα-

μις μέχρι γήρως βασιλεύσασα πολλὰ καὶ μεγάλα κατειργάσατο<sup>3</sup>. — "Οστις ἀνθρωπος ὁν ἀνθρώπῳ τύχην προφέρει, τοῦτον ἔγωγε παντελῶς ἀνόητον ἥργησαίμην ἄν<sup>4</sup>. — 'Εὰν ἀγαθὸς δικαστής είναι ἐθέλης, ἀκρόασαι ἀμφοῦν<sup>5</sup>. — 'Ιάσων ἐν Κορίνθῳ ἥργησατο τὴν Κρέοντος τοῦ Κορινθίων βασιλέως θυγατέρα Γλαύκην πρὸς γάμον. — Τῷ δυστυχοῦντι τερπνὸν τὸ εἰπέν τὰς συμφορὰς, καὶ πάλιν ἀποκλαύσασθαι<sup>6</sup>. — Κτησάμενος τὸν λογισμὸν οὕτε πλούτου ἐπιθυμήσεις οὕτε πενίαν μέμψει<sup>7</sup>. — Μωμήσεται τις μᾶλλον ἡ μιμήσεται. — 'Ω Μένανδρε καὶ βίε, πότερος ἄρ' ὑμῶν πότερον ἀπεμιμήσατο. — Φιλόξενος ὁ γαστρίμαργος ἐπιμεμφόμενος τὴν φύσιν, ηὔξατο γεράουν τὴν φάρυγγα ἔχειν. — Διιογενης πρὸς τὸν ἐντινάξαντα αὐτῷ δοκόν, εἴτα εἰπόντα, "Φύλαξαι<sup>8</sup>," "Πάλιν γάρ με," ἔφη, "παίειν μέλλεις;" — Σχολαστικὸς τεῖν βουλόμενος παρὰ μικρὸν ἀπεπινήγη<sup>9</sup>. ὥμοσεν<sup>10</sup> σύν μη ἄφασθαι ὑδατος, πρὶν ἀν μάθη<sup>11</sup> νεῖν. — Λεωνίδας ἀκούσας τὸν ἥλιον ἐπισκιαζόμενον τοῖς Περσῶν τοξεύμασι, "Χαρίεν," ἔφη, "ὄτι καὶ ὑπὸ σκιᾶς μαχούμεθα." — Θεόκριτος ἐρωτηθεὶς<sup>12</sup> ὑπὸ ἀδολέσχου, ὅπου αὐτὸν αὔριον ὅψοιτο<sup>13</sup>; ἔφη, "Οπου ἔγω σὲ οὐκ ὅψομαι." — Εἰ σὺ ἐθεάσω ἅπερ ἔγώ, εὖ οἰδα<sup>14</sup> ὅτι οὐκ ἀν ἐπαύσω γελῶν<sup>15</sup>. — Λάμπις δι ναύκληρος ἐρωτηθεὶς<sup>16</sup>, πῶς ἐκτήσατο τὸν πλοῦτον; "Οὐ χαλεπώς," ἔφη, "τὸν μέγαν, τὸν δὲ βραχὺν ἐπιπόνως." — Φιλόπονος ἵσθι<sup>17</sup> καὶ βίον κτήσει καλόν. — Οὐδὲ δεῖ<sup>18</sup> τοῦτο μηχανᾶσθαι ὅπως ἀποφεύξεται<sup>19</sup> πᾶν ποιῶν<sup>20</sup> θάνατον. — Σωκράτης

λομεν ἀλεκτρύονα. ἀλλ' ἀπόδοτε<sup>9</sup> καὶ μὴ ἀμελήσητε.” “Αλλὰ ταῦτα,” ἔφη, “ἔσται<sup>10</sup>,” ὁ Κρήτων “ἀλλ' ὅρα, εἴ τι ἀλλο λέγεις.” — Καλόν ἐστω ἀντὶ θυητοῦ σώματος ἀθάνατον δόξαν ἀντικαταλαλάξασθαι<sup>11</sup>. — Τοιοῦτος γέγονος περὶ τοὺς γονεῖς, οἷονς ἀν εὑξαίο περὶ σαυτὸν γενέσθαι<sup>12</sup> τοὺς σεαυτοῦ παῖδας. — Πρὸ τῶν Τρωϊκῶν οὐδὲν κοινῆ εἰργάσατο ἡ Ἑλλάς. — Περδίκκας πείθει Χαλκιδέας τὰς ἐπὶ θαλάττῃ πόλεις ἐκλιπόντας<sup>13</sup> ἀνοικεσσθαι ἐς Ὁλυνθον. — Οὐκ ὀλοφυρόμενοι ἡμᾶς ἡμῖν μάλιστα χαριοῦνται οἱ ἄνθρωποι. — Κακισθέντας<sup>14</sup> ὑμᾶς οὐδεὶς εὐμενῶς ὑποδέξεται. — Μουσικῆς ἀγῶν ἦν ἐν Δήλῳ καὶ πολλοὶ ἀγωνιούμενοι ἐφοίτων. — Εἰ τὸ σῶμα ἐπιτρέπειν σε ἔδει τῷ<sup>15</sup>, πολλὰ ἀν περιεσκέψω<sup>16</sup>, εἴτε πιστός ἐστιν εἴτε ἀπιστος. — Τί οὐκ ἀπεκρίνω<sup>17</sup>; — Ἡρακλῆς ἐν Λιβύῃ τὸν Ἀντάον, τοὺς ὑπ' αὐτοῦ καταπαλαιούθεντας<sup>18</sup> ξένους ἀποκτείναντα, προκαλεσάμενος εἰς μάχην καὶ συμπλακέντος<sup>19</sup> διέφθειρεν. — Ἀγησίλαος παρακαλούμενός ποτε ἀκούσας τοῦ<sup>20</sup> τὴν ἀηδόνα μιμουμένου, παρηγήσατο εἰπών<sup>21</sup>. “Αὐτῆς<sup>22</sup> ἀκήκοα πολλάκις.” — Οἱ Ἀρχίδαμος ταῖς θυγατράσιν αὐτοῦ ἴμάτιον πολυτελὲς Διονυσίου πέμψαντος, οὐκ ἔδέξατο, εἰπών “Φοβοῦμαι, μὴ περιθέμεναι<sup>23</sup> αἱ κόραι φανῶσι<sup>24</sup> μοι αἰσχραί”

§ 77. Ἡρακλῆς τοῦ Ὁλυμπίοις θεοῖς συνηγωνίσατο<sup>1</sup> τὸν πρὸς τοὺς Γίγαντας πόλεμον. — Θεμιστοκλῆς καὶ Ἀριστείδης πολλὰ καὶ καλὰ ἐν πολέμῳ καὶ ἐν εἰρήνῃ διεπραξάσθην<sup>2</sup>. — Σεμίρα-

μέλλων ἀποθνήσκειν αὐτὸς ἔαυτὸν ἐμακάριζεν, ὅτι οὐδεὶς Ἀθηναῖων μέλαν ιμάτιον δι' αὐτὸν ἐνεδύσατο. — Ἐθαύμαζε Σωκράτης εἰ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττοιτο<sup>8</sup> καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἔξειν<sup>9</sup> φίλον ἀγαθὸν κτησάμενος, ἀλλὰ φοβοῦστο μὴ ὁ γενόμενος<sup>5</sup> καλὸς καγαθὸς<sup>6</sup> τῷ τὰ μέγιστα<sup>7</sup> εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι. — Σωκράτης, τῶν ἑταίρων ἐκκλέψας βουλομένων<sup>8</sup> αὐτὸν ἐκ τοῦ δεσμωτηρίου, οὐκ ἐφείπετο<sup>9</sup>. — Παρηρησίαν δὲ παντὸς ὀνού χρυσίου<sup>10</sup>. — Οἱ ἀρχοντες ἐπιμελεῖσθων πάντων. — Φίλους κτῶ μὴ πάντας τοὺς βουλομένους, ἀλλὰ τοὺς τῆς σῆς φύσεως ἀξίους δύντας<sup>11</sup>. — Πλάτων πολλάκις διψών ἐκ τοῦ φρέατος ἀνιψάτο τὸ ὄνδωρ καὶ ἔξέχει<sup>12</sup> κολάζων τὴν ἐπιθυμίαν. — Χειλῶν προσέταπτε μὴ κακολογεῦν τοὺς πλησίους<sup>13</sup>. εἰ δὲ μή<sup>14</sup>, ἀκούσεσθαι<sup>15</sup>, ἐφ'<sup>16</sup> οἵς λυπήσεσθαι<sup>17</sup>. — Τίς τῶν μεγίστων, δειλὸς ὄν<sup>18</sup>, ὡρέξατο<sup>19</sup>; — Ἀστεγον εἰς οἰκον δέξαι<sup>20</sup> καὶ τυφλὸν διδήγει.

§ 79. Μέγας τῷ δύντι<sup>1</sup> οὐτος ἀνήρ, δς ἀν μεγάλα δύνηται<sup>2</sup> γνώμη διαπράξασθαι μᾶλλον ἦρώμη. — Ἐπεὶ οἱ Ἡρακλεῖδαι ἐκράτησαν Πελοποννήσου, τρεῖς ἴδρυσαντο βωμοὺς πατρώφου Διός, καὶ ἐπὶ τούτων ἔθυσαν καὶ ἐκληρώσαντο τὰς πόλεις. — Οἱ ἐπτὰ Πέρσαι<sup>3</sup> μετὰ τὸν Σμέρδιος θάνατον περὶ τῆς βασιλείας ἐβουλεύσαντο τοιώδε. ὅτου<sup>4</sup> ἀν ὁ Ἰππος ἡλίου ἀνατέλλοντος<sup>5</sup> πρῶτος φθέγξηται ἐν τῷ προαστείῳ, τοῦτον ἔξειν<sup>6</sup> τὴν βασιλείαν. — Πολλοὶ ἥδη σοφοὶ ἐπολεύτεύσαντο, Πίπτακος, Σάλων, Λυ-

κοῦργος, Ζάλευκος, ἄλλοι μυρίοι. Ἀρμόττει γὰρ τῷ σοφῷ πολιτεύεσθαι· τίς γὰρ ἄμεινον<sup>7</sup> τούτου συμβουλεύεσται τὸ συμφέρον, καὶ νόμους καὶ ψηφίσματα εἰστργήσεται, καὶ ἀδωροδόκητα ταῦτα καταπράξεται; — Μητίοχος<sup>8</sup> μὲν γὰρ στρατηγεῖ, Μητίοχος δὲ τὰς ὁδούς<sup>9</sup>, Μητίοχος δὲ ἄρτους ἐπωπᾶ, Μητίοχος δὲ τᾶλφιτα<sup>10</sup>, Μητίοχος δὲ πᾶν ποιεῖται<sup>11</sup>, Μητίοχος δὲ οἰλάξεται<sup>12</sup>. — Τάλαντον<sup>13</sup> ἡ προΐξ· μηλάβω<sup>14</sup>; ξῆν δὲ ἔστι<sup>15</sup> μοι τάλαντον ὑπεριδόντε<sup>16</sup>; τεύξομαι<sup>17</sup> δὲ ὑπνου προέμενος<sup>18</sup>; οὐ δώσω<sup>19</sup> δὲ καὶ Ἀιδου<sup>20</sup> δίκην, ὡς ἡσεβηκώς<sup>21</sup> εἰς τάλαντον ἀργυροῦν; — Λυκοῦργος πρὸς<sup>22</sup> τὸν ἐκ τῶν Ἀθηνῶν πρεσβεύτην, ὅτε κατεπαύσατο πολλὰ εἰπών<sup>23</sup>, ἔρωτῶντα, τί τοῖς πολίταις ἀπαγγελοῖ<sup>24</sup>, ““Οτί,” ἔφη<sup>25</sup>, “δόσον σὺ χρόνον<sup>26</sup> λέγειν ἔχρηξες, τοσοῦτον<sup>27</sup> ἔγω σιωπῶν ἥκουνον.” — Τὸν πηλόν, ἀφ' οὐ τὸν ἀνθρωπὸν διεπλάσατο<sup>28</sup> δὲ Προμηθεύς, οὐκ ἐφύρασεν ὑδατὶ ἀλλὰ δακρύοις.

## XVI.

## c. PASSIVE.

§ 80. Όριων, δισκεύειν “Αρτεμιν προκαλεσάμενος, ὑπ’ αὐτῆς ἐτοξεύθη. — Δέκατος ἄθλος ἐτάχθη<sup>1</sup> Ἡρακλεῖ, τὰς Γηρυόνου βόας ἐξ Ἐρυθείας κομίζειν. — Ἐλένη ὑπ’ Ἀλεξάνδρου τοῦ<sup>2</sup> Πριάμου ἡρπάσθη<sup>3</sup>. — Τῶν Ἐλληνικῶν πλαισῶν Φειδίας καὶ Πολύκλειτος καὶ Μύρων καὶ Πραξιτέλης μαλιστα ἐπηρέθησαν<sup>4</sup> καὶ ἐθαυμάσθησαν. — Θάμυρις, κάλλει διαφέρων καὶ κιθαρῳδίᾳ, περὶ μουσικῆς ἦ-

ρισε Μούσαις ἡττηθεὶς δὲ ὑπ' αὐτῶν, τῶν ὄμμάτων καὶ τῆς κιθαρῳδίας ἐστερήθη. — "Αμυκος λέγεται ὑφ' ἐνὸς τῶν Διοσκούρων καταπαλαισθῆναι. — Αἱ παλαιαὶ πόλεις διὰ τὴν ληστείαν ἀπὸ<sup>5</sup> θαλάσσης μᾶλλον φύκισθησαν<sup>6</sup>. — 'Εν ταῖς δυσπραξίαις ἡμῖν ἐπιδεικτέον<sup>7</sup> ἐστίν, ὅτι τῶν ἄλλων<sup>8</sup> ἀμεινον<sup>9</sup> τεθράμμεθα<sup>9</sup> καὶ πεπαιδεύμεθα πρὸς ἀρετήν. — Τελευτήσαντος<sup>10</sup> τοῦ 'Αλεξάνδρου Δημάδης ὁ ῥήτωρ, "Ομοιον<sup>11</sup>," ἔφη, "διὰ τὴν ἀναρχίαν ὁράσθαι τὸ στρατόπεδον τῶν Μακεδόνων ἐκτενυφλωμένφ τῷ Κύκλωπι." — Σεμίραμις ἔαντὴ κατασκευάσασα τάφου ἐπέγραψεν, ὅστις ἀν χρημάτων δεηθῆ βασιλεύς, διελόντα<sup>12</sup> τὸ μνημεῖον, ὅσα βούλεται, λαβεῖν<sup>13</sup>. Διαρεῖς οὖν διελών<sup>14</sup>, χρῆματα μὲν οὐχ εὑρε<sup>14</sup>, γράμματε δὲ ἔτεροις ἐνέτυχε<sup>15</sup> τάδε λέγουσιν<sup>16</sup>. "Εἰ μὴ κακὸς ἡσθ' ἀνήρ καὶ χρημάτων ἄπληστος, οὐκ ἀν τεκρῶν θήκας ἐκίνεις." — 'Αριστοτέλης ἐρωτηθεὶς, τι περιγγύνεται κέρδος τοῦ ψευδομένοις; "Οταν," ἔφη, "λέγωσιν ἀλληθῆ, μὴ πιστεύεσθαι<sup>17</sup>." — Θεόφραστος πρὸς τὸν ἐν τῷ συμποσίῳ σιωπῶντα τὸ ὅλον<sup>18</sup> ἔφη, "Εἰ μὲν ἀμαθῆς εἴλ, φρονίμως ποιεῖς, εἰ δὲ πεπαθευσαι, ἀφρόνως." — 'Επὶ τῆς κολακείας, ὥσπερ ἐπὶ μνήματος, αὐτὸ<sup>19</sup> μόνον τὸ διομα τῆς φιλίας ἐπιγέγραπται<sup>20</sup>. — Πεφύλαξο<sup>21</sup> τοιαῦτα ποιεῖν, ὅπόσα μέμψιν εὐλογον ἔχει παρὰ τῶν πολλῶν.

§. 81. 'Αδύνατόν ἔστι, τὸν τάφῳ κρυφθέντα πρὸς τὸ φῶς ἀνάγειν. — Βουλεύου πολλὰ<sup>1</sup> πρὸ τοῦ λέγειν ἡ πράττειν οὐ γάρ δύεια, ἀνακαλέσασθαι τὰ λεχθέντα ἡ πραγθέντα. — 'Ο ιερόσυλος ὑπ'

ἀγρίων θηρίων διασπασθήτω. — Μελέτα περὶ καλῶν ἐπιτηδευμάτων λέγειν, ἵνα συνεθισθῆται ὅμοια φρονεῖν. — "Αγεν δμονοίας σύντ' ἀν πόλις εὐ πολυτευθείη σύντ' οἰκος καλῶς οἰκηθείη. — Οὐποτε καλοὺς καρποὺς ἀμπελοὶ γεννήσουσι μή φυτοτροφηθεῖσαι<sup>2</sup> καλῶς. — Λέγουσι<sup>3</sup> τὸν Ἡρακλέα ἐν τῇ Οἴτῃ κατακαυθέντα<sup>4</sup> θεὸν γενέσθαι". — "Ιβυκος δ ποιητῆς ἐν ὁδῷ φονευθμενος ὑπὸ ληστῶν καὶ οὐδένα<sup>5</sup> οὔτε σύμμαχον οὔτε μάρτυρα τῆς ἐπιβουλῆς ἔχων, θεωρήσας γεράνους, "Τμεῖς," ἔφη, " ὡ γέρανος, τιμωρήσασθέ μου τὸν φόνον." τῆς δὲ πόλεως ζητούστης<sup>6</sup> τοὺς φονεύσαντας καὶ οὐ δυναμένης<sup>7</sup> εὐρεῖν<sup>8</sup>, ἐπιτελουμένουν θεάτρου<sup>9</sup> καὶ τοῦ δήμου καθεζομένου<sup>10</sup>, γέρανοι διέπτησαν<sup>11</sup>. θεασάμενοι δὲ οἱ φονεῖς ἐγέλασαν καὶ, "Ιδοῦ<sup>12</sup>," εἶπον<sup>13</sup>, "οἱ τιμωροὶ τοῦ Ιβύκου." τῶν δὲ πλησίον καθεζομένων<sup>14</sup> τις ἀκούσας ἀπήγγειλε<sup>15</sup> ταῖς ἀρχαῖς<sup>16</sup>, καὶ συλληφθέντες<sup>17</sup> ὡμολόγησαν τὸν φόνον. — Φράσον<sup>18</sup> δ, τι με δεῖ ποιῆσαι, καὶ πεπράξεται<sup>19</sup>. — 'Αντηρ δειλὸς ἐπὶ πόλεμον ἐξήει<sup>20</sup>. φθεγξαμένων<sup>21</sup> δὲ κοράκων, τὰ ὅπλα θεὶς<sup>22</sup> ἡσύχαζεν· εἴτα ἀναλαβέων<sup>23</sup> αὐθις ἐξήει<sup>24</sup>, καὶ φθεγγομένων<sup>25</sup> πάλιν ὑπέστη<sup>26</sup>. καὶ τέλος<sup>27</sup> εἶπεν· "Τμεῖς κεκράξεσθε<sup>28</sup> ὡς δυνατόν<sup>29</sup> μέγιστα, ἐμοῦ<sup>30</sup> δὲ οὐ γεύσεσθε." — Δούλους γάρ οὐ καλὸν πεπάσθαι<sup>31</sup> κρείσσονας τῶν δεσποτῶν<sup>32</sup>.

§ 82. Οὐ δίκαιον<sup>1</sup>, ἂ τῇ ἀπορίᾳ ἐκτίθη, τῇ περιουσίᾳ ἀπολέσθαι<sup>2</sup>. — Πλάτων ἐρωτηθεὶς, πόσην δεῖ οὐσίαν ἔχειν, εἶπεν· "Οσην ἔχων οὔτ' ἐπιβουλευθήσει<sup>3</sup>, οὔτε τῶν ἀναγκαίων ἀπορήσεις." —

Εἰ δὲ ἀνθρώπων χρήματα κεκλοφὼς<sup>8</sup> κολάζεται, πόσφ μᾶλλον κολασθήσεται ὁ τὰ<sup>4</sup> τῶν θεῶν συλήσας; — Πελίᾳ τῷ Ἰωλκοῦ βασιλεῖ ἔχρήσθη<sup>5</sup>, ὑπὸ τοῦ μονοπεδίλου<sup>6</sup> ἀναιρεθήσεσθαι. — Ὁράτε, ὡδικασταὶ, εἴ<sup>7</sup> δικαίως κολασθησόμεθα. — Δημοσθένης ὁ ῥήτωρ ἔλεγε, πόλεως εἰναι ψυχὴν τοὺς νόμους ὥσπερ δὲ τὸ σῶμα στερηθὲν ψυχῆς πίπτει, οὕτω καὶ πόλις, μὴ ὄντων<sup>8</sup> νόμων, καταλυθήσεται. — Ὡς παγκάκιστοι καὶ τὸ δοῦλον<sup>9</sup> οὐ λόγῳ ἔχοντες, ἀλλὰ τῇ τύχῃ κεκτημένοι<sup>10</sup>. — Οὐκ, ἀν<sup>11</sup> τις εἴπη<sup>12</sup> πολλά, θαυμασθήσεται, ὁ μικρὰ δὲ εἰπὼν<sup>13</sup> μᾶλλον, ἀν<sup>11</sup> γ<sup>14</sup> χρῆσιμα. — Ὁ μέλλεις πράττειν, μὴ πρόλεγε· ἀποτυχῶν<sup>15</sup> γάρ γελασθήσει. — Οἱ ἐν Ἀιδου<sup>16</sup> δικασταὶ τοὺς πονηροὺς εἰς τὸν τῶν ἀσεβῶν χῶρον ἐξέπεμπον<sup>17</sup> κατὰ λόγου τῆς ἀδικίας κολασθησομένους<sup>18</sup>. — Λέγουσιν Ἀναξαγόραν ὑπὸ Ἀθηναίων πέντε ταλάντους ἡγμιωθῆναι καὶ φυγαδευθῆναι, ὅτι τὸν ἥλιον μύδρον ἔλεγε διάπυρον.

§ 83. 'Αλλ' εἰ μὲν ἐνδέχεσθε, καὶ βούλεσθέ μοι χρῆσθαι προθύμῳ, τὴν ἐμὴν ψυχὴν ἐγὼ διδωμ<sup>1</sup> ἐκοῦσα τοῖσδ', ἀναγκασθεῖσα δὲ οὖ. — Ἡρακλῆς ἐν τῇ Οἴτῃ κατεφλέγῃ<sup>2</sup>. — Ἡ Νῦνος κατεσκάφῃ<sup>3</sup> ὑπὸ Μήδων, ὅτε κατέλυσαν τὴν Ἀσσυρίων ἀρχήν. — Τάξαρις ὁ Σκύθης ὑπὸ Ἀθηναίων εἰς τοὺς Ἀττικοὺς ἥρωας ἐγκατελέγῃ<sup>4</sup>. — Μέλλομεν<sup>5</sup> ἐγγραφήσεσθαι εἰς τὴν τάξιν τῶν στρατευομένων. — Σαρδαναπάλλωφ τῷ Ἀσσυρίων βασιλεῖ πάντες οἱ ἐν τοῖς βασιλείοις συγκατεκαύθησαν<sup>6</sup>. — Ρῆσος ἐπὶ Τροίᾳ ἐτελεύτησεν ὑπὸ Διομήδους πληγείς. — Οἱ κόρακες τοὺς ἐκτρα-

φέντας νεοττοὺς ἐκ τῆς καλιᾶς ἐκβάλλουσιν. — "Οστις αὐλοῖς καὶ λύραισι κατατέτριμμα χρώμενος<sup>9</sup>, εἴτα<sup>10</sup> με σκάπτειν κελεύεις; — 'Απόλωλα<sup>11</sup>. τὴλλων τὸν λαγῶν ὀφθήσομαι<sup>12</sup>. — 'Αυτίγονος ὁ δεύτερος, ἀποθανόντος<sup>13</sup> Ζήνωνος τοῦ Κιτιέως, ὃν μάλιστα τῶν φιλοσόφων ἔθαύμασεν, ἔλεγε, τὸ θέατρον αὐτοῦ τῶν πράξεων ἀνηρήσθαι<sup>14</sup>. — Κάτων ἔθαύμαζε, πῶς σώζεται πόλις, ἐν ἦν πωλεῖται πλείονος<sup>15</sup> ἵχθυς ἢ βοῦς. — Οὐ βουλεύεσθαι ἔτι ὥρα ἐστίν, ἀλλὰ βεβουλεῦσθαι<sup>16</sup>. — 'Εργον τι ἔκάστῳ τῶν πολιτῶν ἐν τῇ πόλει προστετάχθω<sup>17</sup>. — 'Εάν με ἔξελέγηξις<sup>18</sup>, οὐκ ἀχθεσθήσομαι<sup>19</sup> σοι, ἀλλὰ μέγιστος εὐεργέτης ἀναγεγράψει<sup>20</sup>. — 'Εν τοῖς Δράκουντος νόμοις μία ἄπασιν ὥριστο<sup>21</sup> τοῖς ἀμαρτάνουσι τημία, θάνατος. — Συμμάχους ἔξομεν<sup>22</sup> ἄπαντας ἀνθρώπους οὐ βεβιασμένους ἀλλὰ πεπεισμένους<sup>23</sup>. — Πρῶτος μὲν τῶν στρατηγῶν κεκρίσθω<sup>24</sup> 'Αλέξανδρος, μετ' αὐτὸν δὲ Σκηπίων ὁ τὸν 'Αινιβαν νεικηκώς, είτα τρίτος 'Αινιβας.

§ 84. Πεπείραμαι<sup>1</sup> Λαν, ὡς πάντες ἀνθρώποι φίλοι εἰσὶ τῶν πλουσίων. — 'Ο ἀνθρώπινος βίος τὸ μήκιστον<sup>2</sup> εἰς ἔτη ἔκατὸν περιγέγραπται. — 'Ο ἐλέφας μυκτήρα κέκτηται<sup>3</sup> χειρὸς παγχρηστότερον. — Οἱ γέροντες τῶν ἐπιθυμιῶν ἐστέρηται, οὐδὲν<sup>4</sup> ὑπ' αὐτῶν ἐνοχλούμενοι. — 'Ορᾶς, ὅτι τεταλαιπωρήμεθα διὰ τὸν πόλεμον, καὶ μεγάλων ἀγαθῶν ἐστερήμεθα. — Οἱ τετυφωμένοι ἀλαζόνες γίγνονται. — Οἱ ἀν αἱ ἐπιθυμίαι χαλάσωσιν, οὗτοι δεσπότῶν πάντων πολλῶν καὶ χαλεπῶν ἀπηλλαγμένοι<sup>5</sup>

εἰσὶν. — Καλός ἔστιν ἄνθρωπος, τὴν ψυχὴν παιδείᾳ κεκοσμημένος<sup>6</sup>. — Τίς δὲ οἰκος ἐν βροτοῦσιν ἀλβίσθη<sup>7</sup> ποτέ, γυναικὸς ἐσθλῆς χωρίς, ὄγκωθεὶς<sup>8</sup> χλιδῆ; — Πόνου μεταλλαχθέντος<sup>9</sup> οἱ πόνοι ὡλυκεῖς<sup>10</sup>. — Οὐρανοῦ δὲ ἄπο<sup>11</sup> ἡστραψε<sup>12</sup>, βροντὴ δὲ ἐρράγη<sup>13</sup> δὶς ἀστραπῆς. — Ἐλλ' εἰ μὲν ἦν<sup>14</sup> κλάουσιν<sup>15</sup> ἀσθαι κακά, καὶ τὸν θανόντα<sup>16</sup> δακρύοις ἀνιστάναι<sup>17</sup>, ὁ χρυσὸς ἥττον κτῆμα τοῦ κλάειν<sup>18</sup> ἀνήν<sup>19</sup>. μὲν δὲ<sup>20</sup>, ὡς γεραιέ, ταῦτ' ἀνηνύτως ἔχει<sup>21</sup>, τὸν μὲν τάφῳ κρυφθέντα πρὸς τὸ φῶς ἄγειν· κάμοι<sup>22</sup> γάρ ἀν<sup>23</sup> πατήρ γε δακρύων χάριν<sup>24</sup> ἀνήκτ<sup>25</sup> ἀν εἰς φῶς. — Ὁρκου δὲ προστεθέντος<sup>26</sup> ἐπιμελεστέρα ψυχὴ κατέστη<sup>27</sup>. διττὰ γάρ φυλάττεται, φίλων τε μέμψιν κεῖς<sup>28</sup> θεοὺς ἀμαρτάνειν. — Ἀναξαγόρᾳ τις τῷ Κλαζομενίῳ σπουδάζοντι<sup>29</sup> πρὸς τοὺς ἑταίρους προσελθὼν<sup>30</sup> ἔφη τεθνάναι<sup>31</sup> οἱ<sup>32</sup> τοὺς δύο παιδας σύσπερ καὶ<sup>33</sup> μόνους εἶχεν ὁ Ἀναξαγόρας. Ὁ δὲ οὐδὲν διαταραχθεὶς<sup>34</sup> εἶπεν, ““Ηιδη<sup>35</sup> θυηταὶ γεννηκώς<sup>36</sup>.””

§ 85. Ἀνθρωπὸς ὁν μέμνησο<sup>1</sup> τῆς κοινῆς τύχης. — Τὸ ἐψεῦσθαι<sup>2</sup> τῆς ἀληθείας κακόν. — Ὁπηνίκα τις ἐκ μακρᾶς καὶ ἐπικινδύνου ἀποδημίας ἐσώθη<sup>3</sup>, ἔφασκον οἱ Ἐλληνες, ἐξ Ἀιδου αὐτὸν διασεσῶσθαι. — Τῶν ἀνθρώπων οἱ μὲν ἐν ἔθεσι κρείττοιν, οἱ δὲ ἐν χειροσι τεθραμμένοι<sup>4</sup> εἰσὶν. — Τῆς ἀγνοούμενης ἀρετῆς ὡς τοῦ κατορωρυγμένου<sup>5</sup> χρυσίου ή λαμπρότης οὐ φαίνεται. — Κοινὸν τύχη, γνώμη δὲ τῶν κεκτημένων. — Ἐξελήλεγξαι<sup>6</sup>, ὡς ποιηρότατε, ἡμᾶς ἀπατήσας. — Ἡδὺ τοῖς σωθεῖσι

φέντας νεοττοὺς ἐκ τῆς καλᾶς ἐκβάλλουσιν. — "Οστις αὐλοῖς καὶ λύραισι κατατέτριμμαι χρώμενος<sup>9</sup>, εἰτά<sup>9</sup> με σκάπτειν κελεύεις; — 'Απόλωλα<sup>9</sup>. τὸν τὸν λαγῶν ὀφθήσομαι<sup>10</sup>. — 'Αυτίγονος ὁ δεύτερος, ἀποθανόντος<sup>11</sup> Ζήνωνος τοῦ Κιτιέως, ὃν μάλιστα τῶν φιλοσόφων ἐθαύμασεν, ἔλεγε, τὸ θέατρον αὐτοῦ τῶν πράξεων ἀνηρήσθαι<sup>12</sup>. — Κάτων ἐθαύμαζε, πῶς σώζεται πόλις, ἐν ἦ πωλεῖται πλείονος<sup>13</sup> ἵχθυς ἢ βοῦς. — Οὐ βουλεύεσθαι ἔτι ὥρα ἐστίν, ἀλλὰ βεβουλεῦσθαι<sup>14</sup>. — 'Εργον τι ἐκάστῳ τῶν πολιτῶν ἐν τῇ πόλει προστετάχθω<sup>15</sup>. — 'Εάν με ἐξελέγξῃς<sup>16</sup>, οὐκ ἀχθεσθήσομαι<sup>17</sup> σοι, ἀλλὰ μεγιστος εὐεργέτης ἀναγεγράψει<sup>18</sup>. — 'Εν τοῖς Δράκοντος νόμοις μίᾳ ἄπασιν ὥριστο<sup>19</sup> τοῖς ἀμαρτάνουσι ζημίᾳ, θάνατος. — Συμμάχους ἔξομεν<sup>20</sup> ἄπαντας ἀνθρώπους οὐ βεβιασμένους ἀλλὰ πεπεισμένους<sup>21</sup>. — Πρῶτος μὲν τῶν στρατηγῶν κεκρίσθω<sup>22</sup> 'Αλέξανδρος, μετ' αὐτὸν δὲ Σκηπίων ὁ τὸν 'Αννιβανούσηκρά, εἴτα τρίτος 'Αννιβας.

§ 84. Πεπείραμμα<sup>1</sup> λιαν, ὡς πάντες ἀνθρώποι φίλοι εἰσὶ τῶν πλουσίων. — 'Ο ἀνθρώπινος βίος τὸ μήκιστον<sup>2</sup> εἰς ἔτη ἐκατὸν περιγέγραπται. — 'Ο ἐλέφας μυκτῆρα κέκτηται<sup>3</sup> χειρὸς παγχρηστότερον. — Οἱ γέροντες τῶν ἐπιθυμιῶν ἐστέρηται, οὐδὲν<sup>4</sup> ὑπ' αὐτῶν ἐνοχλούμενοι. — 'Ορᾶς, ὅτι τεταλαιπωρήμεθα διὰ τὸν πόλεμον, καὶ μεγάλων ἀγαθῶν ἐστερήμεθα. — Οἱ τετυφωμένοι ἀλαζόνες γίγνονται. — Οἰς ἀν αἱ ἐπιθυμίαι χαλάσωσι, οὗτοι δεσπότῶν πάνυ πολλῶν καὶ χαλεπῶν ἀπηλλαγμένοι<sup>5</sup>

σθοφόρων πλῆθος ἵκανὸν συνῆκτο<sup>4</sup>, καὶ τὰ<sup>5</sup> πρὸς τὴν στρατείαν εὐτρέπιστο, ὥρμησεν ὡς<sup>6</sup> ἐπὶ τὴν Κιλικίαν ἄξων τὴν δύναμιν. — Ἀντισθένης ἔλεγεν, ἡδονὰς τὰς μετὰ τοὺς πόνους διωκτέον<sup>7</sup>, ἀλλ’ οὐχὶ τὰς πρὸ τῶν πόνων. — Κολαστέον<sup>8</sup> τοὺς ἀδίκους, κωλυτέον δὲ τοὺς ὑβριζειν βουλομένους. — Τῷ νόμῳ πειστέον<sup>9</sup> καὶ ἀπολογητέον. — Πειστέον<sup>9</sup> πατρὸς λόγους. — Οὔτε ναῦν ἐκ μιᾶς ἀγκύρας, οὔτε βίον ἐκ μιᾶς ἐλπίδος ὄρμιστέον<sup>9</sup>. — Εἰ μέλλομεν ποτε καθαρῶς τι εἰσεσθαι<sup>10</sup>, ἀπαλλακτέον<sup>9</sup> τοῦ σώματος καὶ αὐτῷ<sup>9</sup> τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα, καὶ τότε, ὡς ἔσικεν<sup>10</sup>, ἡμῖν ἔσται<sup>11</sup> οὐ<sup>12</sup> ἐπιθυμοῦμέν τε καὶ φαμεν ἔρασταλ εἶναι, φρονήσεως, ἐπειδὰν<sup>13</sup> τελευτήσωμεν, ζῶσι<sup>14</sup> δὲ οὖ.

§ 87. Κάλλιστον δὴ τοῦτο λέγεται καὶ λελέξεται<sup>1</sup>, ὅτι τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερὸν αἰσχρόν. — Πρεσβυτέρῳ νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν<sup>2</sup> προστετάξεται<sup>3</sup>. — Ἡ πολιτεία καλῶς κεκοσμήσεται, ἐὰν οἱ ἐπισκοποῦντες αὐτὴν φύλακες τούτων<sup>4</sup> ἐπιστήμονες ὡσιν<sup>5</sup>. — Εὐ με ἐποίησας<sup>6</sup> εὐεργέτης εἰς ἀεὶ ἀναγεγράψει. — Οἱ ἀργυρογνώμονες διαγιγνώσκουσι, τίνα τῶν νομισμάτων ἔστι δόκιμα καὶ ἀκίβδηλα, καὶ τίνα παρακεκομμένα. — Πειρατέον<sup>8</sup> τοὺς νεανίσκους ἀκολασίας ἀποτρέπειν. — Πειστέον<sup>9</sup> τοὺς νόμοις. — Σωφροσύνην μὲν διωκτέον<sup>9</sup> καὶ ἀσκητέον, ἀκολασίαν δὲ φευκτέον. — Συνεθιστέον τοὺς παιδας, ἀεὶ τὰληθῆ λέγειν. — Μητρός<sup>9</sup> τε καὶ πατρὸς καὶ τῶν ἄλλων, προγόνων ἀπάντων τιμιότερόν<sup>10</sup> ἔστιν ἡ πατρὶς καὶ σεμνότε-

ρον καὶ ἀγιώτερον καὶ ἐν μεῖζονι μοίρᾳ<sup>11</sup>, καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις τοῖς νοῦν ἔχουσι<sup>12</sup>, καὶ σέβεσθαι δεῖ καὶ μᾶλλον ὑπείκειν καὶ θωπεύειν πατρίδα χαλεπαίνονταν ἡ πατέρα, καὶ ἡ πείθειν<sup>13</sup> ἡ ποιεῖν ἀ ἀν κελεύη<sup>14</sup>, καὶ πάσχειν, ἐάν τι προστάττῃ παθεῖν<sup>15</sup>, ἡσυχίαν ἔγοντα<sup>16</sup>, ἐάν τε τύπτεσθαι<sup>17</sup> ἐάν τε δεῖσθαι<sup>18</sup>, ἐάν τε εἰς πόλεμον ἀγγητρωθῆσθαι<sup>19</sup> ἡ ἀποθανούμενον<sup>20</sup>, ποιητέον ταῦτα, καὶ τὸ δίκαιον σύτος ἔχει<sup>21</sup>, καὶ οὐχὶ ὑπεικτέον, οὐδὲ ἀναχωρητέον, οὐδὲ λειπτέον τὴν τάξιν<sup>22</sup>, ἀλλὰ καὶ<sup>23</sup> ἐν πολέμῳ καὶ ἐν δικαιοτηρίῳ καὶ πανταχοῦ ποιητέον ἀ ἀν κελεύη<sup>24</sup> ἡ πόλις καὶ ἡ πατρίς, ἡ πείθειν<sup>25</sup> αὐτὴν ἢ<sup>26</sup> τὸ δίκαιον πέφυκε<sup>27</sup>, βιάζεσθαι δ' οὐχ ὅσιον οὐτε μητέρα<sup>28</sup> οὐτε πατέρα, πολὺ δὲ τούτων<sup>29</sup> ἔτι ἥπτον<sup>30</sup> τὴν πατρίδα.

## XVII.

## d. LIQUID VERBS.

§ 88. Τίς ἄμεινον τοῦ σοφοῦ κρινεῖ τα δίκαια;  
— Οὗτος μάλιστα πάντων φιλοπάτωρ ἐστίν, ὅστις μηδὲν<sup>1</sup> λυπήσει τὸν πατέρα, καὶ πλεῖστα εὐφρανεῖ.  
— Οὐδεὶς ἀνθρώπων μέχρι τέλους εὐτυχῆς ἔμεινεν<sup>2</sup>.  
— Ἐσφηλεν<sup>3</sup> ἡ τύχη, οὐς ἀν ὑψώσῃ. — Τῇ ῥητορικῇ τέχνῃ ἐφάνη<sup>4</sup> φῶς λαμπρότατον Ἰσοκράτης.  
— Τὸ πολλοῦ οἴνου ταχὺ<sup>5</sup> ἡμῖν καὶ τὰ σώματα καὶ αἱ γυνῶμαι σφαλοῦνται. — Διογένης δὲ φιλόσοφος ἐρωτηθεὶς ὑπό τινος, πῶς ἔνδοξος ἐγένετο<sup>6</sup>, ἀπεκρίνατο. “Οτι ἡκιστα<sup>7</sup> δόξης φροντίζων.” — Μανεῖς<sup>8</sup> Αἴας ἑαυτὸν ἐφόνευσεν. — Δυστυχῶν κρύπτε<sup>9</sup>, ἵνα μὴ τοὺς ἔχθρους εὐφράνης. — Μὴ κτεῖνε<sup>10</sup> τὸν

ικέτην γάρ οὐ θέμις<sup>10</sup> κτανεῖν. — Νῦν οὖν ἔκατι ρήμάτων κτενεῖτέ με. — Οὐ τὸν σὸν ἔκταν<sup>11</sup> πατέρα πολέμιον γε μήν. — Αἱ γάρ σφαλεῖσαι ταῖσιν οὐκ ἐσφαλμέναις αἰσχος γυναιξί, καὶ κεκοίνωνται φύγοι ταῖς οὐ κακαῖσιν αἱ κακαὶ. — Δημοσθένους εἰπόντος<sup>12</sup> πρὸς τὸν Φωκίωνα, “’Αποκτενοῦσί σε ’Αθηναῖοι, ἐὰν μανῶσι<sup>13</sup>,” “Ναὶ,” εἶπεν<sup>14</sup>, “ἐμὲ μέν<sup>15</sup>, ἐὰν μανῶσι, σὲ δέ<sup>16</sup>, ἐὰν σωφρονῶσιν.” — Ζήνων δοῦλον ἐμαστήγουν ἐπὶ κλοπῆς τοῦ δὲ εἰπόντος<sup>18</sup>, “Εἴμαρτό<sup>17</sup> μοι κλέψαι,” “Καὶ δαρῆναι<sup>18</sup>,” ἔφη δὲ Ζήνων.

§ 89. Ἐσφάλην τῆς καλῆς ἐλπίδος. — Ἐτεοκλῆς καὶ Πολιυνείκης, περὶ τῆς βασιλείας μονομαχοῦντε, ἀλλήλους ἀπεκτεινάτην. — ’Απόκριναὶ μοι, δ, τε<sup>1</sup> σε ἐρωτήσω. — ’Απόλλων τὸν ἐρώμενον ’Τάκινθον δίσκῳ βαλὼν ἀπέκτεινεν. — Ο πλοῦτος Τίμωνι τῷ ’Αθηναίῳ μυρίων κακῶν αἴτιος κατέστη<sup>2</sup>, μίσος ἐπεγέρας<sup>3</sup>, καὶ ἡδυπαθεὶς διαφθείρας, καὶ ἐπίφθονον ἀποφήνας<sup>4</sup>. — Κατὰ<sup>5</sup> τὸν λοιμὸν τὸν μέγαν οἱ ’Αθηναῖοι τοὺς στενωποὺς οἴνῳ πολλῷ ἔρραναν<sup>6</sup>. — Ο μετὰ δόξης<sup>7</sup> θάνατος τοῦ μετ’ αἰσχύνης βίου αἱρετώτερος παρ’ ἐμοὶ<sup>8</sup> κριθήσεται<sup>9</sup>. — Μήδεια, ἀποκτείναστα τοὺς ἔαυτῆς παῖδας, ἐφ’ ἄρματος δρακόντων πτερωτῶν ἐκ Κορίνθου εἰς ’Αθηνας ἔφυγεν. — Τῶν μὲν θαυμαζομένων ἐκείνων σοφιστῶν ἐκλειστίασιν<sup>10</sup> οἱ λόγοι, καὶ οὐδὲν ἡ<sup>11</sup> τὰ δινόματα μόνον ἔστιν οἱ δὲ τοῦ Σωκράτους<sup>12</sup> οὐκ οὖδεν διπλασία. διαμένοντι καὶ διαμενοῦσι τὸν ἀπανταχρόνον<sup>14</sup>. ταύτου μὲν αὐτοῦ οὐδὲν γράψαντος<sup>15</sup> ἡ

καταλιπόντος, οὐτέ σύγγραμμα οὐτέ διαθήκας. — Στρεπτῷ<sup>18</sup> κειμένῳ ἐπὶ τῆς γῆς χρυσῷ Περσικῷ ὁ Θεμιστοκλῆς παρεστώς<sup>19</sup>, τῷ παιδὶ εἶπεν, “Οὐκ ἀναιρήσεις, ὡς παῖ, τὸ εὑρημα τόδε;” δελξας<sup>18</sup> τὸν στρεπτόν· “οὐ γάρ σὺ Θεμιστοκλῆς εἶ.”

§ 90. Ἐὰν μὴ φυλάττῃς τὰ μικρά, ἀποβαλεῖς τὰ μεγάλα. — Κάδμος ἐκήρυξε τῷ τὴν Σφίγγα ἀποκτενοῦντι δώσει<sup>1</sup> χρῆματα πολλά. — “Οσοι τυφλὸν<sup>2</sup> Ομηρού ἀπεφήναντο, αὐτοὶ μοι δοκοῦσι τὴν διάνοιαν<sup>3</sup> πεπηρῶσθαι. — Περσεὺς ἀπέτεμε τῆς Μεδούσης τὴν κεφαλήν. — Ἀντίοχος ὁ μέγας ἐν τῇ πρὸς Γαλάτας μάχῃ μετὰ τῶν ἐλεφάντων τὴν ἵππον<sup>4</sup> αὐτῶν ἔφθειρεν. — Τὸ γάρ φανθὲν τίς ἀν δύναιτ<sup>5</sup> ἀγένητον ποιεῖν; — Θησεὺς ἐκάθηρε<sup>6</sup> τῶν κακούργων τὴν δόδον, τὴν ἐς Ἀθήνας ἐκ Τροιζῆνος φέρουσαν. — Μαρσύας, δις Ἀπόλλωνι περὶ μουσικῆς ἐρίσας ἡττήθη, ὑπ’ αὐτοῦ ἔξεδάρη<sup>7</sup>. — “Ορκος ἡν Ἀθηναίοις μηδένα μήτε<sup>8</sup> ἔξελάν<sup>9</sup> μήτε δήσειν αήτε ἀποκτενεῖν ἄκριτον. — Οὐκ ὀφθαλμὸς τὸ κρίνον ἐστιν, ἀλλὰ νοῦς. — Οὗτος μάλιστα πάντων φιλοπάτωρ ἐστίν, δστις μηδὲν<sup>10</sup> λυπήσει τὸν πατέρα, καὶ πλεῖστα<sup>10</sup> εὐφρανεῖ. — Σόλων Κροῖσον ὑπ’ εὐτυχίας διεφθορότα<sup>11</sup> τὸ τέλος ὄραν ἐκέλευσεν. — ‘Ἀλλ’, ὡς φίλοι, τούτων γάρ οὐνεκ<sup>12</sup> ἐστάλην<sup>13</sup>, ἀρήξατ<sup>14</sup> εἰσελθόντες<sup>15</sup>, εἰ δύνασθέ<sup>16</sup> τι. φίλων γάρ οἱ τοιοῖδε νικῶνται λόγοις. — Πόλεμου οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμυνούμεθα.

§ 91. Ἰνῳ μανεύσα ὑπὸ τῆς Ἡρας, τὸν ἑαυτῆς

παῦδα ἐπισφάξασα Μελικέρτην, ἥλατο<sup>1</sup> σὺν αὐτῷ εἰς τὴν θάλασσαν. — Τὸν δεινὸν ὄντα λέγειν<sup>2</sup> κεχήνυτες<sup>3</sup> οἱ πολλοὶ<sup>4</sup> ἀκούονται, θαυμάζοντες καὶ εὐδαιμονίζοντες ἐπὶ τῇ δυνάμει τῶν λόγων. — Ἰοβάτης Βελλεροφόντη ἐπέταξε τὴν Χίμαιραν κτεῖναι, νομίζων αὐτὸν διὰ τοῦ θηρίου διαφθαρήσεσθαι. — Ἡρακλῆς ὁμολογεῖται<sup>5</sup> πάντα τὸν γενόμενον<sup>6</sup> αὐτῷ κατ’ ἀνθρώπους χρόνον ὑπομεῖναι μεγάλους καὶ συνεχεῖς πόνους καὶ κινδύνους ἐκουσίως, ἵνα τὸ τῶν ἀνθρώπων γένος εὐεργετήσειεν<sup>7</sup>. — Τὸν βίον οἱ πρώτοι φανέντες ἐπὶ γῆς οὐκ εὐθὺς οὔτως ὕσπερ οὐν ἔχοντα<sup>8</sup> κατέλαβον<sup>9</sup>. — Πολλάκις ἀπειρία τοὺς ἀνθρώπους ἔσφηλεν. — Ὡς ἐν μιᾷ πληγῇ κατέφθαρται<sup>10</sup> πολὺς ὅλβος, τὸ Περσῶν δὲ ἀνθος οἴχεται πεσόν<sup>11</sup>. — Διὰ παντὸς τοῦ οὐρανοῦ καὶ γῆς τεταμένον<sup>12</sup> ἔστιν φῶς. — Λέγων τὰληθές<sup>13</sup> οὐ σφαλεῖ ποτε. — Τίλας Λάκων ἀηδόνα, καὶ βραχεῖαν πάνυ σάρκα εὐράθυ<sup>14</sup>, εἰπε<sup>15</sup>, “Φωνή σύ τις εἰ καὶ οὐδὲν ἄλλο<sup>16</sup>.”

§ 92. Μή ἐπιχαρῆς ταῦς ἀτυχίαις τῶν πέλας<sup>1</sup>. — Τοὺς λόγους οὐ μηκυνοῦμεν, ἥγούμενοι βραχεῖς<sup>2</sup> ἀρκέσειν. — Ἰκανή ἔστιν ἡ φιλαυτία τὰ μὲν ἴδια μεγαλοποιήσαι καὶ ἀποκυδῆναι, τὰ δὲ τῶν ἄλλων<sup>3</sup> κατασμικρῦναι καὶ διαφαυλίσαι. — Οὐ χρή ποτε τὴν τύχην ἀνδρὸς εὐ πράσσοντος εὐδαιμονίσαι, πρὶν ἀν αὐτῷ ὁ βίος παντελῶς ἐκπερανθῆ. — Ο τὴν ψυχὴν<sup>4</sup> κεκαθαρμένος<sup>5</sup> μᾶλλον ἔστι κεκοσμημένος ἡ ὁ καλὸς ἐσθῆτας ἐνδυόμενος. — Ἡ μεγάλη στρουθὸς πτεροῦς μὲν λασίοις ἐπτέρωται, ἀρθῆναι<sup>6</sup> δὲ καὶ

εἰς βαθὺν ἀέρα μετεωρισθῆναι φύσιν οὐκ ἔχει<sup>1</sup>. — Λάκων ἴδων<sup>2</sup> ἀγείροντά τινα θεοῖς, οὐδὲν εἶπε φροντίζειν<sup>3</sup> θεῶν πτωχοτέρων ἑαυτοῦ. "Ἐτερος ἀλγῶν τοὺς ὄφθαλμοὺς<sup>4</sup> ἔξηειν"<sup>5</sup> ἐπὶ πόλεμον λέγοντων δὲ αὐτῷ τινων, "Ποῦ ἄπει<sup>6</sup> οὗτος ἔχων<sup>7</sup>, ή τί ποιήσων<sup>8</sup>;" "Κᾶν<sup>9</sup> μηδὲν ἔτερον πράξω<sup>10</sup>," ἔφη, "πολεμίου γε μάχαιραν ἀμβλυνῶ." — Λάκων, ἐπει τῇ μὲν προτέρᾳ ἡμέρᾳ ὁ ξένος αὐτὸν ἔξεκλινε<sup>11</sup>, τῇ δὲ ἔξης στρώματα χρησάμενος<sup>12</sup> δαφνίλιως ὑπεδέχετο, ἐπιβὰς<sup>13</sup> τοῖς στρώμασι κατεπάτει, ἐπιλέγων διὰ ταῦτα ἔχθρες οὐδὲ ἐπὶ φυάθου καταδαρθεῖν<sup>14</sup>. — Ἐπιστήμη δεῖ κρίνεσθαι ἀλλ' οὐ πλήθει τὸ μέλλον καλῶς κριθῆσεσθαι.

§ 93. Ἀρταξέρξης, καταπεπολεμηκὼς Κύρου τὸν ἀδελφόν, ἀπέστειλε Φαρνάβαζον παραληφόμενον<sup>1</sup> πάσας τὰς ἐπὶ θαλάσση πόλεις. — Σινδὸι τοσούτους ἰχθύς ἐπὶ τοὺς τάφους τῶν τελευτησάντων ἐπέβαλλον, ὅσους πολεμίους ὁ θαπτόμενος ἀπεκτονῶς<sup>2</sup> εἴη. — Διόνυσος Λυκούργῳ τῷ Ἡδωνῶν βασιλεῖ μανίαν ἐνέβαλεν. "Οὐ δὲ<sup>3</sup> μεμηνὼς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτειν, πελέκει παίσας ἀπέκτεινεν. — Λέγουσι Κάδμον τὸν<sup>4</sup> Ἀγγήνορος ἐκ Φοινίκης ὑπὸ τοῦ βασιλέως ἀποσταλῆναι πρὸς ζήτησιν τῆς Εύρώπης. — Πῶς χρὴ πρὸς τοὺς εὖ ὀπλισμένους<sup>5</sup> ῥᾳδίως πόλεμον ἄρασθαι<sup>6</sup>; — Κάλλος ή χρόνος ἀνήλωσεν<sup>7</sup> ή νόσος ἐμάρανε. — Ὁ κακὸς οὐδενὸς<sup>8</sup> ἀπέχεται, οὐθεν<sup>9</sup> ἀν δυνατὸν γέ τι κερδάναι. — Τὸ σιδηροφορεῖσθαι τοὺς Λοκροῖς<sup>10</sup> καὶ τοὺς Αἰτωλοῖς ἀπὸ τῆς παλαιᾶς ληστείας ἐμμεμέ-

νηκεν<sup>11</sup>. — Οὐ χρή ποτ' εὐ πράσσοντος δλβίσαι τύχας ἀνδρός, πρὶν αὐτῷ παντελῶς ἥδη βίος διεκπερανθῆ<sup>12</sup> καὶ τέλευτήσῃ<sup>13</sup> βίον. — Ἐρμῆς χελώνην ἐκκαθήρας καὶ εἰς τὸ κύτος χορδὰς ἐντείνας εἰργάσατο λύραν. — Θυητῶν δὲ μηδεὶς μηδέν δλβιόν ποτε κρίνη, πρὶν αὐτὸν εὐ τελευτήσακτ' ἔδη<sup>14</sup>.

§ 94. Τίς ἀν πιστεύσειεν<sup>1</sup>, ὅτι ἐκ τῶν ὑπὸ Κάδμου σπαρέντων ὀδόντων τοῦ δράκοντος ἔφυσαν<sup>2</sup> ἔνοπλοι ἄνδρες; — Αἰσχυνθείην<sup>3</sup> ἄν, εἰ φανείην μᾶλλον φροντίζων τῆς ἐμαυτοῦ<sup>4</sup> δόξης ἡ τῆς κοινῆς σωτηρίας. — Αἱ τύχαι αἱ τῶν βροτῶν ῥᾳδίως μεταλλάπτουσιν· ὃς γάρ ἀν σφαλῆ, πάλιν ὀρθοῦται, καὶ ὁ πρὶν εὐτυχήσας πίπτει. — Μίλων ὁ Κροτωνίατης ταῦρον ἀράμενος<sup>5</sup> ἐν Ὁλυμπίᾳ ἔφερε διὰ μέσου τοῦ σταδίου. — Πυθαγόρας καὶ τιεις τῶν παλαιῶν φυσικῶν ἀπεφήναντο τὴν ἀνθρωπίνην ψυχὴν εἶναι ἀθάνατον. — Λέγουσι παρὰ Μοσυνοίκοις, ἔθνει βαρβαρικῷ, ἅπαντας ἐκ παιδὸς<sup>6</sup> στήγμασι τόν τε υῶπον καὶ τὰ στήθη καταπεποικίλθαι<sup>7</sup>. — Ἀλλ' εἴπερ εἰ γενναῖος, ὡς αὐτὸς λέγεις, σήμαιν<sup>8</sup> ὅτου<sup>9</sup> τ' εἰ χώποθεν<sup>10</sup>. τὸ γάρ καλῶς πεφυκὸς<sup>11</sup> οὐδὲν<sup>12</sup> ἀν μιάνειεν<sup>13</sup> λόγος. — Ἀποπτύσαι δεῖ καὶ καθήρασθαι<sup>14</sup> στόμα. — Γοργίας πρὸς ἅπαντα ἔφη ἀποκρινεῖσθαι<sup>15</sup>. — Οὐκ ἀν δύναιο<sup>16</sup> μὴ καμὼν<sup>17</sup> εὐδαιμονέων. — Σχολαστικὸς θέλων τὸν ἵππον αὐτοῦ διδάξαι μὴ τρώγειν πολλά, οὐ παρέβαλεν<sup>18</sup> αὐτῷ τροφάς· λιμῷ δὲ ἀποθανόντος<sup>19</sup> τοῦ ἵππου ἔλεγε· “Μέγα ἔζημώθην· ὅτε γὰρ ἐμαθε<sup>20</sup> μὴ τρώγειν,

τότε ἀπέθαρε<sup>11</sup>.” — Ἰθήρων αἱ γυνῶναις κατ’ ἔτος<sup>12</sup>, δοτι<sup>13</sup> ἀν ἔξυφίρωσι<sup>14</sup>, ἐν κοινῷ δεικνύονται· ἄνδρες δὲ χειροτονητοὶ κρίνονται τὴν πλεῖστα ἐργασμένην προτιμάσσων. — Τί μοι μέλλεις, ὡς λάθοτε<sup>15</sup>, ἀπαγγελεῖν; — Οὐκ αὐσχυνέεται ὁ σάφεων παρ’ ἄλλου τὰ συμφέροντα μανθάνων. — Περιελήσ ἀποθνήσκων, “Οὐδείς,” ἔφη, “δι’ ἐμὲ μέλλων ἴματιον περιεβάλετο<sup>16</sup>.”

§ 95. Παιδάριος ὁ Λακεδαιμονίων στρατηγός, λέγοντός<sup>1</sup> τινος, ὅτι πολλοὶ εἰσιν οἱ πολέμοι· “Οὐκοῦν,” ἔφη, “ἡμεῖς εὐκλέέστεροι ἐσόμεθα<sup>2</sup>, πλείους γάρ ἀποκτενοῦμεν.” — Μῆδεια ἐπιγγεῖλατο τῷ Ιάσονι συνεργήσειν<sup>3</sup> πρὸς τὴν κατάζευξιν τῶν χαλκοπόδων ταύρων, καὶ τὸ χρυσόμαλλον δέρας ἔγχειριεῖν<sup>4</sup>, ἐὰν αὐτὴν λάβῃ<sup>5</sup> γυναῖκα, καὶ εἰς τὴν Ἐλλάδα σύμπλουν ἀγάγηται<sup>6</sup>. — Η Ἀττικὴ χώρα τῆς Ἀθηνᾶς<sup>7</sup> ἐκρίθη, ὅτι πρῶτον τὴν ἐλάσιν ἐν αὐτῇ ἐφύτευσεν. — Ἐπὶ Δευκαλίωνος ὑποβρυχίων ἀπάντων καταδεδυκότων<sup>1</sup>, ἐν μόνον κιβώτιον περιεσθόθη<sup>8</sup>, προσοκεῖλαν τῷ Λυκωρεῖν. — Αἱ τιθῆναι ἐμπτύουσι τοῖς παιδίοις, ὡς μὴ βασκανθῶσιν<sup>9</sup>. — Η μέλιττα τὸ κέντρον ἀποβαλοῦσα<sup>10</sup> ἀποθνήσκει. — Δεινή τις ὁργὴ καὶ δυσίατος πέλει, ὅταν φίλοι φίλοισι συμβάλωσ<sup>11</sup> ἔριν. — Εὐφρανεῖ σε πλοῦτος πολλοὺς εὐεργετοῦντα. — Οὐκ ἔγώ σε ἀποκτενώ, ἀλλ’ ὁ τῆς πόλεως νόμος. — Φάνηθι<sup>12</sup> ταῦρος ἡ πολύκρανος ἰδεῖν<sup>13</sup> δράκων ἡ πυριφλέγων ὁρᾶσθαι λέων. — Γραῦν τινά φασι<sup>14</sup> μοσχὸν μικρὸν ἀραμένην<sup>15</sup>, καὶ τοῦτο καθ’ ἡμέραν ποιῶσται λαθεῖν<sup>16</sup>.

βοῦν φέρουσαν. — 'Ηλθον'<sup>17</sup>, τεθνάσιν<sup>18</sup>. εὐπρεπέ-  
στερον Πάρις ξενίαν κατήσχυν<sup>19</sup> ή σὺ συμμάχους  
κτανών<sup>20</sup>.

§ 96. Κίμβροι πάνυ πολλοὶς τῶν 'Ρωμαίων  
κατακόφαντες, καὶ μυριάσι<sup>1</sup> τεσταράκοντα τὴν ἐπὶ  
τὴν Ἰταλίαν στρατείαν στειλάμενοι, ἄρδην κατεκό-  
πησαν. — 'Ησιόδος λέγει ὅτι αἱ Προίτου θυγατέ-  
ρες, ὡς ἐτελειώθησαν, ἐμάνησαν, ὅτι τὰς Διονύσου  
τελετὰς οὐ κατεδέχοντο. — "Οτε οἱ θεοὶ τὰς πόλεις  
διεκληροῦντο, ἐν αἷς ἔμελλον ἔχειν τιμὰς ἴδιας ἔκα-  
στος, Ποσειδῶν ἡκεν ἐπὶ τὴν Ἀττικὴν, καὶ παίσας  
τῇ τριαντῇ, κατὰ μέσην τὴν ἀκρόπολιν ἀνέφηνε θά-  
λατταν. — Τόξαρις ὁ Σκύθης ἐν Ἀθήναις τεθαμ-  
μένος ἦν· καὶ ἐπὶ τῇ στήλῃ αὐτοῦ Σκύθης ἀνὴρ  
ἐνεκεκόλαπτο<sup>2</sup>, τῇ λαιῷ μὲν τόξον ἔχων ἐντεταμέ-  
νον<sup>3</sup>, τῇ δεξιῷ δὲ<sup>4</sup> βιβλίον. —

"Ω ξεῦ<sup>5</sup>, ἄγγειλον<sup>6</sup> Λακεδαιμονίοις, ὅτι τῇδε<sup>7</sup>  
κείμεθα, τοῖς κείνων ρήμασι πειθόμενοι<sup>8</sup>. —  
'Απεσημηνάμην τὰς τῶν κακούργων οἰκλας. — Τὸν  
ἄνδρα τόνδε ἡ βιβλίον διέφθορεν<sup>9</sup>, ἡ Πρόδικος, ἡ τῶν  
ἀδολεσχῶν εἰς γέ τις. — "Αλις<sup>10</sup> ἀφύης μοι· παρα-  
τέταμαι<sup>11</sup> γάρ τὰ λυπαρὰ κάππτων. — 'Εις Οἰδίπου  
δὲ παῦδε, διπτύχω κόρω, 'Αρης κατέσκηψ' ἔσ τε  
μονομάχου πάλης ἀγάνα νῦν ἐστᾶσιν<sup>12</sup>. — "Εγωγ<sup>13</sup>  
ηὐαινόμην<sup>14</sup> θεώμενος. — Τὸν Δία λέγουσι μὴ μό-  
νον ἄρδην ἔξ ἀνθρώπων ἀφανίσαι τοὺς ἀσεβεῖς καὶ  
πονηρούς, ἀλλὰ καὶ τοὺς ἀρίστοις τῶν τε θεῶν καὶ  
ηρώων ἔτι δὲ ἀνδρῶν τὰς ἄξιας ἀπονεῖμαι τιμάς.

## XVIII.

## MIXED EXAMPLES

OF THE REGULAR VERB IN *ω*.

§ 97. Αἱ τοῦ ἔτους ὥραι κατὰ καιρὸν τὰς μεταβολὰς λαμβάνουσιν. — Τοῦ μὲν δοκεῖν<sup>1</sup> σοι μὴ μελέτω, τῆς δὲ ἀληθείας. — Οἱ ἐν πολυτελέσι βρώμασι καὶ ποτοῖς ἀνατρεφόμενοι νέοι ἐν τῷ θέρει τὴν χλαιναν<sup>2</sup> κατατρίβουσιν. — Θέογνις ὁ ποιητὴς ὑποθήκας, ὡς χρὴ ξῆν, ἐν μέτροις συνήγαγεν. — Τὰ σπουδαῖα μελέτα καὶ μὴ αἰσχύνον, ἐάν τι παρηκμακώς<sup>3</sup> μανθάνῃς. βέλτιον γάρ ὀψιμαθῆ καλεῖσθαι ἡ ἀμαθῆ. — Ζάμολξις λέγει, ὅτι, ὥσπερ ὀφθαλμοὺς ἄνευ κεφαλῆς οὐδεὶς ἐπιχειρεῖ ἴσθαι οὐδὲ κεφαλὴν ἄνευ σώματος, οὕτως οὐδὲ δεῖ<sup>4</sup> σῶμα ἄνευ ψυχῆς. — Γοργίας τὴν τραγῳδίαν εἶπεν<sup>5</sup> ἀπάτην, ἦν<sup>6</sup> ὁ τε ἀπατήσας δικαιότερος<sup>7</sup> τοῦ μὴ ἀπατήσαντος<sup>8</sup>, καὶ ὁ ἀπατηθεὶς σοφώτερος<sup>9</sup> τοῦ μὴ ἀπατηθέντος. — Οἱ Πέρσαι συνάψαντες τὰς χεῖρας διῆλθον<sup>10</sup> ἄπασαν τὴν Ἐρετριέων χώραν, ὥν ἔχοιεν<sup>11</sup> τῷ βασιλεῖ εἰπεῖν<sup>12</sup>, ὅτι οὐδεὶς σφᾶς ἀποπεφευγὼς<sup>13</sup> εἴη. — Ἀγαθοκλῆς ὁ Σικελίας τύραννος ψιλουράνης τῆς κεφαλῆς, κατὰ μικρὸν ὑπορρεουσῶν τῶν τριχῶν<sup>14</sup>, αἰδούμενός προκάλυμμα<sup>15</sup> κόμης ἐποίήσατο μυρρίνης στέφανον. — Ω πάτερ, ἵκοῦ<sup>16</sup> δῆτ', εἰ κλύνεις ἔσω χθονὸς τέκνων καλούντων, οἱ σέθεν<sup>17</sup> θυήσκουσ' ὑπερ<sup>18</sup>. — Πλάτων Ἀντισθενοῦς ἐν τῇ διατριβῇ ποτε μακρολογήσαντος<sup>19</sup>, “Ἀγνοεῖς,” εἶπεν<sup>20</sup>, ὅτι τοῦ λόγου μέτρον ἔστιν οὐχ ὁ λέγων, ἀλλ' ὁ ἀκούων.” — Δημοσθένης

λοιδορουμένου<sup>22</sup> τινὸς αὐτῷ, “Οὐ συγκαταβαίνω,” εἶπεν, “εἰς ἀγώνα, ἐν φόρῳ ἡττώμενος τοῦ νικῶντος<sup>23</sup> ἔστι κρείττων.” — Θεοῦ<sup>24</sup> τὸ δῶρον τοῦτον χρή<sup>25</sup> δόντος ἀνθεοὶ διδώσι<sup>26</sup>, φεύγειν μηδέν, ὡς τέκνουν, ποτέ.

§ 98. Ἐὰν ἔχωμεν χρήμα<sup>1</sup>, ἔξομεν φίλους.— Μὴ μόνον τοὺς ἀμαρτάνοντας κόλαζε, ἀλλὰ καὶ τοὺς μέλλοντας<sup>2</sup> κώλωνε. — Μίσει τοὺς καλακεύοντας ὕσπερ τοὺς ἔξαπατῶντας. — Οὐδεὶς ἐπλούτησεν<sup>3</sup> ταχέως δίκαιος ὥν. — Τιμάται τὸ γῆρας διὰ τὴν σωφροσύνην, ἀλλὰ θαυμάζω μᾶλλον σωφρονοῦσαν νεότητα. — Οὐκ ἔστι παισὶ κάλλιον γέρας, ἡ πατρὸς ἀγαθοῦ<sup>4</sup> πεφυκέναι. — Ἡρακλῆς Εύρυσθεῖ τῷ Μυκηνῶν βασιλεῖ δώδεκα ἔτη ἐλάτρευσε, καὶ τοὺς ἐπιτεταγμένους δώδεκα ἄθλους ἐπετέλεσεν. — “Ἐλλην ἀφ’ ἑαυτοῦ τοὺς καλουμένους<sup>5</sup> Γραικοὺς προσείπεν “Ἐλληνας. — Οἰς<sup>6</sup> δὲ πολλὰ καὶ δεινὰ πέπρακται διὰ τὴν μοχθηρίαν, μισοῦσί<sup>7</sup> τε καὶ φεύγοντι τὸ ζῆν καὶ ἀναιροῦσιν ἑαυτούς. — Ὁρῶν δὲ Σωκράτης τὸν Ἀλκιβιάδην τετυφωμένον ἐπὶ τῷ πλούτῳ, καὶ μέγα φρονοῦντα ἐπὶ τῇ περιουσίᾳ καὶ ἔτι πλέον ἐπὶ τοῖς ἀγροῖς, ἥγαγεν<sup>8</sup> αὐτὸν εἰς τινα τῆς πόλεως τόπουν, ἔνθα ἀνέκειτο<sup>9</sup> πινάκιον ἔχον γῆς περίοδον, καὶ προσέταξε τῷ Ἀλκιβιάδῃ τὴν Ἀττικὴν ἐνταῦθ<sup>10</sup> ἀναζητεῖν. ὡς δὲ εὑρε<sup>11</sup>, προσέταξεν αὐτῷ τοὺς ἀγροὺς τοὺς ἴδιους διαθῆσαι. τοῦ δὲ εἰπόντος<sup>12</sup>, “Ἀλλ’ οὐδαμοῦ γεγραμμένοι<sup>13</sup> εἰσιν,” “Ἐπὶ τούτοις<sup>14</sup> οὖν,” ἔφη<sup>15</sup>, “μεγα φρονεῖς, οἴπερ οὐδὲν μέρος τῆς γῆς εἰσιν;” — Α. Δοκεῖτε<sup>16</sup> πηδᾶν τάδικήματ<sup>17</sup> εἰς θεοὺς

πτεροῦσι<sup>τι</sup> κάπειτ<sup>το</sup> ἐν Διὸς δέλτον πτυχαῖς γρά-  
φειν τι<sup>το</sup> αὐτά, Ζῆνα δὲ εἰσορῶντά νιν<sup>το</sup> θυητοῖς  
δικάζειν; οὐδὲ ὁ πᾶς ἀν<sup>το</sup> οὐρανὸς Διὸς γράφοντος<sup>το</sup>  
τὰς βροτῶν ἀμαρτίας ἔξαρκέσειν<sup>το</sup>, οὐδὲ ἐκεῖνος  
ἀν<sup>το</sup> σκοπῶν πέμπειν ἐκάστῳ ζημίαν. ἀλλ’ ή Δίκη  
ἐνταῦθα πού 'στι<sup>το</sup> ἐγγύς, εἰ βούλεσθ<sup>το</sup> όραν. Β.  
Ταῦτας μὲν ἀνθρώποισιν, ὡς γύναι, θεοὶ τίσεις δι-  
δόσασιν<sup>το</sup>, οὓς ἀν ἔχθαίρωστ', ἐπεὶ οὐ σφι<sup>το</sup> πονηρόν<sup>το</sup>  
ἐστιν.

§ 99. Φύσιν πονηρὰ μεταβαλεῖν οὐ ράδιον.  
— Καλῶς ἀκούειν<sup>το</sup> μᾶλλον ή πλουτεῖν. θέλε. —  
'Αρκοῦ τοῖς σεαυτοῦ<sup>το</sup>, καὶ μὴ διάρπαξε τὰ τῶν πλη-  
σίον. — 'Ο ήλιος πανταχῇ ἐπιβάλλων τὰς ἀκτίνας,  
ῶσπερ ὁφθαλμοῖς πολλοῖς βλέπει ἀπασαν γῆν καὶ  
θάλατταν. — Μεμνήσθαι<sup>το</sup> δεῖ μὴ μόνον τοῦ θανά-  
του τῶν τετελευτηκότων, ἀλλὰ καὶ τῆς ἀρετῆς, ής<sup>το</sup>  
καταλελοίπασι. — 'Ορφεὺς τέθαπται περὶ τὴν  
Πιερίαν, διασπασθεὶς ὑπὸ τῶν Μαινάδων. — Οὐ-  
ρανὸς τοὺς Γύγαντας, οὓς ἐκ Γῆς ἐτέκνωσε, δήσας  
ἐς Τάρταρον ἔρριψεν. — 'Αρταξέρξης καλῶς τῆς  
πατρίδος βεβασίλευκε. — Τειρεσίαν τὸν μάντιν οἱ  
θεοὶ ἐτύφλωσαν, ὅτι τοῖς ἀνθρώποις, ἀ κρύπτειν  
ηθελον, ἐμήνυεν. — Ὅδιον οὐδὲν οὐδὲ μουσικάτερόν  
ἐστ' ή δύνασθαι λοιδορούμενον φέρειν<sup>το</sup> ὁ λοιδορῶν  
γάρ, ἀν<sup>το</sup> ὁ λοιδορούμενος μὴ προσποιήται<sup>το</sup>, λοιδο-  
ρεῖται λοιδορῶν. — 'Αιγαίωνος ἔλεγε· κήδεσθαι  
πάντων ἀνθρώπων<sup>το</sup> κατὰ τὴν τοῦ ἀνθρώπου φύσιν  
ἐστίν. — Τῆς ἀνώ ὅδοῦ ἀεὶ ἔξομεθα<sup>το</sup> καὶ δικαιοσύνην  
μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα

καὶ ἡμὲν αὐτοῖς φίλοι ὁμεν<sup>9</sup> καὶ τοῦθεοῖς —  
“Ηιστα πταίσεις ἐν ταῖς κρίσεσι, ἐὰν εἰτὸς ἐν  
τῷ βίῳ ἀπταιστος διατελῆς<sup>10</sup>”. — Ἀδικεῖ πολλάκις  
οὐ μὴ ποιῶν τι, οὐ μόνον ὁ ποιῶν<sup>11</sup>. — Ὁ ἀμαρτά-  
νων, ἐαυτῷ ἀμαρτάνει, ὁ ἀδικῶν, ἐαυτὸν ἀδικεῖ,  
κακὸν ἐαυτὸν ποιῶν.

§ 100. Ζεὺς ταύρῳ εἰκάστας ἐαυτὸν Εὐρώπη  
τὴν Ἀγγήνορος λέγεται ἀρπάσαι — ‘Ο πεπαιδευμέ-  
νος ἀπασι ζηλωτὸς καὶ ἐπιφθονός ἐστι, τιμάμενος  
καὶ ἐπαινούμενος καὶ ὑπὸ τῶν γένεων καὶ πλούτῳ  
προυχόντων<sup>1</sup> ἀποβλεπόμενος. — ‘Ηγητέον<sup>2</sup> εἴναι  
τὴν ιστορίαν φύλακα μὲν τῆς τῶν ἀξιολόγων ἀρ-  
τῆς, μάρτυρα δὲ τῆς τῶν φαύλων πατίας, εὐεργέτα  
δὲ πάντων τῶν ἀνθρώπων. — Οἱ τετελευτηρότες  
ἀπηγγλαγμένοι<sup>3</sup> εἰσὶ νόσων καὶ λύτρης καὶ τῶν ἀλ-  
λων τῶν προσπιπτόντων εἰς τὸν ἀνθρώπων βίον.  
— Νῦνος, χειρωσάμενος τοὺς ἐγχωρίους τῆς Βα-  
βυλωνίας, τούτους<sup>4</sup> ἔταξε τελεῖν κατ’ ἐνιαυτὸν ἀρ-  
σμένους φόρους. — “Οταν εὐπορῶν τις αἰσχρὰ  
πράττῃ πράγματα, τι<sup>5</sup> τούτον ἀπορήσαντα πράξειν  
προσδοκᾶς; — Μέμηησο<sup>6</sup> πλουτῶν τοὺς πένητας  
ώφελέων. — ‘Αμας ἀπήγτουν, οἱ δὲ ἀπηρνοῦντο σκά-  
φας<sup>7</sup>. — Κάρα τε γάρ σου<sup>8</sup> συγχεῶ<sup>9</sup> κόμαις ὁμοῦ-  
ρανώ τε πεδόσ<sup>10</sup> ἐγκέφαλον, ὁμιμάτων δὲ ἀπο<sup>11</sup> αἱ-  
μοσταγεῖ<sup>12</sup> πρηστῆρε ρεύσονται<sup>13</sup> κάτω. — Τίσε-  
σθε<sup>14</sup> τήνδε<sup>15</sup> καὶ γάρ ἐντεῦθεν νοσεῖ τὰ τῶν γυναι-  
κῶν<sup>16</sup>. οἱ μὲν ἡ παλδῶν πέρι<sup>17</sup> ἡ συγγενείας οὖνει  
οὐκ ἀπώλεσαν<sup>18</sup> κακὴν λαβόντες<sup>19</sup>. εἴτα δὲ οὕτω τᾶ-  
δικον<sup>20</sup> πολλαῖς ὑπερρύηκε<sup>21</sup> καὶ χωρεῖ πρόσω, ὥστ<sup>7</sup>

πτεροῖσι<sup>17</sup> κάπειτ<sup>18</sup> ἐν Διὸς δέλτου πτυχαῖς γρά-  
φειν τιν<sup>19</sup> αὐτά, Ζῆνα δὲ εἰσορῶντά νιν<sup>20</sup> θυητοῖς  
δικάζειν; οὐδὲ ὁ πᾶς ἀν<sup>21</sup> οὐρανὸς Διὸς γράφοντος<sup>22</sup>  
τὰς βροτῶν ἀμαρτίας ἔξαρκέσειεν<sup>23</sup>, οὐδὲ ἐκεῖνος  
ἀν<sup>23</sup> σκοπῶν πέμπειν ἐκάστῳ ζημίαν. ἀλλ’ ή Δίκη  
ἐνταῦθα πού 'στιν<sup>24</sup> ἐγγύς, εἰ βούλεσθ<sup>25</sup> ὄραν. Β.  
Ταύτας μὲν ἀνθρώποισιν, ω γύναι, θεοὶ τίσεις δι-  
δόασιν<sup>26</sup>, οὓς ἀν ἔχθαίρωσ', ἐπεὶ οὐ σφιν<sup>27</sup> πονηρόν<sup>28</sup>  
ἔστιν.

§ 99. Φύσιν πονηρὰν μεταβαλεῖν οὐ βάδιον.  
— Καλῶς ἀκούειν<sup>1</sup> μᾶλλον ή πλούτεῖν. θέλε. —  
'Αρκοῦ τοῖς σεαυτοῦ<sup>2</sup>, καὶ μὴ διάρπαξε τὰ τῶν πλη-  
σίον. — 'Ο ἥλιος πανταχῆ ἐπιβάλλων τὰς ἀκτῖνας,  
ώσπερ διθαλμοῖς πολλοῖς βλέπει ἄπασαν γῆν καὶ  
θάλατταν. — Μεμνήσθαι<sup>3</sup> δεῖ μὴ μόνον τοῦ θανά-  
του τῶν τετελευτήσαν, ἀλλὰ καὶ τῆς ἀρετῆς, ήσ<sup>4</sup>  
καταλελοίπασιν. — 'Ορφεὺς τέθαπται περὶ τὴν  
Πιερίαν, διασπασθεὶς ὑπὸ τῶν Μαινάδων. — Οὐ-  
ρανὸς τοὺς Γίγαντας, οὓς ἐκ Γῆς ἐτέκνωσε, δήσας  
ἐς Τάρταρον ἔρριψεν. — 'Αρταξέρξης καλῶς τῆς  
πατρίδος βεβαστίλευκε. — Τειρεσίαν τὸν μάντιν οἱ  
θεοὶ ἐτύφλωσαν, ὅτι τοῖς ἀνθρώποις, ἀ κρύπτειν  
ηθελον, ἐμήνυεν. — "Ηδιον οὐδὲν οὐδὲ μαυτικώτερόν  
ἐστ' ή δύνασθαι λοιδορούμενον φέρειν" ὁ λοιδορῶν  
γάρ, ἀν<sup>5</sup> ὁ λοιδορούμενος μὴ προσποιήται<sup>6</sup>, λοιδο-  
ρέῖται λοιδορῶν. — 'Αντωνῶνος ἔλεγε· κήδεσθαι  
πάντων ἀνθρώπων<sup>7</sup> κατὰ τὴν τοῦ ἀνθρώπου φύσιν  
ἔστιν. — Τῆς ἄνω ὁδοῦ ἀεὶ ἔξομεθα<sup>8</sup> καὶ δικαιοσύνην  
μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα

καὶ ἡμῖν αὐτοῖς φίλοι ὁμεν<sup>9</sup> καὶ τοῖς θεοῖς. — "Ηκιστα πταίσεις ἐν ταῖς κρίσεσιν, ἐὰν αὐτὸς ἐν τῷ βίῳ ἀπταιστος διατελῆ<sup>10</sup>. — Ἀδικεῖ πολλάκις ὁ μὴ ποιῶν τι, οὐ μόνον ὁ ποιῶν<sup>11</sup>. — 'Ο ἀμαρτάνων, ἔαυτῷ ἀμαρτάνει, ὁ ἀδικῶν, ἔαυτὸν ἀδικεῖ, κακὸν ἔαυτὸν ποιῶν.

§ 100. Ζεὺς ταύρῳ εἰκάσας ἔαυτὸν Εὐρώπην τὴν Ἀγήνορος λέγεται ἀρπάσαι. — 'Ο πεπαιδευμένος ἀπασὶ ζηλωτὸς καὶ ἐπίφθονός ἐστι, τιμώμενος καὶ ἐπαινούμενος καὶ ὑπὸ τῶν γένει καὶ πλούτῳ προύχόντων<sup>1</sup> ἀποβλεπόμενος. — 'Ηγητέον<sup>2</sup> εἶναι τὴν ἱστορίαν φύλακα μὲν τῆς τῶν ἀξιολόγων ἀρετῆς, μάρτυρα δὲ τῆς τῶν φαύλων κακίας, εὐεργέτιν δὲ πάντων τῶν ἀνθρώπων. — Οἱ τετελευτήκοτες ἀπηλλαγμένοι<sup>3</sup> εἰσὶ μόσων καὶ λύπης καὶ τῶν ἀλλῶν τῶν προσπιπτόντων εἰς τὸν ἀνθρώπων βίον. — Νῦνος, χειρωσάμενος τοὺς ἐγχωρίους τῆς Βαθυλανίας, τούτους<sup>4</sup> ἔταξε τελεῖν κατ' ἐνιαυτὸν ὀρυσμένους φόρους. — "Οταν εὐπορῶν τις αἰσχρὰ πράττῃ πράγματα, τὸ<sup>5</sup> τοῦτον ἀπορήσαντα πράξειν προσδοκᾶς; — Μέμνησο<sup>6</sup> πλουτῶν τοὺς πένητας ὡφελεῖν. — "Αμας ἀπήγουν, οἱ δὲ ἀπηρνοῦντο σκάφας<sup>7</sup>. — Κάρα τε γάρ σου<sup>8</sup> συγχεῶ<sup>9</sup> κόμαις ὁμοῦρινώ τε πεδόσ<sup>10</sup> ἐγκέφαλον, ὁμμάτων δὲ ἀπο<sup>11</sup> αιμοσταγεῖ<sup>12</sup> πρηστήρε ρέυσονται<sup>13</sup> κάτω. — Τίσασθε<sup>14</sup> τήνδε καὶ γὰρ ἐντεῦθεν νοσεῖ τὰ τῶν γυναικῶν<sup>15</sup> οἱ μὲν ἡ παῖδων πέρι<sup>16</sup> ἡ συγγενεῖας οὖν ἀπώλεσαν<sup>17</sup> κακὴν λαβόντες<sup>18</sup>. εἴτα δὲ οὗτοι ταῦδεις<sup>19</sup> πολλαῖς ὑπερρύηκε<sup>20</sup> καὶ χωρεῖ πρόσω, ὅστ'

ἔξιτηλος ἀρετὴ<sup>19</sup> καθίσταται. — Πλούτου δὲ ἀπορρύντος<sup>20</sup> ἀσθενεῖς γάμοι<sup>21</sup>.

§ 101. Πονηρὰ φύσις, μεγάλην ἔκουσίαν ἔχουσα, μεγάλας ἀπεργάζεται πονηρίας. — Τῷ δυστυχοῦντι μὴ ἐπιγέλα· κοινὴ γάρ η τύχη. — Γάιος Ἰούλιος Καῖσαρ κατεπολέμησε τὰ πλείστα καὶ μαχημώτατα τῶν Κελτῶν ἔθνη, καὶ προεβίβασε τὴν ἡγεμονίαν τῆς Ῥώμης μέχρι τῶν Βρεττανικῶν οἰκισμῶν. — "Οστις δὲ πρὸς τύραννον ἐμπορεύεται, κείνου στὶ<sup>1</sup> δοῦλος, καὶ<sup>2</sup> ἐλεύθερος μόλη<sup>3</sup>. — 'Αλλ' οὐμὸς<sup>4</sup> ἀεὶ πότμος ἐν πυκνῷ θεοῦ τροχῷ κυκλεῖται καὶ μεταλλάττει φύσιν. ὥσπερ σελήνης δὲ ὄψις εὐφρόνας δύο στήναι<sup>5</sup> δύναιτ' ἀν<sup>6</sup> οὕποτ' ἐν μορφῇ μᾶτι, ἀλλ' ἐξ ἀδήλου<sup>7</sup> πρῶτον ἔρχεται νέα<sup>8</sup> πρόσωπα καλλύνουσα καὶ πληρουμένη, χῶτανπερ<sup>9</sup> αὐτῆς<sup>10</sup> εὐγενεστάτη φαιν<sup>11</sup>, πάλιν διαρρεῖ κάπ<sup>12</sup> μηδὲν ἔρχεται. — 'Ω τρισδλβιοι κείνοι βροτῶν, οἱ ταῦτα δερχθέντες<sup>13</sup> τέλη<sup>14</sup> μόλωσ<sup>15</sup> ἐς "Αἰδου<sup>16</sup>". τοῖσδε γάρ μόνοις ἐκεὶ ζῆν<sup>17</sup> ἔστι, τοῖς δὲ ἄλλοισι πάντ' ἐκεὶ κακά<sup>18</sup>. — Τὰ μὲν διδακτὰ μανθάνω, τὰ δὲ εὑρετὰ ζητῶ, τὰ δὲ εὑνκτὰ παρὰ θεῶν ἡτησάμην<sup>19</sup>. — Τὸ πίνειν πρὸς βίαν ἵσον κακὸν πέφυκε<sup>20</sup> τῷ<sup>21</sup> διψήν βίᾳ. — Διψῶντι γάρ τοι πάντα προσφέρων σοφὰ οὐκ ἀν πλέον τέρψειας<sup>22</sup> η πιεῖν<sup>23</sup> διδούς<sup>24</sup>. — Οὐκ ἔστι ἀπ<sup>25</sup> ἔργων μη καλῶν ἔπη καλά. — Τι ταῦτ' ἐπαινεῖς; πᾶς γάρ οἰνωθεὶς ἀνὴρ ζῆττων μὲν ὀργῆς<sup>26</sup> ἔστι, τοῦ δὲ οὐν<sup>27</sup> κενός· φιλεῖ<sup>28</sup> δὲ πολλὴν γλώτταν ἐκχέας<sup>29</sup> μάτην, ἃκων ἀκούειν<sup>30</sup> οὐδὲ ἐίπειν<sup>31</sup> λόγους. — 'Αλλ' οὐ γάρ<sup>32</sup> ἀν<sup>33</sup> τὰ θεῖα

κρυπτόντων<sup>24</sup> θεῶν μάθοις<sup>25</sup> ἄν, οὐδὲ εἰ πάντ<sup>26</sup> ἐπεξέλθοις<sup>27</sup> σκοπῶν. — Βλέφαρον κέκληται<sup>28</sup> γ', ὡς καπηλείον θύραι. — Νῦν δὲ εἰς ἀναδέες<sup>29</sup> ἡμέρας μέρος<sup>30</sup> βραχὺ δός<sup>31</sup> μοι σεαυτόν, κατὰ<sup>32</sup> τὸν λοιπὸν χρόνον κέκλησο<sup>33</sup> πάντων εὐσεβέστατος βροτῶν. — "Οπου γάρ οἱ φύσαντες<sup>34</sup> ἡσσώνται τέκνων<sup>35</sup>, οὐκ ἔστιν αὕτη σωφρόνων ἀνδρῶν πόλις.

§ 102. Λακράτης ἀνὴρ Θηβαῖος, τῇ τοῦ σώματος ρώμῃ διαφέρων, ἐμιμεῦτο τὸν Ἡρακλέα κατὰ τὰς στρατείας, καὶ λεοντῆν ἔφόρει καὶ ρόπαλον ἐν ταῖς μάχαις. — Ἀλέξανδρος Κλείτον τῷ δορατίῳ μεταξὺ δειπνοῦντα<sup>1</sup> ἐφόνευσε, διότι τὰς Φιλίππου πράξεις πρὸς τὰς αὐτοῦ<sup>2</sup> ἐπαινέσαι ἐτόλμησεν<sup>3</sup>. — Ἡρακλῆς ἔλαβε<sup>4</sup> παρὰ Ἐρμοῦ μὲν ξίφος, παρ'<sup>5</sup> Ἀπόλλωνος δὲ τόξα, παρ'<sup>6</sup> Ἡφαίστου θώρακα χρυσοῦν, παρ'<sup>7</sup> Ἀθηνᾶς πέπλον, παρὰ δὲ Ποσειδῶνος ἵππους<sup>8</sup> ρόπαλον δὲ αὐτὸς ἔτεμεν ἐκ Νεμέας. — Μή δόκει<sup>9</sup> εὐτυχῶν ἀεὶ καλῶς πράξειν. — Λάθρα δὲ μητρὸς<sup>10</sup> καὶ πατρὸς<sup>11</sup> πορεύομαι Πυθάδε, καὶ μῆ<sup>12</sup> ὁ Φοῖβος ὡν<sup>13</sup> μὲν ἵκόμην<sup>14</sup> ἄτιμον<sup>15</sup> ἐξέπεμψεν, ἀλλα δὲ ἄθλια καὶ δεινὰ καὶ δυστηνὰ προνθάνη<sup>16</sup> λέγων, ὡς μητρὶ<sup>17</sup> μὲν χρείη<sup>18</sup> με μιχθῆναι<sup>19</sup>, γένος δὲ ἄτλητον ἀνθρώποισι δηλώσοιμ' ὄραν<sup>20</sup>, φονεὺς δὲ ἐσοίμην<sup>21</sup> τοῦ φυτεύσαντος πατρός. — Καὶ σφὸς δακρύω. προσβλέπειν γάρ οὐ σθένω<sup>22</sup> νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου, οίον βιῶναι<sup>23</sup> σφὸς πρὸς<sup>24</sup> ἀνθρώπων χρεών. ποίας γάρ ἀστῶν ἥξετ<sup>25</sup> εἰς ὅμιλας; ποίας δὲ ἑορτάς<sup>26</sup>, ἔνθευ οὐ κεκλαυμέναι<sup>27</sup> πρὸς οἴκου ἵξεσθ<sup>28</sup> ἀντὶ τῆς θεωρίας; — Ὡς ταῦτα

ἐπίστω<sup>ο</sup> δρώμεν', οὐ μέλλοντ' ἔτι — Πηγὰς διάσ-  
κεις, ὡς τέκνον, τὰς ἐλπίδας<sup>ο</sup>. οὐκ ἡγύχηκε<sup>ο</sup> τῆς  
τίχης δ' οὐχ εἰς τρόπος<sup>ο</sup>. — Ἐπεὶ πέπρακται πᾶν  
τὸ τοῦ θεοῦ<sup>ο</sup> καλῶς, χωράμεν ἥδη, παιδεῖς, εἰς τὰ  
τῶν σοφῶν διδασκαλεῖα, μουσικῆς παιδεύματα.  
προσλαμβάνειν<sup>ο</sup> δὲ δεῖ καθ' ἡμέραν ἀεί, ἕως ἂν  
ἔξι<sup>ο</sup> μανθάνειν βελτίστα. παῖς δ' ἀν<sup>ο</sup> κακὸν μὲν  
δρᾶν<sup>ο</sup> τι προίκ' ἐπίσταται, αὐτὸς παρ' αὐτοῦ μαν-  
θάνειν ἄνευ πόνου τὰ χρηστὰ δ' οὐδὲ ἡν τὸν δι-  
δάσκαλον λάβῃ<sup>ο</sup>, ἐμυημόνευσεν<sup>ο</sup>, ἀλλὰ κέκτηται  
μόλις. ταῦτ' οὖν φυλαξώμεσθα, καὶ μοχθητέον, ὡς  
παιδεῖς, ὡς ἀν μήτ<sup>ο</sup> ἀπαιδεύτων βροτῶν<sup>ο</sup> δακτύμεν  
είναι<sup>ο</sup> κάποδημοῦντος<sup>ο</sup> πατρός. — “Οι μὴ πέ-  
ποιθε<sup>ο</sup> τάμα, μὴ βουλευέτω. — Φίλων τοιούτων<sup>ο</sup>  
οἱ μὲν ἐστερημένοι χαίρουσιν, οἱ δ' ἔχοντες<sup>ο</sup> εὐ-  
χονται φυγεῖν<sup>ο</sup>. — Οὐδὲ ἀμφὶ Πηλέως ἥλθεν<sup>ο</sup>, ὡς  
ἥξοι, φάτις;

§ 103. Λόγον παρ' ἔχθροῦ<sup>ο</sup> μήποθ' ἥγήσυ<sup>ο</sup>  
φίλοιν. — Καλλίων τῆς μὲν τιμωρίας ἡ εὐεργεσία,  
τῆς δὲ ὡμότητος ἡ πρὸς τοὺς ἐπταικότας ἐπιείκεια.  
— Τούτων ἔνεκα καὶ γεωργοῦμεν καὶ πλέομεν καὶ  
πάντα ἀπλῶς κατὰ τὸν βίον πράττομεν, ἵνα ἔχωμεν  
χρήματα, ἐξ ὧν ἔξεσται<sup>ο</sup> ζῆν<sup>ο</sup>. — “Αλεξίς ὁ τῶν  
κωμῳδῶν ποιητής, ἐπειδὴ τις αὐτὸν ὅντα πρεσβύ-  
την ἐωράκει μόλις βαδίζοντα, καὶ ἥρετο, “Τί  
ποιεῖς;” ἔφη<sup>ο</sup>. “Κατὰ σχολὴν ἀποθυήσκω.” — Οἱ  
ἐν “Αἰδου<sup>ο</sup> δικασταὶ τοὺς πονηροὺς εἰς τὸν τῶν ἀσε-  
βῶν χῶρον ἔξεπεμπον, κατὰ λόγον τῆς ἀδικίας κο-  
λασθησομένους. — Γάιος Καῦσαρ Φαρνάκην μική-

σας τὸν Ποντικὸν ἔξι ἐφόδου, πρὸς τοὺς φίλους  
ἔγραψε, “*Ἡλθον, εἶδον, ἐνίκησα*”. Μετὰ δὲ τὴν  
ἐν Λιβύῃ Σκηπίωνος φυγὴν καὶ ἡτταν, Κάτωνος  
αὐτὸν ἀνελόντος<sup>8</sup>, “*Φθονῶ σοι, Κάτων*,” εἶπε, “*τοῦ  
θανάτου<sup>9</sup>* καὶ<sup>10</sup> γὰρ σὺ ἐμοὶ τῆς σῆς σωτηρίας  
ἐφθόνησας.” Αιντώνιον δὲ καὶ Δολαβέλλαν κελευ-  
όντων<sup>11</sup> ἐνίων φυλάττεσθαι, οὐ τούτους ἔφη δεδιέ-  
ναι<sup>12</sup> τοὺς βαναύσους καὶ λιπῶντας, ἀλλὰ τοὺς  
ἰσχυροὺς καὶ ὡχροὺς ἐκείνους· δεῖξας<sup>13</sup> Βροῦτον καὶ  
Κάσσιον<sup>14</sup>. — Καῖσαρ δὲ πρῶτος ἐπικληθεὶς Σε-  
βαστὸς Ἀθηνοδώρῳ τῷ φιλοσόφῳ διὰ γῆρας εἰς  
οἰκον ἀφεθῆμαι<sup>15</sup> δεηθέντι συνεχώρησεν<sup>16</sup>. Ἐπει  
δὲ ἀσπασάμενος αὐτὸν ὁ Ἀθηνόδωρος εἶπεν<sup>17</sup>, “*Οταν  
ὅργισθῆς, Καῖσαρ, μηδὲν εἴπῃς<sup>18</sup> μηδὲ ποιήσῃς πρό-  
τερον ἡ τὰ εἴκοσι καὶ τέτταρα γράμματα<sup>19</sup> διελθεῖν<sup>20</sup>  
πρὸς ἑαυτόν<sup>21</sup>,” ἐπιλαβόμενος<sup>22</sup> αὐτοῦ τῆς χειρός,  
“*Ἐτι σοῦ παρόντος*,” ἔφη, “*χρείαν ἔχω*” καὶ  
κατέσχεν<sup>23</sup> αὐτὸν ὅλον ἐνιαυτόν, εἰπὼν<sup>24</sup> δτε ἐστὶ<sup>25</sup>  
καὶ<sup>26</sup> συγῆς ἀκίνδυνον γέρας. Θορυβοῦντας δὲ τοὺς  
ἐν ἀξιώματι<sup>27</sup> νέους καταστεῖλαι βουλόμενος, ὡς  
οὐ προσεῖχον<sup>28</sup>, ἀλλ’ ἐθορύβουν, “*Ακούσατε*,” εἶπε,  
“*νέοι γέροντος, οὐ νέου γέροντες ἥκουνοι*.”*

§ 104. Φίλους μὴ ταχὺ κτῶ<sup>1</sup>, οὖς δὲ ἀν κτήση,  
μὴ ταχὺ ἀποδοκίμαζε. — Διήγησαί μοι ἑταίρῳ  
ὄντι<sup>2</sup>, ὅντινα τρόπον ὡρμήθη τὸ πρῶτον φιλοσο-  
φεῖν, ὡς καὶ αὐτὸς<sup>3</sup> συνοδοιποροίην σοι, τὸ ἀπὸ  
τοῦδε<sup>4</sup> ἀρξάμενος. — Πάνυ καλῶς λέγει Εὐριπίδης,  
ὅτι ῥῶν παραινέσαι ἐτέρους, ἡ αὐτὸν<sup>5</sup> ἐν συμφο-  
ρᾶς καρτερῆσαι. — Τοῖς καλῶς ζῆν προαιρουμέ-

κοις δὲ Ἀθήνησι<sup>8</sup> βίος μάλιστα ἡρμοσμένος ἦν. — Φασὶν Ἀκταίωνα ὑπὸ τῶν ιδίων κυνῶν διασπασθῆναι, Ἀρτέμιδος αὐτὸν μεταβαλούσης<sup>9</sup> εἰς ἔλαφον. — Εἰ δὲ ἄτερ πόνων δοκεῖς ἔσεσθαι, μᾶρος εἴ, θυητὸς γεγώς. — Τὴν Ἡλείων δὲ Φειδίας Ἀφρόδιτην ἐποίησε χελώνην<sup>10</sup> πατοῦσαν, οἰκουρίας σύμβολον ταῖς γυναιξὶ καὶ σιωπῆς. — Βάρος τι καὶ<sup>11</sup> τόδι ἔστιν, αἰνεῖσθαι<sup>12</sup> λίαν. — Τιμωρεῖσθαι καὶ τιμωρεῖν διαφέρει· τιμωρεῖσθαι μὲν γάρ ἔστι τὸ κολάζειν, τιμωρεῖν δέ, τὸ βοηθεῖν τοῖς ἀδικουμένοις, καὶ συντάττουσι<sup>13</sup> “τιμωρῶ τῷ φίλῳ,” ἀντὶ τοῦ βοηθῶ<sup>14</sup>. “τιμωροῦμαι τὸν ἔχθρόν,” ἀντὶ τοῦ κολάζω<sup>15</sup>. — Η μὴ ποίει<sup>16</sup> τὸ κρυπτόν, ἡ μάνος ποίει. — Ως οὐχ ὑπάρχων<sup>17</sup>, ἀλλὰ τιμωρούμενος. — Χρῶμαι γάρ αὐτοῦ τοῦ στόματος τῷ στρογγύλῳ<sup>18</sup>, τοὺς νοῦς δὲ ἀγοραίους ἡττον ἡ κεῖνος ποιῶ. — Τὸ δὲ αἷμα λέλαφας τούμον<sup>19</sup>, ωναξ<sup>20</sup> δέ σποτα. — Καὶ πρός γε τούτους ἡκέτον πρέσβη<sup>21</sup> δύο.

§ 105. “Ελληνες ὄντες βαρβάροις δουλεύσομεν;  
— Ἐν μὲν τοῖς κατόπτροις δὲ τῆς ὅψεως, ἐν δὲ ταῖς ὁμιλίαις δὲ τῆς ψυχῆς χαρακτὴρ βλέπεται.  
— Πιθαγόρας παρήγγελε τοῖς μαθηταῖς, ἐν ταῖς εὐχαῖς ἀπλῶς εὔχεσθαι τάγαθά, καὶ μὴ κατὰ μέρος ὀνομάζειν αὐτά· οἰον<sup>1</sup> ἔξουσίαν, κάλλος, πλούτον, τάλλα τὰ τούτοις ὅμοια. — Καυσιανὸν τοὺς μὲν γεννωμένους ἐθρήνουν, τοὺς δὲ τελευτῶντας ἐμακάριζον. — Δαιδαλος δὲ τεχνίτης ἐξ Ἀθηνῶν πρὸς Μίνωα ἔφυγε, κάκει<sup>2</sup> ἐτεχνήσατο ἔυλίην βοῦν, καὶ

τὸν Λαβύρινθον κατεσκεύασεν, εἰς δν κατ' ἔτος Ἀθηναῖοι κόρονς ἐπτὰ καὶ κόρας τὰς Ἰσας<sup>3</sup> τῷ Μινωταύρῳ βορὰν<sup>4</sup> ἔπειταν. — Ἀρίστιππος ἐρωτηθεὶς ὑπό τινός τι αὐτοῦ δὲ οὐδὲν ἀμείνων ἔσται<sup>5</sup> παιδευθεὶς, “Καὶ<sup>6</sup> εἰ μηδὲν ἄλλο,” εἶπεν, “ἐν γοῦν τῷ θεάτρῳ οὐ καθεδεῖται<sup>7</sup> λίθος ἐπὶ λίθῳ.” Συνιστάντος<sup>8</sup> τινὸς αὐτῷ νίον, γῆτησε πεντακοσίας δραχμάς· τοῦ δὲ εἰπόντος<sup>9</sup>, “Τοσούτου<sup>10</sup> δύναμαι ἀνδράποδον πρίασθαι<sup>11</sup>,” “Πρίω<sup>12</sup>,” ἔφη, “καὶ ἔξεις δύο.” Ἀργύριον εἶπε παρὰ τῶν γυνωρίμων λαμβάνειν, οὐχ ὥ<sup>13</sup> αὐτὸς χρώτο<sup>14</sup>, ἀλλ’ ὥ<sup>15</sup> ἐκεῖνοι εἰδεῖν<sup>16</sup> εἰς τίνα<sup>17</sup> δεῖ χρῆσθαι τοῖς ἀργυρίοις. Ὁνειδιζόμενος ποτε ὅτι δικην ἔχων ἐμισθώσατο ρήτορα, “Καὶ<sup>18</sup> γάρ,” ἔφη, “ὅταν δεῖπνον ἔχω, μάγειρον μισθοῦμα<sup>19</sup>.” — Τὸν κάππυν φεύγων εἰς τὸ πῦρ ἐνέπεσεν<sup>20</sup>. — Λαβῶν<sup>21</sup> ἀπόδοσ<sup>22</sup>, ἀνθρωπε, καὶ λήψει<sup>23</sup> πάλιν. — Πλέων ποτὲ Ἀρίστιππος, ἐπει τὸ σκάφος ἔγνω<sup>24</sup> πειρατικόν, λαβῶν<sup>25</sup> τὸ χρυσίον ἡρίθμει· ἐπειτα εἰς θάλατταν ὡς μὴ θέλων<sup>26</sup> παρακατέβαλε<sup>27</sup> καὶ δῆθεν<sup>28</sup> ἀνώμωξεν<sup>29</sup>. οἱ δὲ<sup>30</sup> καὶ<sup>17</sup> ἐπειπεῖν<sup>29</sup> φασιν αὐτόν, ὡς ἀμεινον<sup>30</sup> ταῦτα δι' Ἀρίστιππον ἡ διὰ ταῦτα Ἀρίστιππον ἀπολέσθαι<sup>31</sup>. — Γράμματα μαθεῖν δεῖ καὶ μαθόντα<sup>32</sup> νοῦν ἔχειν. — Διπλοῦν<sup>33</sup> δρῶσιν οἱ μαθόντες γράμματα. — Δις ἔξαμαρτεῖν<sup>34</sup> ταῦτὸν<sup>35</sup> οὐκ ἀνδρὸς σοφοῦ<sup>36</sup>.

§ 106. Στησίχορος ὁ ποιητὴς ἐν Κατάνῃ ἐτάφη<sup>1</sup> πολυτελῶς πρὸς ταῖς ἐπ' αὐτοῦ<sup>2</sup> Στησιχορείαις πύλαις λεγομέναις. — Μεμφομένου τινὸς Παυσανίαν τὸν Λακεδαιμόνιον, ὅτι ἴατρόν<sup>3</sup> τινα κακῶς

λέγει, πεῖραν οὐκ ἔχων αὐτοῦ, οὐδὲ ἀδικηθεὶς τι<sup>4</sup> ἥπ<sup>5</sup> αὐτοῦ “Εἴ ἐπειράθην”, ἔφη, “αὐτοῦ, οὐκ ἀν  
ἔξου<sup>6</sup>.” — “Αμασις ὁ τῶν Αἰγυπτίων βασιλεὺς  
φίλωφ ἀποβαλόντι νιὸν γράφων παραμυθητικὸν  
εἶπεν· “Εἴ, ὅτε οὐδέπω ἥν<sup>7</sup>, οὐκ ἐλυποῦ, μηδὲ μῆν  
λυπηθῆς, ὅτε οὐκέτι ἔστιν<sup>8</sup>.” — Σοφοκλῆς ὁ τρα-  
γῳδοποιὸς μετὰ τὴν ἐν Σαλαμῖνι μάχην, ἔτι παῖς  
ῶν, περὶ τὸ τρόπαιον γυμνὸς ἀληλυμμένος<sup>9</sup> ἔχόρευ-  
σεν. — ‘Ο μὴ δαρεὶς ἀνθρώπος οὐ παιδεύεται. —  
Κίνα δέρεις δεδαρμένην<sup>10</sup>. — Δράσαντι γάρ τοι καὶ<sup>11</sup>  
παθεῖν<sup>12</sup> ὀφείλεται. — ‘Ως δὲ ἔστι μύθων τῶν Λιβυ-  
στικῶν λόγος, πληργέντ<sup>13</sup> ἀτράκτῳ τοξικῷ τὸν  
αέτόν, εἰπεῖν<sup>14</sup> ἰδόντα<sup>14</sup> μηχανὴν πτερώματος,  
“Τάδ<sup>15</sup> οὐχ ὑπ’ ἄλλον, ἀλλὰ τοῦς αὐτῶν<sup>16</sup> πτεροῖς,  
ἀλισκόμεσθα<sup>17</sup>.”

§ 107. Πειρατέον ὡς ῥάστα τὰ τοῦ βίου ἀναγ-  
καῖα φέρειν. — Σπευσίππῳ παραλυθέντι τὰ σκέλη<sup>1</sup>  
Διογένης ἔξαγαγεῖν αὐτὸν παρήνει τοῦ βίου<sup>2</sup> ὁ δέ<sup>3</sup>  
“Οὐ τοὺς σκέλεσιν,” ἔφη, “ζῶμεν, ἀλλὰ τῷ οῷ” —  
Οἱ τῶν παλαιῶν Ἑλλήνων νόμοι τῆς τῶν θεῶν  
θεραπείας προύνασταν<sup>4</sup>. ιερὰ γάρ καὶ βωμοὺς  
ἔδημοι ρυγησαν<sup>5</sup>, ἀναθήμασιν ἐκόσμησαν, θυσίας,  
πανηγύρεσι, προσόδοις ἐτίμησαν. — “Αλλος ἄλλο<sup>6</sup>  
τι τῶν θεῶν ἐπετήδευσεν<sup>6</sup>. “Ηρα μὲν τῶν γάμων  
ἐπεστάτει, “Αρης δὲ μετ’ Ἀθηνᾶς πολέμου, “Ηφαι-  
στος δὲ πυρός, Ποσειδῶν δὲ ἡγείτο τοῖς πλέουσιν,  
ἄλλος<sup>7</sup> ἄλλο τι τῶν θεῶν ἐπησκήσατο, σοφίας δὲ  
πάντες μετέέχουν. — Κόμης δὲ πένθος λαγχάνω<sup>8</sup>  
πώλου δίκην, ἥτις συναρπασθέντα βουκόλων ὑπὸ<sup>9</sup>

μάνδραις ἐν ἵππεισιν ἀγρίᾳ χερὶ θέρος θερισθῆ<sup>10</sup> ξανθὸν αὐχένων ἄπο, σπασθεῖσα<sup>11</sup> δὲ ἐν λειμῶνι ποταμίων ποτῶν<sup>12</sup> ἥδη<sup>13</sup> σκιᾶς εἰδῶλον αὐγασθεῖσ<sup>14</sup> ὑπὸ κουραῖς ἀτίμως διατειλμένης φόβης<sup>15</sup>. φεῦ κάν<sup>16</sup> ἀνοικτήριων τις οἰκτείρει<sup>17</sup> νιν πτήσσουσαν αἰσχύναισιν οἰα<sup>18</sup> μαίνεται πενθοῦσα καὶ κλάουσα τὴν πάρος<sup>19</sup> φόβην. — Ἀπολεῖ<sup>20</sup> με τὸ γένος· μὴ λέγ<sup>21</sup>, εἰ φιλεῖς ἐμέ, μῆτερ, ἐφ<sup>22</sup> ἐκάστῳ τὸ γένος· οἰς ἀν τῇ φύσει ἀγαθὸν ὑπάρχῃ<sup>23</sup> μηδὲν οἰκεῖον προσόν<sup>24</sup>, ἐκεῖσε<sup>25</sup> καταφείγουσιν, εἰς τὰ μνήματα καὶ τὸ γένος, ἀριθμοῦσίν τε τοὺς πάππους δοσι<sup>26</sup>, οὐδὲν δὲ ἔχουσι πλεῖον<sup>27</sup>, οὐδὲ ἐρεῦ<sup>28</sup> ὅτῳ<sup>29</sup> οὐκ εἰσὶ πάπποι· πῶς γάρ ἐγένοντ<sup>30</sup> ἄν ποτε; — Μεγαβύ-ζου ἐπαινοῦντός<sup>31</sup> ποτε γραφὰς εὐτελεῖς καὶ ἀτέ-χνους, ἐτέρας δὲ ἄριστα ἐκπεπονημένας διαφέγον-τος<sup>32</sup>, τὰ παιδάρια τὰ τοῦ Ζεύξιδος τὰ τὴν μηλιάδα τρίβοντα κατεγέλα<sup>33</sup>. Εἶπεν<sup>34</sup> οὖν ὁ Ζεῦξις, “Οτ-αν μὲν σιωπᾶς<sup>35</sup>, ὁ Μεγαβύζε, θαυμάζει σε τὰ παιδάρια ταῦτα· ὅρᾳ γάρ σου τὴν ἐσθῆτα καὶ τὴν θεραπείαν<sup>36</sup> τὴν περὶ σε ὅταν γε μὴν τεχνικόν τι θέλῃς εἰπεῖν, καταφρονεῖ<sup>38</sup> σου<sup>37</sup>. φύλαττε τοίνυν σεαυτόν, εἰ μέλλεις ἐπαινεῖσθαι, κρατῶν τῆς γλώτ-της καὶ ὑπὲρ μηδενὸς τῶν μηδέν σοι προσηκόντων φιλοτεχνῶν<sup>38</sup>.”

§ 108. Τοῖς ζωγραφεῖν βουλομένοις οὐδὲν δι-  
λος<sup>1</sup> κατανοεῖν Ἀπελλοῦ καὶ Πρωτογένους καὶ Ἀν-  
τιφίλου ἔργα, ἐδὲ μὴ καὶ αὐτὸι γράφειν ἐπιχειρῶσι. —  
Προμηθεὺς τὸ πῦρ κλέψας παρὰ θεῶν ἐν νάρ-  
θηκι, ἐκόμισε πρὸς ἀνθρώπους. — Κατὰ τὸν ἐπὶ

Μεστηνίους πόλεμον ἡ Πινθία ἔχρησε τοῦ Σπαρτιάταις παρ' Ἀθηναίων αἰτήσαι στρατηγόν. — Ἀμάλθεια ἡ Αίμονίου θυγάτηρ κέρας εἶχε ταύρου· τοῦτο δὲ δύναμιν εἶχε τοιαύτην, ὥστε βρωτὸν ἦ ποτόν, ὅπερ εὑξαιτό τις, παρέχειν ἀφθονον. — Γῆ τε καὶ Οὐρανὸς Κρόνῳ ἐθεσπιώδησαν λέγοντες, ὑπὸ παιδὸς ἴδιου τὴν ἀρχὴν<sup>2</sup> αὐτὸν ἀφαιρεθῆσεσθαι. — Θεόκριτος γραμματοδιδασκάλῳ φαύλως ἀναγνωσκούντες προσελθὼν εἶπε<sup>3</sup>, “Διὰ τί γεωμετρέων οὐ διδάσκεις;” τοῦ δὲ εἰπόντος<sup>4</sup>, ““Οτι<sup>5</sup> οὐκ οἶδα<sup>6</sup>,” “Καὶ τί τοῦτ;<sup>7</sup>” εἶπεν, “οὐδὲ γὰρ ἀναγνωσκειν<sup>8</sup>.”— Ἀριστοτέλης τοὺς τὰ ἐναργῆ πράγματα πειρωμένους δεικνύναι<sup>9</sup> ὅμοιον<sup>10</sup> ἔφη ποιεῦν τοῖς διὰ λύχνου τὸν ἥλιον φιλοτιμουμένους δεικνύναι. — Στίλπων ἔρωτηθεὶς τί ψυχρότερον<sup>11</sup> ἀνδριάντος; ““Ανθρωπος,” εἶπεν, “ἀναλογητος.” — Εἰς συμπόσιον μὲν οὖν παρακληθέντες τῷ παρόντι<sup>12</sup> χρώμεθα, εἰ δέ τις κελεύοι τὸν ὑποδεχόμενον ἵχθυς αὐτῷ παρατιθέναι<sup>13</sup> ἡ πλακοῦντας, ἄποπος ἀν δόξειν<sup>14</sup>. ἐν δὲ τῷ κόσμῳ αἰτοῦμεν τοὺς θεοὺς δὲ μὴ διδάσαι<sup>15</sup>, καὶ ταῦτα<sup>16</sup> πολλῶν ὄντων ἡ γε ἡμῶν διδάσαι.

§ 109. “Ἐργον<sup>1</sup> συναγαγεῖν σωρὸν<sup>2</sup> ἐν πολλῷ χρόνῳ· ἐν ἡμέρᾳ<sup>3</sup> δὲ διαφορῆσαι ῥάδιον. — Οἱ νομοθέται οὐ προστάττουσι τοῖς δικασταῖς, τοῦ ἐτέρου<sup>4</sup> μὲν ἀκούειν, τὸν δὲ ἔτερον οὐκ ἔαν λέγειν ὑπὲρ ἑαυτοῦ, ἀλλ’ ὅμοίως ἀμφοῦν ἀκροαῖσθαι, ὡς ῥῶν ἀντεξεπάζοντες τοὺς λόγους εὐρίσκοιεν τάληθῆ τε καὶ ψευδῆ. — Ἀρταξέρξης δὲ Ὁχος τοὺς ὑποτεταγμένοις ὡμῶς καὶ βιαίως προσεφέρετο. — Ἐν τῷ

ἐπὶ Σαλαμῖνι ναυμαχίᾳ διεφθάρησαν νῆσες τῶν μὲν Ἑλλήνων τεσσαράκοντα, τῶν δὲ Περσῶν ὑπὲρ τὰς διακοσίας. — Πανσανίας, ἐπαρθεὶς<sup>5</sup> τῇ εὐτυχίᾳ, τὴν τῶν Μήδων τρυφὴν ἐμιμήσατο. — Δεῖ ὕσπερ Σειρῆνας τὰς ἡδονὰς παρελθεῖν<sup>6</sup> τὸν σπεύδοντα τὴν ἀρετὴν ἰδεῖν<sup>7</sup> ὕσπερ. πατριδα<sup>8</sup>. — Εὐριπίδης εὐδοκίμησεν ἐν θεάτρῳ εἰπών<sup>9</sup>, “Τί δ’ αἰσχρόν<sup>10</sup>, ἢν μὴ τοῖσι<sup>11</sup> χρωμένοις δοκῆ<sup>12</sup>;” καὶ Πλάτων ἐντυχῶν<sup>13</sup> αὐτῷ, “Ω Εὐριπίδη,” ἔφη, “αἰσχρόν τό γ’ αἰσχρόν<sup>14</sup>. κάν<sup>15</sup> δοκῆ κάν μὴ δοκῆ.” — Ἀνὴρ δίκαιος ἐστιν οὐχ δ μὴ ἀδικῶν ἀλλ’<sup>16</sup> δοτις ἀδικεῖν δυνάμενος<sup>17</sup> μὴ βούλεται, οὐδὲ<sup>18</sup> δις τὰ μικρὰ λαμβάνειν ἀπέσχετο<sup>19</sup>, ἀλλ’<sup>20</sup> δις τὰ μεγάλα καρτερεῖν μὴ λαμβάνων, ἔχειν δυνάμενος<sup>17</sup> καὶ κρατεῖν ἄξημάως<sup>21</sup> οὐδὲ<sup>18</sup> δις γε ταῦτα πάντα διατηρεῖν μόνον, ἀλλ’ δοτις ἀδολον γνησίαν τ’ ἔχων φύσιν, εἶναι δίκαιος κούν<sup>22</sup> δοκεῖν εἶναι θέλει. — Οὐκ ἔστιν<sup>23</sup> εἰπεῖν ζῶντα<sup>24</sup>, “Ταῦτ’<sup>23</sup> οὐ πείσομαι<sup>25</sup>.” — Ἀπώλεσας<sup>26</sup> τὸν οἰνον, ἐπιχέας<sup>27</sup> ὕδωρ. —

Πολλὰ πιὼν<sup>28</sup> καὶ πολλὰ φαγὼν<sup>29</sup> καὶ πολλὰ κάκ<sup>’</sup> εἰπών<sup>30</sup>

ἀνθρώπους<sup>30</sup> κεῖμαι<sup>31</sup> Τιμοκρέων Ρόδιος.

§ 110. Νῦνος ὁ τῶν Ἀσσυρίων βασιλεύς, ὃν φύσει<sup>1</sup> πολεμικὸς καὶ ζηλωτὴς ἀρετῆς, καθώπλισε τῶν νέων τοὺς κρατίστους, γυμνάσας δι αὐτοὺς πλείσια χρόνον, συνήθεις ἐποίησε κακοπαθείᾳ καὶ πολεμικοῖς κινδύνοις. — Τὰ μέγιστα τῶν πραγμάτων ἐκ πόνων φιλεῖ<sup>2</sup> κατορθοῦσθαι· κατορθωθέντα δὲ εἰς τὴν ἡδονὴν φέρει. — Χρηστέον<sup>3</sup> ἐν τῇ λέξει τοῖς ἀπλοῖς ὄνόμασι μᾶλλον ἡ τοῦς συνθέτοις, καὶ τοῦς

Βραχυτέροις μᾶλλον ἡ τοῦ μακροτέροις, ὅταν τὸ αὐτὸ σημαίνῃ. — Ἡρακλῆς ἐπὶ τοῦ Καυκάσου κατετόξευσε τὸν τὸ τοῦ Προμηθέως ἥπαρ ἐσθίοντα, ἀετόν, καὶ τὸν Προμηθέα διέλυσεν. — Ὁσιρις ὁ τῆς Αἰγύπτου βασιλεὺς λέγεται στρατεῦσαι ἐπὶ πᾶσαν χώραν ἕως εἰς τοὺς ἀουκήτους τόπους τῶν Ἰνδῶν, καὶ εἰς τοὺς πρὸς ἄρκτον κεκλιμένους<sup>4</sup>, καὶ μέχρι τῶν τοῦ Ἰστρον ποταμοῦ πηγῶν, καὶ πάλιν ἐπὶ ταῦλα μέρη<sup>5</sup> ἕως Ὁκεανοῦ. — Γεννώντες τε καὶ ἐκτρέφοντες παιδάς, καθάπερ λαμπάδα τὸν βίον παραδίδομεν<sup>6</sup> ἄλλοις ἔξι ἄλλων. — Θαλῆς τῇ μητρὶ γυναικα λαβεῖν<sup>7</sup> δεομένη, “Οὐπω καιρός<sup>8</sup>,” ἐλεγεν· εἴτα προβάς<sup>9</sup>, “Οὐκέτι καιρός<sup>8</sup>.” — Φωνήσας ποτὲ ὁ Διογένης, “Ιώ, ἄνθρωποι,” συνελθάτων<sup>10</sup> καθίκετο<sup>11</sup> τῇ βαστηρίᾳ, εἰπών<sup>12</sup>. “Αινθρώπους ἐκάλεσα, οὐ καθάρματα.” — Μακράτινος ἀναγυγνώσκοντος<sup>13</sup>, καὶ πρὸς τῷ τέλει τοῦ βιβλίου ἄγραφόν τι παραδείξαντος<sup>14</sup>, “Θαρρεῖτε, ἄνδρες,” ἔφη ὁ Διογένης· “γῆν ὄρῳ.” — Πολλάκις ὁ Κράτης ἐκείνος<sup>15</sup> ὁ παλαιὸς ἔλεγεν, ὅτι, εἴπερ ἄρα δυνατὸν ἦν, ἀναβᾶς<sup>16</sup> ἀν ἐπὶ τὸ μετεωρότατον τῆς πόλεως ἀνέκραγεν<sup>17</sup>. “Ω, ἄνθρωποι, ποῦ φέρεσθε, οἵτινες χρημάτων μὲν κτήσεως πέρι<sup>18</sup> πᾶσαν ποιεῖσθε σπουδήν, τῶν δὲ υἱέων<sup>19</sup>, οἵ ταῦτα καταλείψετε, μικρὰ φροντίζετε.” — Αθηναίων δὲ βουλομένων θέαν μοιμάχων καταστήσασθαι<sup>20</sup>, προελθών εἰς αὐτοὺς ὁ Δημόδηναξ, “Μὴ πρότερον,” ἔφη, “ταῦτα, ὡς Ἀθηναῖοι, ψηφίσησθε, ἀν<sup>21</sup> μὴ τοῦ Ἐλέου τὸν βωμὸν καθέλητε<sup>22</sup>.” — Ἐπὶ σαυτῷ τὴν σελήνην καθαυρεῖς<sup>23</sup>. — Ὁ Ἀλέξανδρος Διογένει εἰς λόγους ἐλθών<sup>24</sup>,

οὗτω κατεπλάγη<sup>28</sup> τὸν βίον<sup>29</sup> καὶ τὸ ἀξίωμα τοῦ ἀνδρός, ὥστε πολλάκις αὐτοῦ μνημονεύων<sup>30</sup> λέγειν· “Εἰ μὴ Ἀλέξανδρος ἦν, Διογένης ἀν ἦν<sup>31</sup>.” — Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλη νίκη ἐνίκησε Φίλιππος· ἐπαρθεὶς<sup>32</sup> δὲ τῇ εὐπραγίᾳ, ὅμως λογισμοῦ ἐκράτησε καὶ οὐχ ὕβρισε, καὶ διὰ τοῦτο φέτο δεῖν αὐτὸν ὑπομιμήσκεσθαι ὑπό τινος τῶν παῖδων ἔθεν, ὅτι ἄνθρωπός ἐστιν, καὶ προσέταξε τῷ παιδὶ τοῦτο ἔχειν ἔργον. Καὶ οὐ πρότερον, φασίν<sup>33</sup>, οὐτε αὐτὸς προήιειν<sup>34</sup>, οὔτε τις τῶν δεομένων αὐτοῦ παρ’ αὐτὸν εἰσήγει, πρὶν αὐτῷ τὸν παῖδα ἐκβοῆσαι τρίς· “Φίλιππε, ἄνθρωπος εἶ.”

§ 111. Ἡ Σπαρτιατῶν πόλις μάλιστα τὰ παλαιὰ διέσωζεν. — Οἱ Ἀθηναῖοι Δημοσθένην τὸν ἥρτορα ἀπὸ τοῦ ὀνόματος ἐνεκωμάζον<sup>1</sup>, λέγοντες εἶναι αὐτὸν σθένος τοῦ δήμου. — Κλεινας ὁ Πυθαγόρειος, εἴ ποτε συνέβαινε χαλεπαίνειν αὐτὸν δι’ ὀργήν, ἀναλαμβάνων τὴν λύραν ἐκιθάριζε πρὸς δὲ τοὺς ἔρωτήσαντας τὴν αὐτλαν ἔλεγε· “Πραῦνομαι.” — Ἀρσάκης ὁ Μῆδος καὶ ὁ Ἰππος αὐτοῦ μιᾶς πληγῆ ἀμφότεροι διεπάρησαν<sup>2</sup> ὑπὸ Θρακός τινος πελταστοῦ ἐν τῇ ἐπὶ τῷ Ἀράξῃ μάχῃ. — Ζεῦξις ὁ Ἡρακλεώτης ἔγραψε<sup>3</sup> τὴν Ἐλένην. Νικόμαχος οὖν ὁ ζώγραφος ἔξεπλάγη<sup>4</sup> τὴν εἰκόνα, καὶ θαυμάζων<sup>5</sup> τὸ γράμμα δῆλος ἦν. “Ηρετο<sup>6</sup> οὖν τις αὐτὸν προσελθὼν”, τί δὴ παθὼν<sup>7</sup> οὗτω θαυμάζοι τὴν τέχνην; ὁ δέ<sup>8</sup>, “Οὐκ ἄν με ἤρου<sup>9</sup>,” εἶπεν, “εἰ τὸς ἐμῶν ὀφθαλμοὺς ἐκέκτησο<sup>10</sup>.” Ἐγὼ δὲ ἀν φαίνω<sup>11</sup> τοῦτο καὶ<sup>12</sup> ἐπὶ<sup>13</sup> τῶν λόγων, ἀλλ’<sup>14</sup> εἴ τις ἔχοι πε-

τριδα. — Διογένης θεασάμενός ποτε παιδίον ταῦς χερσὶ πῶνον ἔξέρριψε<sup>5</sup> τῆς πήρας τὴν κοτύλην εἰπών “Παιδίον με νενίκηκεν εὐτέλειᾳ.” — Λοιδορούμενος ὁ Διογένης ὑπὸ τεινος φαλακροῦ, ἔφη “Σὲ μὲν οὐχ ὑβρίζω, τὰς δὲ τρίχας σου ἐπαινῶ, ὅτι κακὸν ἔξέργυγον<sup>6</sup> κρανίον.” — Οὐ γάρ βαδίζω πρότερον, ἀν μὴ δοκιμάσω<sup>7</sup>, τις ἐσθ<sup>8</sup> ὁ θύνων<sup>9</sup>, ἡ πόθεν συνίσταται<sup>10</sup> τὸ δεῖπνον, ἡ κέκληκεν<sup>11</sup> ἀνθρώπους τίνας. ἔστιν δὲ ἀπάντων τῶν γενῶν μοι διαγραφή, εἰς ποῖα μισθοῦν ἡ φυλάττεσθαι με δεῖ<sup>12</sup>. οἷον τὸ<sup>13</sup> κατὰ τοῦμπόριον<sup>14</sup>, εἰς βούλει, γένος· ναύκληρος ἀποθύει τις εὐχήν, ἀποβαλῶν<sup>15</sup> τὸν ἴστον, ἡ πηδάλια συντρίψας νεώς, ἡ φορτὲ<sup>16</sup> ἔξέρριψ<sup>17</sup> ὑπέραντλος γενούμενος<sup>18</sup>, ἀφῆκα<sup>19</sup> τὸν τοιοῦτον· οὐδὲν ἡδέως ποιεῖ γάρ οὗτος, ἀλλ’<sup>20</sup> ὅσον νόμους χάριων<sup>21</sup>. ὅμοι δὲ ταῖς σπονδαῖσι<sup>22</sup> διαλογίζεται<sup>23</sup>, τοῖς συμπλέουσιν ὅποσον ἐπιβαλεῖ<sup>24</sup> μέρος, τιθείς<sup>25</sup>, τά θ' αὐτοῦ σπλάγχν<sup>26</sup> ἔκαστος ἐσθίει, ἀλλ' ἔτερος εἰσπέπλευκεν<sup>27</sup> ἐκ Βυζαντίου τριταῖος, ἀπαθής, εὐπορηκώς, περιχαρής εἰς<sup>28</sup> δέκ' ἐπὶ τῇ μνᾷ γεγονέναι<sup>29</sup> καὶ δώδεκα. — Διογένης ἥρετο<sup>30</sup> Πλάτωνα εἰς νόμους γράφει· δὲ ἔφη<sup>31</sup>. “Τί δαί; πολιτείαν ἔγραψας;” “Πάνυ μὲν οὖν.” “Τί οὖν, ἡ πολιτεία νόμους οὐκ εἶχεν;” “Εἶχεν.” “Τί οὖν ἔδει σε πάλιν νόμους γράφειν;” — Παρὼν<sup>32</sup> δέ τις Ἀπολλόδωρος, ἐπιθυμητής μὲν ἵσχυρῶς αὐτοῦ<sup>33</sup>, ἀλλως δὲ εὐήθης, εἶπεν, “Ἄλλα τοῦτο ἔγωγε, ὡς Σώκρατες, χαλεπώτατα φέρω ὅτι ὅρῳ σε ἀδίκως ἀποθυήσκοντα.” ὁ δὲ καταφήσας αὐτοῦ τὴν κεφαλὴν εἶπε, “Σὺ δέ, ὡς φίλτατε Ἀπολλόδωρε, μᾶλλον ὡς ἐβούλους<sup>34</sup> με ὄραν δικαίως ἡ

·ἀδύος ἀποθνήσκοντα;” καὶ ᾧ περιέλασεν. — Μηδὲ η βίᾳ σε μηδαμῶς νικησάτω.

§ 114. Ὡν τὰς δόξας<sup>1</sup> ἤηλοις, τούτων μιμοῦ καὶ τὰς πράξεις. — Οἱ ὑπερηφάνως ταῖς εὐτυχίαις χρώμενοι δικαίως μισοῦνται. — Καλῶς τὴν φιλοσοφίαν ἐπηγένεσατε καὶ τὴν ἀπὸ ταύτης<sup>2</sup> ἐλευθερίαν. — Ἀλέξανδρος μετὰ τὴν ἐν Ἀρβήλοις μάχην Δαρείον καθηρηκὼς<sup>3</sup> ἥρχε Περσῶν. — Θησεὺς τὴν Ἀριάδνην ἐν Νάξῳ κατέλιπε καὶ ἔξεπλευσε, Διόνυσος δὲ αὐτὴν ἀπήγαγεν. — Σαρδανάπαλλος ὁ ἔσχατος Ἀσσυρίων βασιλεὺς ὑπερῆρεν ἅπαντας τοὺς πρὸ αὐτοῦ<sup>4</sup> τριφῆ καὶ ῥάθυμιό. — Α. Νόμιμον τοῦτο<sup>5</sup> ἔστι, βέλτιστον<sup>6</sup>, ἐνθάδε Κορινθίοισιν, ἀν<sup>7</sup> τιν<sup>8</sup> ὄψιν<sup>9</sup> ὑποθεν<sup>10</sup> ἀεὶ λαμπτρὸς ὄρῶμεν, τούτου ἀνακρίνειν<sup>11</sup>, πόθεν ἔη, καὶ τί ποιῶν· καν<sup>12</sup> μὲν οὐσίαν ἔχῃ, τὸν αἱ πρόσεδαι λύουσι τάναλόματα<sup>13</sup>, ἐὰν<sup>14</sup> ἀπολαμψειν τούτουν ἥδη<sup>15</sup> τοῦ βίου<sup>16</sup>. ἐὰν δὲ ὑπὲρ τὴν οὐσίαν δαπανῶν τύχῃ<sup>17</sup>, ἀπειπον<sup>18</sup> αὐτῷ τοῦτο μὴ<sup>19</sup> παιεῖν ἔτι, ὃς ἀν δὲ μὴ πίθητ<sup>20</sup> ἐπέβαλον<sup>21</sup> ζημιάν<sup>22</sup>. ἐὰν δὲ μηδὲ ὀτιοῦν<sup>23</sup> ἔχειν<sup>24</sup> πολυτελῶς, τῷ δημιφ παρέδωκαν<sup>25</sup> αὐτόγενον. Β. Ἡράκλεις! Α. Οὐκ ἐδέχεται γάρ ἔην σμεν κακοῦν<sup>26</sup> τυπος τοῦτον<sup>27</sup> σύννησ<sup>28</sup>; ἀλλ’ ἀισθηταίς ἔχει<sup>29</sup> η λαπαδιτεῖν<sup>30</sup> τὰς μύστας<sup>31</sup>, η τοιχωρυχεῖν, οὐ τῶν ποιεῦντων<sup>32</sup> ταῦτα κοινωνεῖν τισιν, η συκαφαντεῖν κατ’ ἀγοράν, η μαρτυρεῖν ψευδῆ. τὸ τοιεῦντον ἀκαθάίρεμεν γένος. Β. Ὁρθῶς γε, η<sup>33</sup> Δι<sup>34</sup>. ἀλλὰ δὴ τί τοῦτο<sup>35</sup> ἐμαι<sup>36</sup>? Α. Ὁρθῶς ὄψινοικύ<sup>37</sup> ἐκάστης ἡμέρας οὐχὶ μετρίως, βέλτιστέ, σ<sup>38</sup> ἀλλ’ ὑπερηφάνως. αὐτὸς ἔστιν ἵχθυηρὸν

παιδευμένα ὅτα, ὥσπερ καὶ οἱ χειρουργοὶ τεχνικὰ  
δηματα<sup>15</sup>. — Ἐπίσταμαι δὲ καὶ πεπείραμαι λίαν  
ώς τῶν ἔχόντων<sup>16</sup> πάντες ἀνθρώποι φίλοι<sup>17</sup>. —  
Ἐπεὶ δὲ ἀκούειν σοῦ<sup>18</sup> κατέστραμμαι<sup>19</sup> τάδε, εἴμι<sup>20</sup>  
εἰς δόμων μέλαθρα, πορφύρας πατῶν. — Ἡ μὴν  
κλέος σοῦ μαντικὸν πεπυσμένοι<sup>21</sup> ἡσμεν<sup>22</sup>, προφή-  
τας δὲ οὕτινας μαστεύομεν. — Τὰ λοιπὰ δὲ ἀδηλων  
σοῦ διδαχθήτω πάρα<sup>23</sup>. — Ζεὺς γὰρ ίμέρου βέλει  
πρὸς<sup>24</sup> σοῦ τέθαλπται. — Ἐπίσταμαι δὲ πάνθ,  
δοσ'<sup>25</sup> εὐγενῆ<sup>26</sup> χρεών, συγάν θ<sup>27</sup> ὅπου δεῖ καὶ λέγειν  
ἴν<sup>28</sup> ἀσφαλές, ὄραν θ<sup>29</sup> ἀ δεῖ με, κούχ<sup>29</sup> ὄραν ἀ μὴ  
χρεών, γαστρὸς κρατεῖν δέ<sup>30</sup> καὶ<sup>30</sup> γὰρ ἐν κακοῖσιν<sup>31</sup>  
ῶν<sup>32</sup> ἐλευθέροισιν ἐμπεπαίδευμαι τρόποις. — Τί δέ,  
ὁ πόνηρ<sup>33</sup>, ἔστηκας<sup>34</sup> ἐν πύλαις ἔτι, ἀλλ' οὐ βαδί-  
ζεις; τοῖς δὲ γενναῖοις<sup>35</sup> πάλαι διεσπάρακται<sup>36</sup> θερ-  
μὰ χηνίσκων μέλη, διερράχισται<sup>37</sup> σεμνὰ<sup>38</sup> δελφά-  
κων κρέα, κατηλόγται<sup>39</sup> γαστρὸς<sup>40</sup> ἐν μέσῳ κύκλος<sup>41</sup>,  
κατησίμωται<sup>42</sup> πάντα τάκροκώλια<sup>43</sup>, νενωγάλισται<sup>44</sup>  
σεμνὸς ἀλλάντος τόμος, παρεντέρωκται<sup>45</sup> τευθὶς  
ἔξωπτημένη<sup>46</sup>, παρεγκέκαπται<sup>47</sup> τ' ἀριν<sup>48</sup> ἐνινέ ἡ δέκα.  
ῶστ', εἴ τι βούλει τῶν λελειμμένων<sup>49</sup> φαγεῖν<sup>50</sup>, ἔ-  
πειγ<sup>51</sup>, ἔπειγε<sup>50</sup>, μή ποθ<sup>51</sup>, ως λύκος χανών<sup>52</sup>, καὶ<sup>53</sup>  
τῶνδ<sup>54</sup> ἀμάρτων<sup>55</sup> ὑστερον συχνὸν δράμης<sup>56</sup>.

§ 112. Ὁ<sup>1</sup> τὴν ἀρίστην τύχην ἔχειν οἰόμενος  
οὐκ οἶδεν, εἰ τοιαύτη διαμενεῖ μέχρι τῆς ἐσπέρας. —  
Αἴ τε τοῦ ἔτους ὥραι, κατὰ καιρὸν τὰς μεταβολὰς  
λαμβάνουσσαι, καὶ οἱ ὄμβροι καὶ καρποὶ καθ' ὥραν  
γυγνόμενοι, καὶ τὰ μέρη δὲ<sup>2</sup> τῶν ὥρῶν ώς κάλλιστα<sup>3</sup>  
δεδημιούργηται ὑπὸ τῆς φύσεως πρὸς διαμονὴν καὶ

σωτηρίαν τῶν<sup>4</sup> ἐν τῷ κόσμῳ. — Οὐδέ<sup>5</sup> οἱ κεκτημένοι<sup>6</sup> τοὺς μεγίστους πλούτους μένειν ἐπὶ τούτων ἐθέλουσιν, ἀλλ' ἀεὶ τοῦ πλέονος ὀρεγόμενοι περὶ τῶν ὑπαρχόντων κινδυνεύοντιν. — Ὁσ οὖτε φόβῳ οὐτ' ἐπιθυμίαις ἀν δουλεύσειν<sup>7</sup>. — Ὡ μακάρι<sup>8</sup>, ἀνυχεῖν θυητὸς ὥν ἐπίστασο<sup>9</sup>, ἵν<sup>10</sup> αὐτὰ<sup>11</sup> τάναγκαῖα<sup>12</sup> δυστυχῆς μόνον, πλείω δὲ διὰ τὴν ἀμαθίαν μὴ προσλάβης<sup>13</sup>. — Α. Πόσοι τὸ πλῆθος<sup>14</sup> εἰσιν οἱ κεκλημένοι<sup>15</sup> εἰς τοὺς γάμους<sup>16</sup>, βέλτιστε, καὶ πότερ<sup>17</sup> Ἀττικοὶ ἄπαντες ἡ κάκ τούμπορίου<sup>18</sup> τινές; Β. Τι δὰ τοῦτο<sup>19</sup> ἔστι πρὸς<sup>20</sup> σὲ τὸν μάργειρον; Α. Τῆς τέχνης ἥγεμονια<sup>21</sup> τίς ἔστι ταῦτης, ὡ πάτερ, τὸ τῶν ἐδομένων<sup>22</sup> τὰ στόματα προειδέναι<sup>23</sup>. — Οὐπάποτ' ἵχθυς οἶδα τιμιωτέρους ἴδων<sup>24</sup>. Πόσειδον, εἰ δεκάτην ἐλάμβανες αὐτῶν<sup>25</sup> ἀπὸ τῆς τιμῆς ἐκάστης ἡμέρας<sup>26</sup>, πολὺ τῶν θεῶν ἀν ἡσθα<sup>27</sup> πλουσιώτατος. ὅμως δὲ τούτων<sup>28</sup> εἴ με προσγελάσειέ τις, ἐδίδουν<sup>29</sup> στενάξας δύποσον αἰτήσειέ με γόγγυρον μέν, ὕσπερ δὲ Πρίαμος τὸν Ἐκτόρα<sup>30</sup>, ὃσον εἴλκυσεν, τοσοῦτο καταθεὶς<sup>31</sup> ἐπριάμην<sup>32</sup>. — Αὐτοὺς ἀνηρήκασι<sup>33</sup> διὰ λύπην τινές.

§ 113. Τῶν Ἑλλήνων πάντων διαπρεσβευσαμένων<sup>1</sup> πρὸς Γέλωνα περὶ συμμαχίας, ὅτε Ξέρξης διέβαινε πρὸς τὴν Εὐρώπην, οὗτος<sup>2</sup> ἐπηγγείλατο<sup>3</sup> συμμαχῆσαι καὶ σιταρκῆσαι, εἴ γε τὴν ἥγεμονίαν εἴτε τὴν κατὰ γῆν εἴτε τὴν κατὰ θάλατταν αὐτῷ παρέξουεν. — Μετὰ τὴν Αἰγαίως τελευτὴν Θησεὺς διαδεξάμενος<sup>4</sup> τὴν Ἀθηναίων βασιλείαν, ἡρχε τοῦ πλήθους νομίμως, καὶ πολλὰ εὐηργέτησε τὴν πα-

τρίδα. — Διογένης θεασάμενός ποτε παιδίον ταῦς χερσὶ πύνον ἔξερριψε<sup>5</sup> τῆς πήρας τὴν κοτύλην εἰπών “Παιδίον με νευίκηκεν εὐτελείᾳ” — Λοιδορούμενος ὁ Διογένης ὑπό τινος φαλακροῦ, ἔφη: “Σὲ μὲν οὐχ ὑβρίζω, τὰς δὲ τρίχας σου ἐπαινῶ, ὅτι κακὸν ἔξεφυγον<sup>6</sup> κρανίον.” — Οὐ γὰρ βαδίζω πρότερον, ἀν μὴ δοκιμάσω<sup>7</sup>, τίς ἐσθί<sup>8</sup> ὁ θύων<sup>9</sup>, ἡ πόθεν συνίσταται<sup>10</sup> τὸ δεῖπνον, ἡ κέκληκεν<sup>11</sup> ἀνθρώπους τίνας. ἔστιν δ' ἀπάντων τῶν γενῶν μοι διαγραφή, εἰς ποῖα μισθοῦν ἡ φυλάττεσθαι με δεῖ<sup>12</sup>. οίνον τὸ<sup>13</sup> κατὰ τούμπόριων<sup>14</sup>, εἰ βιούλει, γένος· ταύκληρος ἀποθνεῖ τις εὐχήν, ἀποβαλλὼν<sup>15</sup> τὸν ἰστόν, ἡ πηδάλια συντρίψας νεώς, ἡ φορτί<sup>16</sup> ἔξερριψ<sup>17</sup> ὑπέραντλος γενόμενος<sup>18</sup>, ἀφῆκα<sup>19</sup> τὸν τοιωτὸν· οὐδὲν ἡδέως ποιεῖ γὰρ οὐτος, ἀλλ' οὐδον τόμον χάρια<sup>20</sup>. ὅμοιον δὲ ταῦς σπουδαῖοι<sup>21</sup> διαλογίζεται<sup>22</sup>, τοῖς συμπλέουσιν ὅπόσον ἐπιβαλεῖ<sup>23</sup> μέρος, τιθεὶς<sup>24</sup>, τά θ' αὐτοῦ σπλάγχν<sup>25</sup> ἔκαστος ἐσθίει. ἀλλ' ἔτερος εἰσπέπλευκεν<sup>26</sup> ἐκ Βυξαυτίου τριταῖος, ἀπαθής, εὐπορηκός, περιχαρής εἰς<sup>27</sup> δέκ' ἐπὶ τῇ μηδὲ γεγονέναι<sup>28</sup> καὶ δώδεκα. — Διογένης ἥρετο<sup>29</sup> Πλάτωνα εἰς τόμους γράφειν ὁ δὲ ἔφη<sup>30</sup>. “Τί δαί; πολιτείαν ἔγραψας;” “Πάνυ μὲν οὖν.” “Τί οὖν, ἡ πολιτεία τόμους οὐκ εἰχεν;” “Εἰχεν.” “Τί οὖν ἔδει σε πάλιν τόμους γράφειν;” — Παρὼν<sup>31</sup> δέ τις Ἀπολλόδωρος, ἐπιθυμητής μὲν ἰσχυρῶς αὐτοῦ<sup>32</sup>, ἀλλως δὲ εὐήθης, εἶπεν, “Αλλὰ τούτο ἔγνογε, ὡς Σωκρατεῖς, χαλεπώτατα φέρω ὅτι δρῶ σε ἀδίκως ἀποθνήσκοντα.” ὁ δὲ καταψήσας αὐτοῦ τὴν κεφαλὴν εἶπε, “Σὺ δέ, ὡς φίλτατε Ἀπολλόδωρε, μᾶλλον ὡς ἐβούλου<sup>33</sup> με ὄραν δικαίως ἡ

· ἀδίοις ἀποθηήσκοντα;” καὶ ἄμα ἐπεγέλασεν. — Μηδὲ ἡ βία σε μηδαμῶς νικησάτω.

§ 114. “Ον τὰς δόξας<sup>1</sup> ἡηλοῖς, τούτων μιμοῦ καὶ τὰς πράξεις. — Οἱ ὑπερηφάνως τὰς εὐτυχίας χρώμενοι δικαίως μισοῦνται. — Καλῶς τὴν φιλοσοφίαν ἐπηνέστε καὶ τὴν ἀπὸ ταύτης<sup>2</sup> ἐλευθερίαν. — Ἀλέξανδρος μετὰ τὴν ἐν Ἀρβήλοις μάχην Δαρείον καθηρηκὼς<sup>3</sup> ἦρχε Περσῶν. — Θησεὺς τὴν Ἀριάδνην ἐν Νάξῳ κατέλιπε καὶ ἔξεπλευσε, Διόνυσος δὲ αὐτὴν ἀπήγαγεν. — Σαρδανάπαλλος ὁ ἔσχατος Ἀσσυρίων βασιλεὺς ὑπερῆρεν ἀπαντας τοὺς πρὸ αὐτοῦ<sup>4</sup> τρυφῆ καὶ ράθυμιά. — Α. Νόμιμον τοῦτ<sup>5</sup> ἔστι, βέλτιστ<sup>6</sup>, ἐνθάδε Κορινθίοισιν, ἀν<sup>7</sup> τιν<sup>8</sup> ὀψιῶνυντ<sup>9</sup> ἀεὶ λαμπρῶς ὄρῶμεν, τοῦτον ἀνακρίνειν<sup>10</sup>, πόθεν ἔη, καὶ τί ποιῶν· καν<sup>11</sup> μὲν οὐσίαν ἔχη, τὸς αἱ πρόσοδοι λύουσι τάναλωματα<sup>12</sup>, ἐᾶν<sup>13</sup> ἀπολαύειν τοῦτον ἦδη<sup>14</sup> τοῦ βίου<sup>15</sup>. ἐὰν δὲ ὑπὲρ τὴν οὐσίαν δαπανῶν τίχη<sup>16</sup>, ἀπεῖπον<sup>17</sup> τοῦτῷ τοῦτο μὴ<sup>18</sup> παιεῖν ἔτι, ὃς ἀν δὲ μὴ πίθητ<sup>19</sup> ἐπέβαλον<sup>20</sup> ζημίαν<sup>21</sup>. ἐὰν δὲ μηδὲ ὄτιον<sup>22</sup> ἔχων ἔη<sup>23</sup> πολυτελῶς, τῷ δημιῳ παρέδωκαν<sup>24</sup> αὐτόν. Β. Ἡμάκλεις! Α. Οὐκ ἐδέχεται γὰρ ξῆν αἴεν κακοῦ<sup>25</sup> τύκεις τοῦτον συνίης<sup>26</sup>; ἀλλ’ ἀισθηκαίως ἔχει<sup>27</sup> ἡ λασταριτεῦν<sup>28</sup> τὰς μύστας<sup>29</sup>, ἡ τοιχωρυχεῖν, ἡ τῶν ποιούντων<sup>30</sup> ταῦτα κοινωνεῖν τισι, ἡ συκοφαντεῖν κατ’ ἀγοράν, ἡ μαρτυρεῖν ψευδῆ. τὸ τοιεῦταν ἐκκαθαιρέμεν γένος. Β. Ὁρθῶς γε, ηὴ Δι<sup>31</sup>. ἀλλὰ δὴ τί τοῦτ<sup>32</sup> ἐμοὶ<sup>33</sup>; Α. Ὁρῶμεν ὀψιωνύμῳ<sup>34</sup> ἐκάστης ἡμέρας οὐχὶ μετρίως, βέλτιστέ, σ<sup>35</sup> ἀλλ’ ὑπερηφάνως. οὐκ ἔστιν ἰχθυηρὸν

ύπὸ σοῦ μεταλαβεῖν<sup>25</sup>. συνῆχας<sup>26</sup> ἡμῶν<sup>27</sup> εἰς τὰ λάχανα<sup>28</sup> τὴν πόλιν· περὶ τῶν σελίνων μαχόμεθ', ὥσπερ Ἰσθμίοις<sup>29</sup>. λαγώς τις εἰσελήλυθ<sup>30</sup>. εὐθὺς ἥρπακας<sup>31</sup>. πέρδικα δὲ ἡ κιχλην γε τῇ Δέ<sup>32</sup> οὐκ ἔτι ἔστιν δι' ὑμᾶς οὐδὲ πετομένην ἴδειν<sup>33</sup>. τὸν ξενεκὸν οἰνόν τ' ἐπιτετίμηκας πολύ. — Λάκαινά τις πρὸς τὸν υἱὸν λέγοντα, μικρὸν ἔχειν<sup>34</sup> τὸ ξίφος, εἰπε<sup>35</sup>, “Καὶ βῆμα πρόσθες.”

§ 115. Κρεῦττον ἔστιν, εὐ τεθραμμένην<sup>1</sup> γυναῖκα λαμβάνειν ἀπροικον ἡ κακὴν μετὰ χρημάτων. — Ψυχὴν σώματος ἀναγκαιότερον ἴστθαι<sup>2</sup>. — Τὰ πονηρὰ τῶν ἔθων ἄρχεται μὲν ἀπὸ μικρῶν, ἀμεληθέντα δὲ ἵσχυν μείζω λαμβάνει. — Οἱ ἐν τῷ Κρήτῃ λαβύρινθος, τέχνημα Δαιδάλου, ἣν οἰκημα καμπαῖς πολυπλόκοις πλανῶν τὴν ἔξοδον. — Ἐρμῆς ῥάβδῳ θαυμασίᾳ τὴν δύναμιν<sup>3</sup> ἐψυχαγόγει καὶ κατῆγε τοὺς νεκρούς. — Κροίσφ τῷ Λυδῶν βασιλεῖ ὁ ἐν Δελφοῖς θεὸς ἔχρησε, δυνατωτάτους εἶναι τῶν Ἑλλήνων τοὺς Λακεδαιμονίους. — Ὁρέστης μετὰ τὴν ἀναίρεσιν Αἴγισθου καὶ Κλυταιμήστρας διωκόμενος ὑπὸ τῶν Ἐρινύῶν, ἔφυγε πρὸς Ἀθήνας, καὶ ἐκρίθη ἐν Ἀρείῳ πάντῳ. Ἰσων δὲ γενομένων τῶν ψήφων<sup>4</sup> ἀπελύθη. — Γοργός, βασιλέως Κλεομένους θυγάτηρ, Ἀρισταγόρου τοῦ Μιλησίου παρακαλούντος<sup>5</sup> αὐτὸν ἐπὶ τὸν πρὸς βασιλέα<sup>6</sup> πόλεμον ὑπὲρ Ἰάνων, καὶ ὑπισχνουμένου χρημάτων πλῆθος, καὶ δσφ<sup>7</sup> ἀντέλεγε, πλείστα προστιθέντος<sup>8</sup>. “Καταφθερεῖ σε,” ἔφη, “ὦ πάτερ, τὸ ξενίλλαιον, ἐὰν μὴ τάχιον αὐτὸν τῆς οἰκλας ἐκβάλῃς<sup>9</sup>.” Προσ-

τάξαντος<sup>5</sup> δὲ αὐτῇ τοῦ πατρὸς δοῦνα<sup>6</sup> τινι σὺνον  
εἰς μισθοῦ λόγον<sup>11</sup>, καὶ προστιθέντος<sup>8</sup>· “'Εδίδαξε  
γάρ με τὸν οἶνον χρηστὸν ποιεῖν.” “Οὐκοῦν, ὡ  
πάτερ,” ἔφη, “οὐ τὸν οἶνον πλείων ἐκποθήσεται<sup>12</sup>,  
καὶ οἱ πίνοντες θρυπτικάτεροι καὶ χείρονες ἐσον-  
ται<sup>13</sup>.” Τὸν δὲ Ἀρισταγόραν ὑπό τινος τῶν οἰκε-  
τῶν ὑποδούμενον<sup>14</sup> θεασαμένη· “Πάτερ,” ἔφη, “οὐ  
ξένος χεῖρας οὐκ ἔχει.” — Ἀπροσδόκητον οὐδὲν  
ἀνθρώποις κακόν ἐφημέρους γάρ τὰς τύχας κεκτήμε-  
θα<sup>15</sup>. — Ψύξον τὸν οἶνον, Δῶρι.

§ 116. Τῶν ἑστρατευμένων<sup>1</sup> μετὰ Κύρου καὶ  
διασωθέντων εἰς τὴν Ἑλλάδα Ἑλλήνων τινὲς μὲν  
εἰς τὰς ἴδιας πατρίδας ἀπηλάγησαν<sup>2</sup>, οἱ δὲ πλεῖ-  
στοι, στρατιωτικὸν εἰθισμένοι<sup>3</sup> ζῆν βίον καὶ σχε-  
δὸν ὄντες πεντακισχίλιοι, στρατηγὸν αὐτῶν εἶλον-  
το<sup>4</sup> Ξενοφῶντα, καὶ ἐπολέμουν Θρακὶ τοῖς περὶ  
τὸν Σαλμυδησσὸν οἰκοῦσιν. — Ἡμεῖς<sup>5</sup> δὲ χωρὶς  
τῶν ἀναγκαίων κακῶν αὐτοὶ παρ' αὐτῶν<sup>6</sup> ἔτερα  
προσπορίζομεν· λυπούμεθ', ἀν<sup>7</sup> πτάρη<sup>8</sup> τις<sup>9</sup> ἀν εἰ-  
πη κακῶς, ὀργιζόμεθ'. ἀν ἰδη<sup>10</sup> τις ἐνύπνιον, σφόδρα  
φοβούμεθ'. ἀν γλαῦξ ἀνακράγη, δεδοίκαμεν<sup>10</sup>. —  
Αλέξανδρος διαδήματι τὴν κεφαλὴν διεδέδετο, καὶ  
προσκυνεῖσθαι ηξίου. — “Ἐγγχεον<sup>11</sup> σὺ δὴ πιεῖν<sup>12</sup>.  
εὐζωρότερόν γε νὴ Δί<sup>13</sup>, ὡ παῖ, δός· τὸ γάρ οὐδα-  
ρὲς ἅπαν τοῦτ' ἔστι τῇ ψυχῇ κακόν. — “Οιμην<sup>14</sup>  
ἔγω τοὺς ἰχθυοπώλας τὸ πρότερον εἶναι πονηροὺς  
τοὺς Ἀθήνησιν<sup>15</sup> μόνους· τόδε δ', ὡς ἔοικε<sup>16</sup>, τὸ γέ-  
νος ὕσπερ θηρίον ἐπίβουλόν ἔστι τῇ φύσει καὶ  
πανταχοῦ. ἐνταῦθα γοῦν<sup>17</sup> ἔστιν τις ὑπερηκούντι-

κώς<sup>18</sup>, κόρην τρέφων μὲν πρῶτον<sup>19</sup> ἵεράν<sup>20</sup> τοῦ θεοῦ, ὡς φησὶν<sup>21</sup>. οὐ διὰ τοῦτο δέ<sup>22</sup>, ἀλλ' ἐστιν γμένος<sup>23</sup> πρὸ τοῦ μετώπου παραπέτασμ<sup>24</sup> αὐτὴν ἔχει. οὗτος ἀποκρίνεται<sup>25</sup>, ἀν<sup>26</sup> ἔρωτήσης πόσου<sup>27</sup> ὁ λάβραξ<sup>28</sup>, “Δέκ' ὄβολῶν<sup>29</sup>,” οὐχὶ προσθεὶς<sup>30</sup> ὅποδαπῶν<sup>31</sup>. ἔπειτ<sup>32</sup> ἐὰν τάργυριον<sup>33</sup> αὐτῷ καταβάλλῃς<sup>34</sup>, ἐπράξατ<sup>35</sup> Αθηναῖον· ἀν<sup>36</sup> δὲ αὐτὸν δέη κέρματ<sup>37</sup> ἀποδοῦναι<sup>38</sup>. προσαπέδωκεν<sup>39</sup> Ἀττικά· κατ' ἀμφότερα<sup>40</sup> δὲ τὴν ἀπαλλαγὴν<sup>41</sup> ἔχει. — “Ην οὐδὲ ὁ πατήρ ἐφίλησεν οὐδεπώποτε, παρ' ἣς τὸν ἄρτον ἡ κύνων οὐ λαμβάνει, μέλαινα δὲ οὐτως ὥστε καὶ ποιεῖν σκότος<sup>42</sup>. — Εἰ μὴ τὸ λαβεῖν<sup>43</sup> ἡν, οὐδὲ ἀν εἰς πονηρὸς ἥν<sup>44</sup>. φιλαργυρία τοῦτ' ἐστών, ὅταν ἀφεὶς<sup>45</sup> σκεπέων τὰ δίκαια τοῦ κέρδους διὰ παντὸς δοῦλος ἔη. — Τὸ μὲν σφαγῆναι<sup>46</sup> δεινόν, εὐκλειαν δὲ<sup>47</sup> ἔχει· τὸ μὴ θανεῖν<sup>48</sup> δὲ δειλόν, ἥδονή δὲ<sup>49</sup> ἔνι<sup>50</sup>. — Πέμπτος ἀνδρὸς οὐδὲν εὐτυχέστερον τὴν ἐπὶ τὸ χέριον μεταβολὴν οὐ προσδοκᾷ.

§ 117. Οἱ ἐν φιλοσοφίᾳ προσήψατες ἀντὶ μὲν δούλων ἐλεύθεροι, ἀντὶ δὲ πενήτων ὡς ἀληθῶς<sup>1</sup> πλούσιοι, ἀντὶ δὲ ἀνοήτων τε καὶ τετυφωμένων γίγνονται μετριώτεροι. — Φιλόσοφός τις Ἀθηναῖος λέγει· οἱ πολλοὶ<sup>2</sup> τῶν ἀνθρώπων κατὰ τὰς ἀτυχίας μᾶλλον εἰσάθασι<sup>3</sup> τοῦ δαιμονίου μυημονεύειν· καὶ πολλάκις ἐν ταῖς εὐπραξίαις ὡς μύθων πεπλασμέναις<sup>4</sup> τῶν θεῶν καταφρονοῦντες, κακῶς αὖ πράξαντες ἀνατρέχουσαι ἐπὶ τὴν φυσικὴν εὐλάβειαν. — Ἐπειδὲ Ἀλέξανδρος Δαρεῖον ἐπ' Ισσῷ τε καὶ Ἀρβηλοῖς ἐκράτησεν, εἰς διανταν τὴν Μηδικὴν μετεδι-

γήτησεν<sup>5</sup> ἔαυτόν. — Πάλαι μὲν καὶ ἀνθρωποι συνειστιῶντο καὶ συνέπινον τοῖς θεοῖς ἐν τῷ οὐρανῷ, οἷον<sup>6</sup> Ἰξίων καὶ Τάνταλος· ἐπεὶ δὲ ήσαν οὗτοι ὑβρισταὶ, τὸ ἀπὸ τούτου<sup>7</sup> ἀβατος ἦν τῷ θυητῷ γένει καὶ ἀπόρρητος ὁ οὐρανός. — Πενία δὲ συγκραθείσα<sup>8</sup> δυσσεβεῖ τρόπῳ ἄρδην ἀνεῖλε<sup>9</sup> καὶ κατέστρεψεν βίον. — "Οσπερ κυαθίζουσ<sup>10</sup> ἐνίοθ<sup>11</sup> ἡμῖν ἡ τύχη ἐν ἀγαθὸν ἐπιχέασα<sup>12</sup> τρὶς<sup>13</sup> ἐπαντλεῖν κακά. — "Αν<sup>14</sup> γρῦψ<sup>15</sup> τί ἔστιν τάνθρωπος, εὐδαίμων ἔσται<sup>16</sup>. — Πολύ γ' ἔστι πάντων κτῆμα τιμιώτατον ἄπασιν ἀνθρώποισιν εἰς τὸ ἔγην τέχνη· τὰ μὲν γὰρ ἄλλα καὶ πόλεμος καὶ μεταβολαὶ τύχης ἀνήλωσ<sup>17</sup>, ἡ τέχνη δὲ σώζεται. — Πολλοῖς καὶ πολλάκις χρήται τοῖς ἀντιθέτοις ὁ Ἀγάθων· ἐπεὶ δέ τις, ὡς ἐπανορθούμενος αὐτόν, ἐβούλετο περιαιρεῖν<sup>18</sup> αὐτὰ τῶν<sup>19</sup> ἐκείνουν δραμάτων, εἶπεν, "Αλλὰ σὺ γε, γενναῖε, λέληθας<sup>20</sup> σεαυτὸν τὸν Ἀγάθωνα ἐκ τοῦ Ἀγάθωνος ἀφανίζων·" οὗτος ἐκόμα ἐπὶ τούτοις ἐκεῖνος, καὶ φέτο<sup>21</sup> τὴν ἔαυτοῦ τραγῳδίαν ταῦτα<sup>22</sup> εἶναι. — Πυθαγόρας ἔλεγε δύο ταῦτα ἐκ τῶν θεῶν ἀνθρώποις δεδόσθαι<sup>23</sup> κάλλιστα, τό τε ἀληθεύειν καὶ τὸ εὐεργετεῖν· καὶ προσετίθει<sup>24</sup> ὅτι καὶ ἔοικε<sup>25</sup> τοῖς θεῶν ἔργοις ἐκάτερον.

§ 118. Ἐπειδὴ ποτε Ἡρα καὶ Ποσειδῶν καὶ Ἀθηνᾶ τὸν Δία συνδῆσαι ἤθελον, Θέτις ἡκουσα ὑπέλυσεν αὐτὸν τὸν δεσμοῦν, καλέσασα τὸν ἑκατόγχειρον Βριάρεων εἰς Ὀλυμπον. — Ἡρακλῆς πολλὰ πεπόνηκεν, ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος καὶ ἀνθρώπους ὑβριστὰς τιμωρού-

μενος. — Ἐὰν ἐθέλῃς σεαυτοῦ<sup>1</sup> γύγνεσθαι, καταγέλασον τῶν δημοσίᾳ νομιζομένων<sup>2</sup> ὥγαθῶν, πλούτου καὶ δόξης καὶ βασιλείας καὶ τῶν τοῖς πολλοῖς<sup>3</sup> περιβλέπτων. — Αἱ Ἀμαζόνες κατάφκουν περὶ τὸν Θερμώδοντα ποταμὸν, ἔθνος μέγα τὰ<sup>4</sup> κατὰ πόλεμον ἡσκουν γὰρ ἀνδράν καὶ εἴ ποτε γεννήσειαν<sup>5</sup>, μόνον τὰ θήλεα<sup>6</sup> ἔτρεφον. — Ἀλέξανδρος θεασάμενος τὴν ἐν Ἐφέσῳ εἰκόνα ἑαυτοῦ τὴν ὑπὸ Ἀπελλοῦ γραφεῖσαν, οὐκ ἐπήνεσε κατὰ τὴν ἀξίαν τοῦ γράμματος. εἰσαχθέντος<sup>7</sup> δὲ τοῦ ἵππου καὶ χρεματίσαντος πρὸς τὸν ἵππον τὸν ἐν τῇ εἰκόνι ὡς πρὸς ἀληθινὸν καὶ<sup>8</sup> ἐκεῖνον, “Ο βασιλεῦ,” εἶπεν δὲ Ἀπελλῆς, “ἀλλ’ ο γε ἵππος ἔοικε<sup>9</sup> σου γραφικώτερος είναι κατὰ πολὺ.” — Δραχμῶν τριῶν<sup>10</sup> γλαυκίσκον<sup>11</sup>, ὡς μεγάλοι θεοί, γόγγρου κεφάλαιον<sup>12</sup> καὶ τὰ πρώτα τεμάχια<sup>13</sup> δραχμῶν<sup>10</sup> πάλιν πέντε<sup>14</sup>. ὡς ταλαιπωρου βίου<sup>15</sup>. δραχμῆς<sup>10</sup> τραχτίλους<sup>11</sup>. ἀλλὰ τὴν ἥλιον, κάμοι<sup>16</sup> τράχηλον ἔτερον εἴ ποθεν λαβεῖν<sup>17</sup> τὴν καὶ πρίασθαι<sup>18</sup> δινατόν, δὲν ἔχω τοῦτον ἄν<sup>19</sup>, πρὶν εἰσενεγκεῖν<sup>11</sup> ταῦτα δεῦρ<sup>18</sup>, ἀπηγέξαμην<sup>16</sup>. οὐδεὶς δεδιηκόνηκεν<sup>19</sup> ἐπιπονάτερον. ἄμα μὲν ἐπριάμην<sup>15</sup> πολλὰ καὶ πολλοῦ<sup>10</sup> σφόδρα, ἄμα δὲ εἴ τι χρηστὸν ὥγοράσαιμ<sup>17</sup> ἀπωλλύμην<sup>20</sup>, “Κατέδοντ<sup>21</sup> ἐκεῖνοι τοῦτο,” πρὸς ἐμαυτὸν λέγων, “διαπτιωῦσ<sup>22</sup> οἶνον δὲ τοιοῦτον χαμαί” οἴμοι. — Α. Ή μὴν ἵσως σὺ καταπληγήσει<sup>23</sup> τῷ χορῷ. Β. Τὸ καταπληγήσει τοῦτο παρὰ τῶν ῥητόρων. Α. Ἀποβήσεται<sup>24</sup> σοι ταῦτά ποι τὰ ῥήματα. Β. Παρ’ Ἀλκιβιάδου τοῦτο τάποβήσεται<sup>25</sup>.

§ 119. Πᾶσι τοῖς μέλλουσι τελευτᾶν ἐμπίπτει μεταμέλεια, μεμιημένοις ὡς ἐν τῷ βίῳ ἡδικήκασι, καὶ ὄρμῇ<sup>1</sup> τοῦ βούλεσθαι πάντα πεπράχθαι δικαίως αὐτοῖς<sup>2</sup>. — 'Ο 'Αθηναίων δῆμος τοῖς μὲν ἐπαινοῦσιν αὐτὸν μάλιστα ἔχαιρε, τοῖς δὲ σκώπτουσιν ἥκιστα ἐδυσχέραμεν. — 'Εν τῇ Κύπρῳ πόλεις ἡ-σαν ἀξιόλογοι μὲν ἐννέα, ὑπὸ δὲ ταύτας ὑπῆρχε<sup>3</sup> τεταγμένα μικρὰ πολίσματα. — Τὸν Πύλιον Νέστορα διὰ γνώμην καὶ γῆρας πάντων τῶν ἡρώων<sup>4</sup> προύτιμα Ἀγαμέμνων. — Λέγουσί τινες, ὅτι κοσμήσας ἑαυτὸν Κροῖσος ὁ Λυδὸς παντοδαπῶς, καὶ καθίσας ἐπὶ τὸν θρόνον, ἥρετο τὸν Σόλωνα, εἰ<sup>5</sup> τι θέαμα κάλλιον τεθέαται<sup>6</sup>. ὁ δέ<sup>7</sup>. "Αλεκτρυόνας," εἶπε, "καὶ φασιανοὺς καὶ ταώς· φυσικῷ γὰρ ἀνθει κεκόσμηται καὶ μυρίῳ<sup>8</sup> καλλίον." — Α. "Ω Κλέων, παῦσαι<sup>9</sup> φλυαρῶν· ἀν<sup>10</sup> ὀκνῆς τὸ μανθάνειν, ἀνεπικούρητον σεαυτοῦ τὸν βίον λήσει<sup>11</sup> ποιῶν. οὔτε γὰρ ναναγός, ἀν<sup>10</sup> μὴ γῆς λάβηται<sup>12</sup> φερόμενος, οὔποτ' ἀν σώσειεν<sup>13</sup> αὐτόν· οὔτ' ἀνὴρ πένης γεγώς<sup>14</sup>, μὴ οὐ<sup>15</sup> τέχνην μαθών, δίναει<sup>16</sup> ἀν ἀσφαλῶς ζῆν τὸν βίον. κἀν<sup>17</sup> μὲν ὄρμισθῇ τις ἡμῶν εἰς λιμένα τὸν τῆς τέχνης, ἐβάλετ<sup>18</sup> ἄγκυραν καθάψας<sup>19</sup> ἀσφαλέας εἴνεκα· ἀν<sup>10</sup> δὲ ἀπαλδευτος μετασχῆ<sup>20</sup> πνεύματος φορούμενος, τῆς ἀπορίας<sup>21</sup> εἰς τὸ γῆρας οὐκ ἔχει σωτηρίαν. ΚΛ. "Αλλὰ χρήματ' ἔστιν ἡμῶν." Α. "Α γε<sup>22</sup> τάχιστ' ἀπόλλυται<sup>23</sup>. ΚΛ. "Κτήματ', οἰκλαί." Α. Τύχης δὲ μεταβολὰς οὐκ ἀγνοεῖς, ὅτι τὸν εὐπορον τίθησι<sup>24</sup> πτωχὸν εἰς τὴν αὔριον. ΚΛ. "Αλλ' ἐταῖροι καὶ φίλοι σοι καὶ συνήθεις, νὴ Δία, ἔρανον εἰσοίσουσιν<sup>25</sup>." Α.

Εῦχον μὴ λαβεῖν<sup>20</sup> πεῖραν φίλων· εἰ δὲ μή, γνώσει<sup>21</sup> σεαυτὸν ἄλλο μηδὲν πλαγὴν σκιάν. — "Εδοξας<sup>22</sup> γάρ μοι εἰδότι<sup>23</sup> ἐοικέναι<sup>24</sup> ὅτι ἔζη. — Μηδέποτε μηδὲν αἰσχρὸν ποιήσας ἔλπιζε λήσειν<sup>25</sup>. καὶ γάρ ἀν τὸν ἄλλους λάθης<sup>26</sup>, σεαυτῷ συνείσει<sup>27</sup>. — "Απαντα δόκει<sup>28</sup> ποιεῖν ὡς μηδένα λήσων<sup>29</sup>. καὶ<sup>30</sup> γάρ ἀν<sup>31</sup> παραντίκα κρύψῃς, ὑστερον ὄφθήσει<sup>32</sup>. μάλιστα δ' ἀν εὐδοκιμοίης<sup>33</sup>, εἰ φαίνοι ταῦτα μὴ πράττων ἀ τούς ἄλλοις ἀν<sup>34</sup> πράττουσιν ἐπιτιμάρτης<sup>35</sup>. — "Α μὲν ἐπίστασαι<sup>36</sup>, ταῦτα διαφύλαττε ταῖς μελέταις, ἀ δὲ μὴ μεμάθηκας<sup>37</sup>, προσλάμβανε ταῖς ἐπιστήμαις ὁμοίως γάρ αἰσχρὸν<sup>38</sup> ἀκούσαντα<sup>39</sup> χρήσιμον λόγον μὴ μαθεῖν<sup>40</sup> καὶ διδόμενόν<sup>41</sup> τι ἀγαθὸν παρὰ τῶν φίλων μὴ λαβεῖν<sup>42</sup>. κατανάλισκε τὴν ἐν τῷ βίῳ σχολὴν εἰς τὴν τῶν λόγων φιληκοῖαν: οὕτω γάρ τὰ τοῖς ἄλλοις χαλεπῶς εὐρημένα<sup>43</sup> συμβήσεται<sup>44</sup> σοι ῥαδίως μανθάνειν.

§ 120. Σύλλας, ὁ εὐτυχῆς<sup>1</sup> ἀναρρηθείς, τῶν μεγίστων εὐτυχιῶν<sup>2</sup> ἐποιεῖτο δύο, τὴν Μετέλλου τοῦ Πίου φιλίαν καὶ τὸ μὴ κατασκάψαι Ἀθήνας, ἀλλὰ φείσασθαι<sup>3</sup> τῆς πόλεως. — Φιλιππος ὁ Μακεδόνων βασιλεύς, πολλῶν εὐτυχημάτων καὶ καλῶν ἐν μιᾷ ἡμέρᾳ προσωργελθέντων<sup>4</sup> αὐτῷ, "Ο Τύχη," εἶπε, "μικρόν τι μοι κακὸν ἀντὶ τοσούτων καὶ τηλικούτων ἀγαθῶν ποίησον." — Εἴνοικράτει χρημάτων κομισθέντων<sup>5</sup> ἀπὸ Ἀλεξάνδρου, ἔστιάσας τοὺς κομίσαντας κατὰ τὸν αὐτοῦ τρόπον, "Απαγγείλατε," ἔφη, "Ἀλεξάνδρῳ, ὅτι, ἔστ' ἀν οὕτω ξῶ, οὐ δέομαι τῶν πεντίκοντα ταλάντων" τοσαῦ-

τα γὰρ ήν τὰ πεμφθέντα. — Κράτης καὶ Πολέμων οὗτως ἀλλήλῳ ἐφίλειτην, ὥστε καὶ ζῶντε οὐ μόνον τῶν αὐτῶν ἡστην ἐπιτηδευμάτων, ἀλλὰ καὶ ἐξωμοι-σύσθην ἀλλήλουν, καὶ θανόντε<sup>4</sup> τῆς αὐτῆς ταφῆς<sup>5</sup> ἐκοινωνείτην. — Βίων ἔλεγε καταγελάστους εἶναι τοὺς σπουδάζοντας περὶ πλούτουν, διν τύχη μὲν παρ-έχει, ἀνελευθερία δὲ φυλάττει, χρηστότης δὲ ἀφαι-ρέῖται. — Ἀνθρώπων ἔκαστος δύο πήρας φέρει, τὴν μὲν ἔμπροσθεν, τὴν δὲ δπισθεν, γέμει δὲ κακῶν ἐκατέρα<sup>6</sup> ἀλλ<sup>7</sup> ή μὲν ἔμπροσθεν ἀλλοτρίων<sup>8</sup>, ή δὲ δπισθεν τῶν<sup>9</sup> αὐτοῦ τοῦ φέροντος. Καὶ διὰ τοῦτο οἱ ἀνθρώποι τὰ μὲν ἔξ αὐτῶν κακὰ οὐχ ὄρῶσι, τὰ δὲ ἀλλότρια πάνυ ἀκριβῶς θεῶνται<sup>9</sup>. → Βασιλεὺς αἱρέῖται<sup>10</sup>, ἵνα οἱ ἐλόμενοι<sup>11</sup> διὰ τοῦτον εὖ πράττω-σιν. — Ἡδη δὲ πολλῶν ἥρεθην<sup>12</sup> λόγων κριτής, καὶ πόλι<sup>13</sup> ἀμιλληθέντα<sup>14</sup> μαρτύρων ὑπο<sup>15</sup> τάναντ<sup>16</sup> ἔγνων<sup>17</sup> συμφορᾶς μιᾶς πέρι<sup>18</sup>. — Αἱρείσθων<sup>19</sup> ἐκ τῶν προβεβλημένων<sup>20</sup> πάντες οἱ τοῦ πολέμου κοι-νωνοί. — Ἀνδροκλείδας ὁ Λάκων πηρωθεὶς τὸ σκέ-λος, κατέταξεν αὐτὸν εἰς τοὺς πολεμιστάς· ὡς δὲ ἐνί-σταντο<sup>20</sup> τινες διακωλύοντες, ὅτι ἐπεπήρωτο, “Ἀλλ<sup>21</sup> οὐ φεύγοντα, “εἶπε, “μένοντα δὲ δεῖ τοῖς ἀντιτεταγ-μένοις<sup>22</sup> μάχεσθαι.”

§ 121. Ἀρτεμις λέγεται εὐρέων<sup>1</sup> τῶν ηπίων παῖδων θεραπέαν καὶ τροφάς τινας ἀρμοττούσας τῇ φύσει τῶν βρεφῶν· ἀφ' ής αἰτίας κουροτρόφος ὠνομάζετο. — Σωκράτης παρήνει φυλάττεσθαι ἐ-κεῖνα<sup>2</sup> τῶν βριθμάτων, ὅσα μὴ πειωῶντας ἐσθίειν ἀναπτείθει, καὶ τῶν πιθμάτων<sup>3</sup>, ὅσα πίνειν<sup>4</sup> μὴ δι-

ψῶντας. — Σλδην τὴν Ὄριανος γνωτίκα ἡ Ἡρα  
ἔρριψεν ἐς Ἀιδου, περὶ μορφῆς ἐρίσασαν<sup>5</sup>. — Ἐρ-  
μῆς, ἔτι βρέφος ὥν, Ἀρεως ἔξειλκυσε λαθὼν<sup>6</sup> ἐκ  
τοῦ κολεοῦ τὸ ξίφος. — Νῦνος ὁ βασιλεὺς τῶν Ἀσ-  
συρίων, ἐπιφανεστάτας πράξεις τῶν πρὸ αὐτοῦ<sup>7</sup>  
κατειργασμένος<sup>8</sup>, ἔκτισε πόλιν μεγάλην καὶ εὐ τε-  
τειχισμένην, ἦν ἐφ<sup>9</sup> ἑαυτοῦ Νῦνον ἐκάλεσεν. — Ἐ-  
γενέσθην<sup>10</sup> μὲν Κριτίας τε καὶ Ἀλκιβιάδης φύσει  
φιλοτιμοτάτῳ πάντων Ἀθηναίων, βουλομένω τε  
πάντα δί ἑαυτῶν πράττεσθαι καὶ πάντων ὄνομα-  
στοτάτῳ γενέσθαι<sup>11</sup>. ὥδεσαν<sup>12</sup> δὲ Σωκράτην ἀπ<sup>13</sup>  
ἔλαχιστων μὲν χρημάτων αὐταρκέστατα ζῶντα<sup>14</sup>,  
τῶν ἡδονῶν δὲ πασῶν ἐγκρατέστατον ὅντα<sup>15</sup>, τοῖς  
δὲ διαλεγομένοις αὐτῷ πᾶσι χρώμενον<sup>16</sup> ἐν τοῖς λό-  
γοις ὅπως βούλοιτο. ταῦτα δὲ ὅρῳτε καὶ ὅντε οἴω  
προειρησθον<sup>17</sup>, πότερόν τις αὐτῷ φῆ<sup>18</sup> τοῦ βίου τοῦ  
Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἦν  
ἐκεῖνος εἰχεν<sup>19</sup>, ὁρέξασθαι<sup>20</sup> τῆς ὁμιλίας αὐτοῦ, ἡ νο-  
μίσαντε, εἰ διμιλησάτην ἐκείνῳ, γενέσθαι<sup>21</sup> ἀν ἴκα-  
νωτάτῳ λέγειν τε καὶ πράττειν; ἐγὼ μὲν γάρ ἡγού-  
μαι, θεοῦ διδόντος<sup>22</sup> αὐτοῦν ἡ ζῆν ὅλον τὸν βίον  
ῶσπερ ζῶντα Σωκράτην ἐώρων<sup>23</sup> ἡ τεθνάναι<sup>24</sup>, ἐλέ-  
σθαι<sup>25</sup> ἀν αὐτῷ μᾶλλον τεθνάναι· δήλω δὲ ἐγενέ-  
σθην<sup>26</sup> ἐξ ὧν<sup>27</sup> ἐπραξάτην· ὡς γάρ τάχιστα<sup>28</sup> κρεί-  
τον τῶν συγγιγνομένων ἡγησάσθην εἶναι, εὐθὺς  
ἀποπηδήσαντε Σωκράτους ἐπραγγέτην τὰ πολιτικά,  
ῶνπερ ἔνεκα Σωκράτους ὡρεχθήτην<sup>29</sup>.

§ 122. Κρέων μετὰ τὸν θάνατον τῶν Οἰδίπο-  
δος παιδῶν, Ἐτεοκλέους καὶ Πολυνείκους, τὴν Θη-

βαίων βασιλείαν παραλαβών<sup>1</sup>, τῶν Ἀργείων<sup>2</sup> τῶν μετὰ Πολυνείκους ἐπὶ Θήβας στρατευσαμένων τοὺς νεκροὺς ἔρριψεν ἀτάφους, καὶ ἐκήρυξε μηδένα θάψαι. Ἀντιγόη δέ, μία τῶν Οἰδίποδος θυγατέρων, κρύφα τὸ Πολυνείκους σῶμα κλέψασα ἔθαψε καὶ φωραθεῖσα ὑπὸ Κρεοντος αὐτῇ τῷ τάφῳ ξώσα. ἐνεκρύφθη<sup>3</sup>. — Ἐλθὼν<sup>4</sup> δὲ οἰκαδε ἐκέλευνον ἀκολουθεῖν μοι τὴν θεράπαιναν εἰς τὴν ἀγοράν, ἀγαγὼν<sup>5</sup> δ' αὐτὴν ως<sup>6</sup> τῶν ἐπιτηδείων τινὰ ἔλεγον ὅτι ἐγὼ πάντα εἶην πεπυσμένος<sup>7</sup> τὰ γυνούμενα ἐν τῇ οἰκίᾳ. “Σοὶ οὖν,” ἔφην<sup>8</sup>, “ἔξεστι<sup>9</sup> δυοῖν ὀπότερον βούλει ἐλέσθαι<sup>10</sup>, ἢ μαστιγωθεῖσαν εἰς μυλῶνα ἐμπεσεῖν<sup>11</sup> καὶ μηδέποτε παύσασθαι<sup>12</sup> κακοῖς τοιούτοις συνεχομένην, ἢ κατεπούσαν<sup>13</sup> ἄπαντα τάληθῆ<sup>14</sup> μηδέν παθεῖν<sup>15</sup> κακὸν ἀλλὰ συγγνώμης παρ<sup>16</sup> ἐμοῦ τυχεῖν<sup>17</sup> τῶν ἡμαρτημένων<sup>18</sup>. Φεύση<sup>19</sup> δὲ μηδέν, ἀλλὰ πάντα τάληθῆ<sup>14</sup> λέγε.” — Δεινὸν γὰρ ἀν εἴη, ὡς Ἀθηναῖοι, εἰ, ὅτε μὲν ἐφεύγομεν<sup>20</sup>, ἐμαχθμεθα Λακεδαιμονίοις, ἵνα κατέλθωμεν<sup>21</sup>, κατελθόντες<sup>22</sup> δὲ φευξόμεθα<sup>23</sup>, ἵνα μὴ μαχώμεθα. \*

§ 123. Ἀιδης κατηγορίαν Ἀσκληπιοῦ ἐποιήσατο πρὸς Δία, ὡς ἀδικηθεὶς καὶ τῆς ἀρχῆς μέρος τι ἀφαιρεθείσι<sup>1</sup>. ἐλάττους γὰρ ἀεὶ γῆγνεσθαι<sup>2</sup> τοὺς τετελευτήκτας, θεραπευομένους ὑπὸ τοῦ Ἀσκληπιοῦ ὁ δὲ Ζεὺς παροξυνθεὶς κεραυνώσας τὸν Ἀσκληπιὸν ἀπέκτεινεν. — Εὐθύδημός τις γράμματα πολλὰ συνειλεγμένος<sup>3</sup> ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων, ἐκ τούτων ἥδη ἐνόμιζε διαφέ-

ρειν τῶν ἡλικιωτῶν ἐπὶ συφίᾳ. — Τυφῶν μετὰ συριγμῶν καὶ βοῆς πέτρας ἡμένας<sup>4</sup> ἐπὶ τὸν οὐρανὸν ἔβαλλε πολλῷ δὲ ἐκ τοῦ στόματος πυρὸς ἔξεβρασε ξάλῃ. — Ως Εέρεξ<sup>5</sup> πάντα ἡτοιμαστο πρὸς τὴν ἐπὶ τοὺς Ἑλληνας στρατείαν, κήρυκας ἔξεπεμψεν εἰς πάσας τὰς τῆς Ἑλλάδος πόλεις, προστάξας παρὰ τῶν Ἑλλήνων αὐτεῖν ὑδωρ καὶ γῆν<sup>6</sup>. — Σχολαστικὸς πρὸς νοσοῦντα ἐλθὼν<sup>7</sup> ἡρότα περὶ τῆς ὑγιείας· ὃ δὲ σὺκ ἡδύνατο<sup>8</sup> ἀποκρύνασθαι· ὀργισθεὶς οὖν εἰπεν, “Ἐλπίζω κάμε νοσήσειν καὶ ἐλθόντι<sup>9</sup> σοι μὴ ἀποκρινεῖσθαι.” — Εὐρυβιάδου εἰπόντος<sup>10</sup>, “Ω Θεμιστόκλεις, ἐν τοῖς ἀγώνσι τοὺς προεξανισταμένους<sup>11</sup> ῥαπίζουσι<sup>12</sup>”, “Ναί,” εἰπεν ὁ Θεμιστοκλῆς, “ἀλλὰ τοὺς ἀπολειφθέντας οὐ στεφανοῦσιν.” — Τῶν ἀγαθῶν τὸν πλούτον ὕστατον τίθει<sup>13</sup>, ἀβεβαιότατον γάρ ἔστιν ὡν<sup>14</sup> κεκτήμεθα<sup>15</sup>. — Φρύγες οὐ κατώρυπτον τοὺς ἱερέας τελευτήσαντας, ἀλλ’ ἐπὶ λίθους δεκαπήγχεις ἐτίθεσαν<sup>16</sup> ὄρθους. — ‘Ο οἶνος μέτριος μὲν ληφθεὶς<sup>17</sup> ῥώννυσι<sup>18</sup>, πλείων δὲ<sup>19</sup> παρίσιν<sup>20</sup>. — Εὐφοράτης στρουθίου ποτὲ διωκαμένου ὑπὸ ἱέρακος καὶ εἰσπηδήσαντος εἰς τοὺς κόλπους αὐτοῦ, καταγήσας μεθῆκεν<sup>21</sup>, εἰπών “Τὸν ἵκέτην δεῖ μὴ ἐκδιδόναι<sup>22</sup>.” — Χειλωνά φασιν<sup>23</sup> Αἰσώπου πυθέσθαι<sup>24</sup>, ὁ Ζεὺς τί εἴη<sup>25</sup> ποιῶν; τὸν δὲ φάναι<sup>26</sup> “Τὰ μὲν ὑψηλὰ ταπεινῶν, τὰ δὲ ταπεινὰ ὑψῶν.” — Μεγάλην παιδείαν νόμιζε δι’ ἣς δυνήσει<sup>27</sup> φέρειν ἀπαιδευσίαν. — ‘Ην καλῶς ἀρχεσθαι μάθωμεν<sup>28</sup>, πολλῶν ἄρχειν δυνησόμεθα. — ‘Αρχεσθαι μαθῶν<sup>29</sup> ἄρχειν ἐπιστήσει<sup>30</sup>. — ‘Ορῶν Μεγαρέας ὁ Διογένης τὰ μακρὰ τείχη ὥστάντας<sup>31</sup>, “Ω μοχθη-

ροΐ,” εἶπε, “μὴ τοῦ μεγέθους προνοεῖτε τῶν τειχῶν, ἀλλὰ τῶν ἐπ’ αὐτῶν στησομένων<sup>20</sup>.”

§ 124. Λακωνικὴ γυνὴ ἀκούσασα τὸν ἑαυτῆς νῦν σεσωσμένον καὶ πεφευγότα ἐκ τῶν πολεμίων, γράφει αὐτῷ “Κακὴ φήμη σου κατακέχυται<sup>1</sup>. σὺ οὖν ἡ ταύτην ἀπέτριψαι, η μηδ’ ἡμῖν φαῆς.” — Οἱ ποιηταὶ φασὶ<sup>2</sup>, τὰς Δαναΐδας ἐν “Αἰδου<sup>3</sup> κολάζεσθαι διὰ τὸν φόνον τῶν ἴδιων ἀνδρῶν, ὑδροφορεῖν καταδικασθείσας ἐν τετρυπημένῳ πίθῳ ὅθεν καὶ παροιμίᾳ<sup>4</sup> ἐπὶ τῶν ἀνήνυτα μοχθούντων “εἰς τετρυπημένον πίθον ἀντλεῖν” λέγομεν. — Σαλμωνεὺς ἐν “Ηλιδὶ πόλιν ἔκτισεν· ὑβριστῆς δὲ ὁν καὶ τῷ Διὶ ἔξισονσθαι θέλων, διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἐλεγε γὰρ εἶναι Ζεύς<sup>5</sup>, καὶ ἑαυτῷ προσέτασσε θύειν καὶ βύρσας μὲν ἔξηραμμένας<sup>6</sup> ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βραντᾶν· βάλλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας, ἔλεγεν ἀστράπτειν. Ζεὺς δὲ κεραυνώσας αὐτὸν, τὴν κτισθεῖσαν ὑπὸ αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἡφάνισε πάντας. — Ἀλέξανδρος, ὁ Φεραίων τύραννος, ἐν τοῖς μάλιστα<sup>7</sup> ἔδοξεν<sup>8</sup> ὡμότατος εἶναι. Θεοδώρου δὲ τοῦ τῆς τραγῳδίας ποιητοῦ ὑποκρινομένου τὴν Μερόπην, ὁ δὲ<sup>9</sup> εἰς δάκρυα ἔξεπεσεν<sup>10</sup>, εἴτα ἔξανέστη<sup>11</sup> τοῦ θεάτρου. Ἀπολογούμενος δὲ ἔλεγε τῷ Θεοδώρῳ, ὡς οὐ καταφρονήσας αὐδὲ ἀτιμάσας αὐτὸν φέχετο<sup>12</sup>, ἀλλ’ αἰδούμενος, εἰ τὰ μὲν τῶν ὑποκριτῶν πάθη οἷς τε ἦν ἐλεῖν, τὰ δὲ τῶν ἑαυτοῦ πολειτῶν οὐχί<sup>13</sup>. — Βασκάνου τινὸς ἐσκυθρωπακότος, ὁ Βίλων, “Ἡ τούτῳ,” ἔφη, “κακὸν γέγονεν<sup>14</sup> η ἀλλῷ ἀγαθῷ.”

— Λάμαχος ἐπετίμα τινὶ τῶν λοχαγῶν ἀμαρτάνοντι· τοῦ δὲ φήσαντος<sup>15</sup> μηκέτι τοῦτο ποιήσειν, “Οὐκ ἔστιν<sup>16</sup>,” εἶπεν, “ἐν πολέμῳ δὲς ἀμαρτάνειν.” — Οδυρομένου τιὸς τῶν μετὰ Φωκίων μελλόντων ἀποθνήσκειν, εἶπεν ὁ Φωκίων, “Εἴτα οὐκ ἀγαπᾶς, Θούδιππε, μετὰ Φωκίωνος ἀποθνήσκων;” — Πρῶτοι νόμισμα ἔκοψαν οἱ Αἰγινῆται τὸ καὶ ἀπ’ αὐτῶν κληθὲν νόμισμα Αἰγιναῖον. — Εὐδαιμονίδας ἴδων<sup>17</sup> ἐν Ἀκαδημίᾳ Ξενοκράτην πρεσβύτερον ἥδη μετὰ τῶν μαθητῶν φιλοσοφοῦντα, καὶ πυθόμενος<sup>18</sup>, ὅτι τὴν ἀρετὴν ζητεῖ, “Πότε οὖν,” εἶπεν, “αὐτῇ χρήσεται;” Πάλιν ἀκούσας φιλοσόφου διαλεχθέντος<sup>19</sup>, ὅτι μόνος ἀγαθὸς στρατηγὸς ὁ σοφός ἔστιν, “Ο μὲν λόγος,” ἔφη, “θαυμαστός, ὁ δὲ λέγων οὐ περισεσάλπικται<sup>20</sup>.”

§ 125. Οὐδεὶς ἄνθρωπος ὁν ἀλύπως τὸν βίον διῆγαγεν, οὐδὲ πάλιν<sup>1</sup> μέχρι τοῦ τέλους εὐτυχῶν ἔμεινεν. — Ζάλευκος ὁ νομοθέτης τάδε ἔγραψεν ἐν τοῖς νόμοις “Ωδε ήμūν<sup>2</sup> παρηγέλθω πᾶσι τοῖς πολίταις καὶ πάσαις ταῖς πολίτισι, μεμνῆσθαι, ὅτι εἰσὶ θεοὶ καὶ δίκας ἐπιπέμπουσι τοῖς ἀδίκοις.” — Περσεὺς ἐκαρατόμησε τὴν Γοργόνα Μέδουσαν, ἀπεστραμμένος<sup>3</sup> καὶ βλέπων εἰς ἀσπίδα χαλκῆν, δι’ ἣς τὴν εἰκόνα τῆς Γοργόνος ἔβλεπεν. — Οἱ Ὁδυσσέως ἐταῖροι παρέπλευσαν παρὰ τὰς Σειρῆνας, δεδεμένοι τὰς χεῖρας<sup>4</sup> καὶ τὰ ωτα κηρῷ φραξάμενοι. — Οἱ Καρχηδόνιοι τὴν ἐπὶ Ἰμέρᾳ ναυμαχίαν<sup>5</sup> παρ’ ἐλπίδας ἡττηθέντες ὑπὸ Συρακοσίων, ἐπὶ τοσοῦτο κατεπλάγησαν<sup>6</sup>, ὥστε τὰς νύκτας ἄπαντες διηγρύπνουν

φυλάττοντες τὴν πόλιν, ἥγούμενοι τὸν Γέλωνα παραχρῆμα πλεύσεσθαι ἐπὶ τὴν Καρχηδόνα. — Ἐφίκετο<sup>9</sup> ἐξ Ἑλλησπόντου παρὰ τὴν Γνάθαιναν ξένος τις κατὰ<sup>8</sup> κλέος αὐτῆς. παρὰ ποτὸν οὖν πολὺς<sup>9</sup> ἦν λαλῶν καὶ ἐδόκει φορτικός. ὑπολαβούσα<sup>10</sup> οὖν ἡ Γνάθαινα πρὸς αὐτὸν ἔφη· “Εἴτα σὺ μέντοι<sup>11</sup> λέγεις ἡκειν ἐξ Ἑλλησπόντου;” τοῦ δὲ ὅμολογήσαντος<sup>12</sup>, “Καὶ πῶς,” ἔφη, “οὐκ ἔγνως<sup>13</sup> τῶν ἐκεῖ πόλεων τὴν πρώτην;” τοῦ δὲ εἰπόντος<sup>14</sup>, “Καὶ τίς ἐστιν;” ἡ δὲ<sup>15</sup> ἀπεκρίνατο, “Σάγειον<sup>16</sup>” καὶ ἐμμελῶς διὰ τοῦ ὀνόματος κατεσύγασεν ἄμα αὐτόν. — “Εορτῆς οὖσης<sup>17</sup> παρὰ τοὺς Ἀθηναίους ἐφιλοτιμήσατο Ἀλκιβιάδης δῶρα πολλὰ πέμψαι τῷ Σωκράτει. Τῆς οὖν Ξανθίππης καταπλαγείσης<sup>18</sup>, καὶ τὸν Σωκράτην λαβεῖν αὐτὰ ἀξιούσης, ὁ δὲ<sup>19</sup> ἔφη, “Ἄλλὰ καὶ ἡμεῖς τῇ φιλοτιμίᾳ τῇ τοῦ Ἀλκιβιάδου παραταξώμεθα, μὴ λαβεῖν<sup>20</sup> τὰ πεμφθέντα ἀντιφιλοτιμησάμενοι<sup>21</sup>.” Ἐπεὶ δέ τις ἔφη πρὸς αὐτόν, ὅτι μέγα ἐστίν, ὃν ἐπιθυμεῖ τις, τούτων τυχεῖν<sup>22</sup>, ὁ δὲ<sup>23</sup>, “Ἄλλὰ μεῖζον ἐστι τὸ μηδὲ ἐπιθυμεῖν τὴν ἀρχήν<sup>24</sup>.” — Πλέων Ἀρίστιππος, χειμῶνος ἐπιγενομένου<sup>25</sup>, πάνυ σφόδρα ἐταράττετο. Ἐφη<sup>26</sup> δέ τις τῶν συμπλεόντων, “Ω Ἀρίστιππε, καὶ σὺ δέδοικας<sup>27</sup>, ὃς οἱ πολλοί;” ὁ δέ<sup>28</sup>, “Καὶ μάλα γε εἰκότως<sup>29</sup>” ἔφη, “ὑμῖν μὲν γὰρ περὶ κακοδαίμονός ἐστι βίου ἡ σπουδὴ καὶ ὁ νῦν κίνδυνος, ἐμοὶ δὲ περὶ εὐδαίμονος.”

§ 126. Ἰκάριος ἔλαβε<sup>1</sup> παρὰ Διονύσου κλῆμα ἀμπέλου καὶ τὰ<sup>2</sup> περὶ οἰνοποιίαν μανθάνων, καὶ

τὰς τοῦ θεοῦ χάριτας δωρήσασθαι θέλων ἀνθρώπους, ἀφικνεῖται<sup>3</sup> πρὸς τινας ποιμένας, οἱ γευσάμενοι τοῦ ποτοῦ καὶ χωρὶς ὑδατος δι' ἡδονὴν ἀφειδῶς ἐλκύσαντες, πεφαρμάχθαι νομίζοντες ἀπέκτειναν αὐτὸν μεθ' ἡμέραν<sup>4</sup> δὲ νοήσαντες<sup>5</sup> ἔθαψαν αὐτὸν, καὶ σφόδρα κατωδύραντο. — Δαρεῖος τῆς Ἀσίας σχεδὸν ὅλης κυριεύσας, τὴν Εὐρώπην ἐπεθύμει καταστρέψασθαι, αἰσχρὸν ἔναιν νομίζων, τοὺς μὲν πρὸ αὐτοῦ βεβασιλευκότας, καταδεεστέρας ἀφορμὰς κτησαμένους<sup>6</sup>, τὰ μέγιστα τῶν ἔθνῶν καταπεπολεμηκέναι, αὐτὸν<sup>7</sup> δὲ τηλικαύτας ἔχοντα δυνάμεις, ἡλίκας οὐδεὶς τῶν πρὸ αὐτοῦ<sup>8</sup> εἶχε, μηδεμίαν ἀξιόλογον πρᾶξιν κατειργάσθαι<sup>9</sup>. — Θηραμένης ἔτυχεν<sup>10</sup> ἐν οἰκίᾳ τινὶ διατρίβων, εἶτα, ἐπεὶ προῆλθεν<sup>11</sup> αὐτῆς, παραχρῆμα ἐκείνη κατέπεσεν<sup>12</sup>. οἱ μὲν οὖν Ἀθηναῖοι, ἄλλοι ἀλλαχόθεν αὐτῷ περιφύντες<sup>13</sup>, συνήδοντο ἐπὶ τῇ σωτηρίᾳ τῇ παραδόξῳ. ὁ δὲ παρὰ τὴν πάντων ἐλπίδα ἀπεκρίνατο, “Ω Ζεῦ, ἐτίνα με καιρὸν φυλάττεις;” καὶ μετ' οὐ πολὺν χρόνον ὑπὸ τῶν τριάκοντα ἀνγρέθη<sup>14</sup>, πιεῖν<sup>15</sup> κώνιειν κατακριθεῖς. — Πτερχὸς γῆτησε Λάκωνα· “Ἄλλ’ εἰ δοίεν<sup>16</sup> σοι,” ἔφη, “μᾶλλον πτωχεύσεις τῆς δὲ ἀσχημοσύνης σου ταύτης ὁ πρώτος μεταδοὺς<sup>17</sup> αἰτιος, ἀργὸν σε ποιήσας.” — Ἐπιλέγοντι δὲ οἱ Αάκωνες καὶ<sup>18</sup> παροιμιαζόμενοι “Τὴν χείρα προσφέροντα τὴν Τύχην καλεῖν<sup>19</sup>.” ὡς θέουν<sup>20</sup> ἐπικαλεῖσθαι τοὺς θεοὺς μετὰ τοῦ ἐγχειρεῖν τι καὶ πρέστειν, ἀλλως δὲ μή. — Ἀντίγονος, Θρασύλλου τοῦ Κυνικοῦ δραχμὴν αἰτήσαντος<sup>21</sup> αὐτὸν, “Ἄλλ’ οὐ βασιλικόν,” ἔφη, “τὸ δῶρον” τοῦ δὲ εἰπόντος<sup>22</sup>, “Οὐκοῦν τέ-

λαντον δός<sup>23</sup> μοι,” “'Αλλ' οὐ Κυνικόν,” ἔφη, “τὸ λῆμμα.”

§ 127. Ἐπεὶ εἰς Σπάρτην ἐπὶ τὸν Ἐλένης γάμον οἱ βασιλεύοντες τῆς Ἐλλάδος παρεγένοντο<sup>1</sup>, Τυνδάρεως, ὁρῶν αὐτῶν τὸ πλῆθος, ἐδεδοίκει<sup>2</sup>, μὴ προκριθέντος<sup>3</sup> ἐνὸς στασιάσωσιν οἱ ἄλλοι. Ἐξώρκωσεν οὖν πάντας τοὺς μνηστῆρας βοηθήσειν, ἐὰν ὁ προκριθεὶς νυμφίος ὑπὸ ἄλλου τινὸς ἀδικηθῆ περὶ τὸν γάμον. Ταῦτα δὲ ποιήσας Μενέλεων αἰρεῖται νυμφίον. — Τίμων ὁ Ἀθηναῖος πολλοὺς Ἀθηναίων εἰς ὑψός ἄρας<sup>4</sup> καὶ πλουσίους ἐκ πενεστάτων ἀποφήνας, καὶ πᾶσι τιῖς δεομένοις<sup>5</sup> ἐπικουρήσας, μᾶλλον<sup>6</sup> δὲ ἀθρόον εἰς εὐεργεσίαν τῶν φίλων ἐκχέας<sup>7</sup> τὸν πλοῦτον, ἐπειδὴ πένης διὰ ταῦτα ἐγένετο, οὐκέτι ἐγνωρίζετο ὑπὸ τῶν πρότερον<sup>8</sup> φίλων. — Μήδεια μέλλουσσα ἐκφυγεῖν<sup>9</sup> ὑπὸ Κρέοντος τοῦ Κορινθίων βασιλέως ἐκ Κορίνθου, παραιτησαμένη πρὸς μίαν ήμέραν μεῖναι<sup>10</sup> καὶ τυχοῦσα<sup>11</sup>, μισθὸν τῆς χάριτος δῶρα ἔπειμψε τῇ Γλαύκῃ, πέπλον μεμαγευμένον φαρμάκῳ καὶ χρυσοῦν στέφανον· οἰς ἐκείνη χρησαμένη<sup>12</sup> πυρὶ κατεφλέγη, καὶ ὁ Κρέων δὲ<sup>13</sup> περιπλακεὶς<sup>14</sup> ἀπέθανεν. — Οὗτος δὲ φεύρε<sup>15</sup> τεῖχος Ἀργείων στρατῷ, σταθμῶν, ἀριθμῶν καὶ μέτρων εὐρήματα· κάκειν<sup>16</sup> ἔτενε πρῶτος ἐξ ἐνὸς δέκα, κάκ<sup>17</sup> τῶνδέ γ' αὐθις εὗρε πεντηκοντάδας εἰς χιλί<sup>18</sup> οὗτος εἰς στρατῷ φρυκτωρίαν, ὕπνου φυλάξεις... ἔφεύρε<sup>19</sup> δὲ ἀστρων μέτρα καὶ περιστροφάς, τάξεις τε ταῦτας, οὐράνιά τε σήματα, νεῶν τε ποιμαντῆρσιν<sup>20</sup> ἐνθαλασσίων Ἀρκτου στροφάς τε καὶ

τὰς τοῦ θεοῦ χάριτας δωρήσασθαι θέλων ἀνθρώπους, ἀφικνεῖται<sup>3</sup> πρός τινας ποιμένας, οὐ γενσάμενοι τοῦ ποτοῦ καὶ χωρὶς ὑδατος δι' ἡδονὴν ἀφειδῶς ἐλκύσαντες, πεφαρμάχθαι νομίζοντες ἀπέκτειναι αὐτὸν μεθ' ἡμέραν<sup>4</sup> δὲ νοήσαντες<sup>5</sup> ἔθαψαν αὐτὸν, καὶ σφόδρα κατωδύραντο. — Διερέως τῆς Ἀσίας σχεδὸν ὅλης κυριεύσας, τὴν Εὐρώπην ἐπεθύμει καταστρέψασθαι, αἰσχρὸν εἶναι νομίζων, τοὺς μὲν πρὸ αὐτοῦ βεβασιλευκότας, καταδεεστέρας ἀφορμὰς κτησαμένους<sup>6</sup>, τὰ μέγιστα τῶν ἔθνων καταπεπολεμηκέναι, αὐτὸν<sup>7</sup> δὲ τηλικαύτας ἔχοντα δυνάμεις, ἡλίκιας οὐδεὶς τῶν πρὸ αὐτοῦ<sup>8</sup> εἶχε, μηδεμίαν ἀξιόλογον πρᾶξιν κατειργάσθαι<sup>9</sup>. — Θηραμένης ἔτυχεν<sup>10</sup> ἐν οἰκίᾳ τινὶ διατρίβων, εἴτα, ἐπεὶ προῆλθεν<sup>11</sup> αὐτῆς, παραχρῆμα ἐκείνη κατέπεσεν<sup>12</sup>. οἱ μὲν οὖν Ἀθηναῖοι, ἄλλοι ἀλλαχόθεν αὐτῷ περιφύντες<sup>13</sup>, συνήδοντο ἐπὶ τῇ σωτηρίᾳ τῇ παραδόξῳ. ὁ δὲ παρὰ τὴν πάντων ἐλπίδα ἀπεκρίνατο, “Ο Ζεύν, ἐς τίνα με καιρὸν φυλάττεις;” καὶ μετ' οὐ πολὺν χρόνουν ὑπὸ τῶν τριάκοντα ἀνγρέθη<sup>14</sup>, πιεῖν<sup>15</sup> κώνειον κατακριθείς. — Πτωχὸς ὢγησε Λάκωνα· “Ἄλλ’ εἰ δοίην<sup>16</sup> σοι,” ἔφη, “μᾶλλον πτωχεύσεις τῆς δὲ ἀσχημοσύνης σου ταύτης ὁ πρώτος μεταδούς<sup>17</sup> αἰτιος, ἀργὸν σε ποιήσας.” — Ἐπιλέγοντι δὲ οἱ Αδκανεῖς καὶ<sup>18</sup> παροιμιαζόμενοι “Τὴν χείρα προσφέροντα τὴν Τύχην καλεῖν<sup>19</sup>.” ὡς θέον<sup>20</sup> ἐπικαλεῖσθαι τοὺς θεοὺς μετὰ τοῦ ἐγχειρεῖν τι καὶ πράγτειν, ἀλλως δὲ μή. — Ἀντίγονος, Θρασύλλου τοῦ Κυνικοῦ δραχμὴν αἰτήσαντος<sup>21</sup> αὐτὸν, “Ἄλλ’ οὐ βασιλικόν,” ἔφη, “τὸ δῶρον” τοῦ δὲ εἰπάντος<sup>22</sup>, “Οὐκοῦν τέ-

λαντον δός<sup>⁹</sup> μοι,” “'Αλλ' οὐ Κυνικόν,” ἔφη, “τὸ λῆμμα.”

§ 127. Ἐπεὶ εἰς Σπάρτην ἐπὶ τὸν Ἐλένης γάμον οἱ βασιλεύοντες τῆς Ἐλλάδος παρεγένοντο<sup>¹</sup>, Τυνδάρεως, ὁρῶν αὐτῶν τὸ πλῆθος, ἐδεδοίκει<sup>²</sup>, μὴ προκριθέντος<sup>³</sup> ἐνὸς στασιάσωσιν οἱ ἄλλοι. Ἐξώρκωσεν οὖν πάντας τοὺς μυηστῆρας βοηθήσειν, ἐὰν ὁ προκριθεὶς νυμφίος ὑπ' ἄλλου τινὸς ἀδικηθῆ περὶ τὸν γάμον. Ταῦτα δὲ ποιήσας Μενέλεων αἴρεῖται νυμφίον. — Τίμων ὁ Ἀθηναῖος πολλοὺς Ἀθηναίων εἰς ὄψις ἄρας<sup>⁴</sup> καὶ πλουσίους ἐκ πενεστάτων ἀποφήνας, καὶ πᾶσι τινὶς δεομένοις<sup>⁵</sup> ἐπικουρήσας, μᾶλλον<sup>⁶</sup> δὲ ἀθρόου εἰς εὐεργεσίαν τῶν φίλων ἐκχέας<sup>⁷</sup> τὸν πλοῦτον, ἐπειδὴ πένης δὰ ταῦτα ἐγένετο, οὐκέτι ἐγνωρίζετο ὑπὸ τῶν πρότερον<sup>⁸</sup> φίλων. — Μήδεια μέλλουσα ἐκφυγεῖν<sup>⁹</sup> ὑπὸ Κρέοντος τοῦ Κορινθίων βασιλέως ἐκ Κορίνθου, παρατησαμένη πρὸς μίαν ἡμέραν μεῖναι<sup>¹⁰</sup> καὶ τυχοῦσα<sup>¹¹</sup>, μισθὸν τῆς χάριτος δῶρα ἔπειμψε τῇ Γλαύκῃ, πέπλον μεμαγευμένον φαρμάκῳ καὶ χρυσοῦν στέφανον· οἰς ἐκείνη χρησαμένη<sup>¹²</sup> πυρὶ κατεφλέγη, καὶ ὁ Κρέων δὲ<sup>¹³</sup> περιπλακεὶς<sup>¹⁴</sup> ἀπέθανεν. — Οὗτος δὲ ἐφεῦρε<sup>¹⁵</sup> τεῖχος Ἀργείων στρατῷ, σταθμῶν, ἀριθμῶν καὶ μέτρων εὐρήματα· κάκειν<sup>¹⁶</sup> ἔτευξε πρῶτος ἐξ ἐνὸς δέκα, κάκ<sup>¹⁷</sup> τῶνδέ γ' αὐθις εὑρε πεντηκοντάδας εἰς χλίι.<sup>¹⁸</sup> οὗτος εἰς στρατῷ φρυκτωρίαν, ὑπνου φυλάξεις... ἐφεῦρε<sup>¹⁹</sup> δὲ ἀστρῶν μέτρα καὶ περιστροφάς, τάξεις τε ταῦτα, οὐράνιά τε σήματα, οὐράνια τε ποιμαντῆρισιν<sup>²⁰</sup> ἐνθαλασσίων Ἀρκτου στροφάς τε καὶ

Κυνὸς ψυχρὰν δύσω. — Ἐγὼ πέφυκα<sup>20</sup> γραμμάτων μὲν οὐκ ἔδρις, μορφὰς δὲ λέξω καὶ σαφῆ τεκμήρια. κύκλος τις ὡς τόρνοισιν<sup>21</sup> ἐκμετρούμενος· οὗτος δ' ἔχει σημεῖον ἐν μέσῳ σαφές. τὸ δεύτερον<sup>22</sup> δὲ πρῶτα μὲν γραμμαὶ δύο· ταῦτας διείργει δὲ ἐν μέσαις ἄλλῃ μίᾳ. τρίτον<sup>23</sup> δὲ βόστρυχός τις ὡς<sup>24</sup> εἰλυγμένος<sup>25</sup>. τὸ δὲ αὐτὸν τέταρτον ἦν μὲν εἰς ὄρθην<sup>26</sup> μία<sup>27</sup>, λοξαῖ<sup>28</sup> δὲ ἐπ' αὐτῆς τρεῖς κατεστηριγμέναι εἰσὶν. τὸ πεμπτὸν δὲ οὐκ ἐν εὐμαρεῖ<sup>29</sup> φράσαι· γραμμαὶ γάρ εἰσιν ἐκ διεστώτων<sup>30</sup> δύο, αὗται δὲ συντρέχουσιν εἰς μίαν βάσιν. τὸ λοισθιον δὲ τῷ τρίτῳ προσεμφερές<sup>31</sup>.

§ 128. Ζώπυρος ὁ Μεγαβύζου, ἀνὴρ Πέρσης, ἀποτεμῶν ἑαυτῷ τὴν ρῆνα καὶ τὰ ὄτα, καὶ τὴν κόμην κακῶς περικείρας, καὶ μαστυγώσας ἑαυτόν, ηὔτομολησε<sup>1</sup> πρὸς Βαβυλωνίους ὑπὸ Δαρείου πολιορκουμένους. Οἱ δὲ Βαβυλώνιοι, ὀρῶντες ἄνδρα τῶν Περσῶν δοκιμάτατον<sup>2</sup> ρίνος τε καὶ ὄτων ἐστερημένου καὶ μάστιξί τε καὶ αἷματι ἀναπεφυρμένου, ἐλπίσαντές σφισι ἥκειν<sup>3</sup> σύμμαχον, ἐπετράποντο αὐτῷ τὴν στρατιάν. — Ἀλεξάνδρου τοῦ Μακεδόνος ἑκατὸν τάλαντα χρυσίου Φωκίωνι τῷ Ἀθηναίῳ πεπομφότος<sup>4</sup>, ἥρετο οὗτος τοὺς κομίσαντας<sup>5</sup>, τί δήποτε, πολλάν τοῦ Αθηναίων ὄντων<sup>6</sup>, αὐτῷ μόνῳ Ἀλέξανδρος πέπομφεν; εἰπόντων<sup>7</sup> δέ, “Οτι<sup>8</sup> ἡγεῖται σε καλὸν καὶ ἀγαθόν.” “Οὐκοῦν,” ἔφη, “ἐαστάτω με καὶ εἰναι καὶ δοκεῖν τοιοῦτον” καὶ ταῦτα τοῖς κομίσασιν εἰπὼν ἀπεπέμψατο μὲν τὰ χρήματα, Ἀλεξάνδρῳ δὲ ἔγραψεν, εἰ βούλοιτο αὐτῷ χαρί-

σασθαι, ἀπολῦσαι<sup>9</sup> τοὺς ἐν Σάρδεσιν αἰχμαλώτους, ὅπερ καὶ ἐκεῖνος πεποίηκεν. — 'Ως<sup>10</sup> τοῖς κακῶς πράσσουσιν ἥδὺ καὶ<sup>11</sup> βραχὺν χρόνον λαθέσθαι<sup>12</sup> τῶν παρεστάτων<sup>13</sup> κακῶν. — Οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος τύχη. — Ζῆ<sup>14</sup>, πῶε, φέρβου. — Οὐ λιμὸν οὐτος<sup>15</sup> τῶνδ<sup>16</sup> ἀπῶσε<sup>17</sup>, σὺν Θεῷ εἰπεῖν<sup>17</sup>, χρόνου τε διατριβᾶς<sup>18</sup> σοφωτάτας ἐφεῦρε<sup>19</sup>, φλοίσθου μετὰ κόπου καθημένοις<sup>20</sup>, πεσσούς, κύβους τε, τερπνὸν ἀργίας ἄκος; — "Εσειον, ἥτουν<sup>21</sup> χρήματ", ἥπειλουν, ἐσυκοφάντουν. — Οὐδὲ ἀργύριον ἔστιν κεκερματισμένον. — "Ωρα βαδίζειν μούστι<sup>22</sup> πρὸς τὸν δεσπότην, ἥδη γὰρ αὐτὸν οἴομαι δεδειπνάναι<sup>23</sup>. — Καὶ ξυννένοφε<sup>24</sup> καὶ χειμέρια<sup>25</sup> βροντᾶ μάλ' εὐ. — 'Οδοῦ παρόύστης<sup>26</sup> τὴν ἀτραπὸν κατερρύην<sup>27</sup>. — "Τποπεπώκαμεν<sup>28</sup> γάρ, ὡνδρες<sup>29</sup>, καὶ καλῶς ἡρίσταμεν<sup>30</sup>.

## XIX.

VERBS IN *μ.*

§ 129. 'Η μωρία δίδωσιν ἀνθρώποις κακά. — 'Αλκυών, θαλαττία τις ὅρως, γοώδη τὸν ἥχον ἀφίησιν. — 'Ως ἐπίπαν τοῖς εὐτυχοῦσιν ἡ τῶν πραγμάτων ἐπίρροια τὴν τοῦ πλείονος ἐπιθυμίαν παρίστησιν. — 'Απόλλωνι ἀνατιθέασι<sup>1</sup> τὴν εὔρεσιν τῆς δάφνης, καὶ καθιεροῦσιν αὐτὴν τούτῳ τῷ θεῷ. — Οἱ ποιηταὶ ἐπιδεικνύασι τὰ τῶν παλαιῶν ἀνδρῶν ἔργα καὶ πράξεις θαυμαστὰς καὶ λόγους. — Πυθαγόρας παρήγγελλε τοῖς μανθάνουσι σπανίως ὄμνυναι. — Τὴν μὲν Θυέστου δᾶτα παιδείων κρεῶν ξυνῆκα<sup>2</sup> καὶ πέφρικα<sup>3</sup>. — Τὸν χαλεποὺς κύνας τὰς

μὲν ἡμέρας<sup>4</sup> διδέασι<sup>5</sup>, τὰς δὲ νύκτας ἀφιᾶσιν. — Μάστιγος οὔσης<sup>6</sup> ὄρκον οἰκέτη δίδωσ<sup>7</sup>; — Δι’ ὃν ἀπέκαυσεν<sup>8</sup> ἡ πάχνη τὰς ἀμπέλους, δι’ ὃν ἀσεβοῦντα δὸς πέπλος<sup>9</sup> ἐρράγη<sup>10</sup> μέσος, ἀνθρωπίνας<sup>11</sup> ποιοῦντα τὰς τιμὰς θεῶν. ταῦτα καταλύει δῆμον, οὐ κωμῳδία. — ‘Ο τὸν ἐνιαυτὸν συντεμάν<sup>12</sup> εἰς μῆν’ ἔνα, δὸς τὴν ἀκρόπολιν πανδοκείον ὑπολαβών<sup>13</sup>. — Ξενοφῶντι θύοντι ἡκέ τις ἐκ Μαυτινέλας<sup>14</sup> ἄγγελος, λέγων τὸν υἱὸν αὐτοῦ τὸν Γρύλλον τεθνάναι<sup>15</sup>. δὸς δὲ τὸν μὲν στέφανον ἀπέθετο<sup>16</sup>, διετέλει δὲ θύων. ἐπεὶ δὸς ὁ ἄγγελος καὶ<sup>17</sup> ἐκεῖνο προσέθηκε<sup>18</sup>, θτὶ μικῶν μέντοι<sup>19</sup> τέθυηκε<sup>20</sup>, πάλιν δὸς Ξενοφῶν ἐπέθηκε<sup>21</sup> τῇ κεφαλῇ τὸν στέφανον. — ‘Ο Πυθαγόρας ἔλεγεν θτὶ πάντων σοφώτατον δὸς ἀριθμός, δεύτερον δὲ δὸς τοῖς πράγμασι τὰ ὄντατα θέμενος<sup>22</sup>. — ‘Ωνην ἔθου<sup>23</sup> καὶ πρᾶσιν, ὡς Φοίνιξ ἀνὴρ Σιδώνιος κάπηλος. — ‘Ορόντης δὸς βασιλέως Ἀρταξέρξου γαμβρός, ἀτιμίᾳ περιπεσὼν<sup>24</sup> δὶς ὀργὴν καὶ καταγυνωσθεὶς<sup>25</sup>, ἔφη, καθάπερ οἱ τῶν ἀριθμητικῶν δάκτυλοι νῦν μὲν μυριάδας, νῦν δὲ μονάδα τιθέναι δύνανται, οὕτω καὶ τοὺς τῶν βασιλέων φίλους νῦν μὲν τὸ πᾶν δύνασθαι, νῦν δὲ τοὐλάχιστον<sup>26</sup>.

§ 130. Θέλομεν καλῶς ξῆν πάντες, ἀλλ’ οὐ δυνάμεθα. — ‘Αφεὶς<sup>1</sup> τὰ φανερὰ μὴ δίωκε τάφανῆ. — Μὴ ἐπὶ μικροῖς σαυτὸν ὀξύθυμον δείκνυε. — Πολλοὶ μᾶλλον πρόθυμοι εἰσὶ διδόναι πλουσίφ κακῷ<sup>2</sup> ἡ πένητι κάγαθῷ<sup>3</sup>. — ‘Αριστος κριτής ὑπονοείσθω δὸς ταχέως μὲν συνιείς, βραδέως δὲ κρίνων. — Σὺν τῷ νόμῳ δεῖ<sup>4</sup> τὸν δικαστὴν τὴν ψῆφον

τίθεσθαι. — 'Ο νικήσας ἐν πολέμῳ στρατηγὸς ἀνατίθέτω Ἀρεως ἄγαλμα χρυσοῦν. — Οἱ τῶν μειόνων ὄρεγόμενοι πολλάκις καὶ ἑαυτοὺς πρὸς αὐτοῖς τοῖς ὑπάρχουσιν<sup>5</sup> ἀπολλύασιν. — Μίνως καὶ Λυκούργος νόμους ἔθέτην. — Οὐδένα θησαυρὸν καταθήσει<sup>6</sup> ἔνδον ἀμεινῶν αἰδοῦς, ἦν ἀγαθοῖς ἀνδράσι δῖδως. — "Οσα ἀν πλείω τις παραθῆται τὰ περιυπτά τῶν ἵκανῶν, τοσούτῳ καὶ" θάττον κόρος ἐμπίπτει τῆς ἐδωδῆς. — Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ θεμέλια θεμένῳ σοφίας, σωφροσύνην καὶ ἐγκράτειαν. — Λάκαινα προσαναδιδοῦσα τῷ παιδὶ τὴν ἀσπίδα καὶ παρακελευομένη "Τέκνουν," ἔφη, "ἡ ταύτην<sup>8</sup>, ἡ ἐπὶ ταύτης<sup>9</sup>." "Ετέρα ἀκούσασα τεθνηκέναι<sup>10</sup> τὸν υἱὸν ἐν μάχῃ, καθάπερ ἐτέτακτο, "Κατάθετε αὐτόν," ἔφη, "ἀναπληρωσάτω δὲ τὴν ἐκείνου τάξιν ὁ ἀδελφός." — Μήτε νῦξ μήτε ημέρα ἐπισχέτω<sup>11</sup> σε, ὥστε ἀνέναι πράττειν τι. — Τοὺς μηδεμίαν, ων<sup>12</sup> ἀν εὐπάθωσιν<sup>13</sup> ὑπὸ σοῦ, χάριν ἐκτίνοντας ἄλλοι λεγόντων<sup>14</sup> ἀχαριστούς, σὺ δὲ ἀνοήτους, ὅτι τοῦ καλλιστού τῶν ἀγαθῶν οὐ συνιᾶσιν<sup>15</sup>.

§ 131. Τὸ ψεῦδος οὐ δύνασαι ἀληθὲς ποιεῖν. — Τὴν εἴνοιαν τὴν πρὸς ημᾶς<sup>1</sup> ἐν τοῖς ἔργοις ἐνδεκνυσθε μᾶλλον ἡ ἐν τοῖς λόγοις. — Τὴν συγήν σου συγχώρησιν θήσω<sup>2</sup>. — 'Ο λόγος, φησὶ Σωκράτης, καλὸν τῇ ψυχῇ περιτίθησι σχῆμα. — Κάτων γέρουντε πονηρευομένῳ ἔφη "Τί<sup>3</sup>, ἀνθρωπε, τῷ γῆρᾳ πολλὰ κακὰ ἔχοντι τὴν ἐκ<sup>4</sup> τῆς πονηρίας αἰσχύνην προστίθης;" — Οἱ θεοὶ Τιθωνὸν πολυνετῆ καὶ μακρόβιον ἔθεσαν. — Προμηθεὺς Δία παρελογίσατο,

ἐν τῇ νομῇ τῶν κρεῶν ὅστά παραθεὶς αὐτῷ κεκαλυμμένα τῇ πιμελῇ<sup>5</sup>. — Ζεὺς Σαρπηδόνι τῷ Δυκίλιν βασιλεῖ ἔδωκεν ἐπὶ τρεῖς γενεὰς ἥην. — Ἀθυμοῦντες ἄνδρες οὐπώ τρόπαιον ἔστησαν<sup>6</sup>. — "Εως μὲν ἀνὴρ περιφορὰ ἡ κινουμένη καὶ ὁ ἥλιος, πάντα ἔστι<sup>7</sup> καὶ σώζεται ἐν ἀνθρώποις εἰ δὲ σταίη<sup>8</sup> τούτο ὕσπερ δεθέν, πάντα χρήματ' ἀν διαφθαρείη. — Μελέτη χρονισθείσ<sup>9</sup> εἰς φύσιν καθίσταται. — Οἱ Λακεδαιμόνιοι τὴν πολιτείαν ὁμοίαν κατεστήσαντο στρατοπέδῳ καλῶς διοικουμένην καὶ καλῶς πειθαρχεῖν ἐθέλοντι τοῖς ἄρχοντιν. — Μισθὸν μοχθήσαντι δίδουν μὴ θλίψε πένητα. — Παρακαταθήκην λαβὼν δικαίως ἀπόδοσ. — Οἱ ἐν τῇ ὄγρῳ φροντίζουσιν, δοτὶ ἐλάπτυνος<sup>10</sup> πριμάμενοι<sup>11</sup> πλείουνος<sup>12</sup> ἀποδάνται<sup>13</sup>.

§ 132. Τὸν<sup>1</sup> τὴν ἴδιαν οἰκίαν καλῶς οἰκοῦντα καὶ<sup>2</sup> τὰ κοινὰ<sup>3</sup> τῆς πόλεως παραπλησίων διαθήσειν ἡγούμασι. — Σιδῶν ἀποστάσα<sup>4</sup> Ἀρταξέρξου τοῦ Ὄχου<sup>5</sup> καλουμένου, διὰ προδοσίας ὑποχείριος ἐγένετο τοῖς Πέρσαις. — Οἱ ἀδελφοὶς παριέντες καὶ ἄλλους φίλους ζητοῦντες παραπλήσιοι εἰσι τοῖς τὴν μὲν ἔαυτῶν γῆν ἔώσι, τὴν δὲ ἀλλοτρίαν γεωργοῦντιν. — Τειρεσίας ὁ μάντις τοῦ Θηβαίοις μαντευομένοις εἰπεις ικτήσειν<sup>6</sup> ἐὰν Μενοικεὺς ὁ Κρέοντος Ἀρει σφάγιον αὐτὸν ἐπιδῷ. Τούτῳ ἀκούσας ὁ Μενοικεὺς ἔαυτὸν πρὸ τῶν πυλῶν ἔσφαξεν. — Μίνως τοῦ Κρητὸς νόμους ἔθηκε, προσποιούμενος παρὰ Διὸς τοῦ πατρὸς λαμβάνειν. — Λάκαινά τις πρὸς τινα Ιωνικὴν δειξασαν<sup>7</sup> αὐτῇ τὸν κόσμον, ἀντεκέδειξε τὰ τέκνα εἰπάντα, "Ο δὲ ἐμὸς κόσμος τοιοῦτος<sup>8</sup>."

— 'Εν Ίλιῳ θίοντι Ἀλεξάνδρῳ ἔφη δὲ οἱεὺς δεῖξεν τὴν Πάριδος λύραν<sup>9</sup> ὁ δέ, "Τὴν Ἀχιλλέως," εἶπεν, "εἰ ἔχεις, δεῖξον, καὶ πρό γε τῆς λύρας τὴν μελλαν<sup>10</sup>." — Ἀλέξανδρος οὐσήσας μακρὰν οὐσον, ὡς ἀνέρρωστεν<sup>11</sup>, οὐδὲν ἔφη διατεθῆναι χειρον "Τπέμησε γάρ ήμᾶς η νόσος μὴ μέγα φρονεῖν ὡς θιητοὺς ὄντας." — "Οταν τις ἔξῃ<sup>12</sup> τῆς οἰκίας, ζητείτω πρότερον, τί μέλλει πράττειν; καὶ ὅταν εἰσέλθῃ<sup>13</sup>, πάλιν ζητείτω, τί ἔπραξεν; — Σχολαστικὸς οἰκλαν πριάμενος<sup>14</sup>, τῆς θυρίδος προκύψας ἡρώτα τοὺς παριόντας<sup>15</sup>, εἰ πρέπει αὐτῷ η οἰκία; — Πλάτων πρὸς Ἀρίστιππον εἶπε "Σοὶ μόνῳ δέδοται καὶ χλαμύδα εὗ φορεῖν καὶ ράκος." — Μέγα κακὸν τὸ μὴ δύνασθαι φέρειν κακόν.

§ 133. Δίκην διδόντων<sup>1</sup> οἱ τοὺς νόμους παραβάνοντες. — Μαρδόνιος ὁ Περσῶν στρατηγός, ἐν τῇ Βοιωτίᾳ διατρίβων μετὰ τοῦ στρατεύματος, τῶν ἐν τῇ Πελοποννήσῳ πόλεων τινας ἐπειράτο ἀφιστάναι τῆς τῶν Ἑλλήνων συμμαχίας. — Ορφεὺς ἐτελεύτησε διασπασθεὶς ὑπὸ Θρακίων γυναικῶν, ὅτι οὐ μετεδίδου αὐτᾶς τῶν ὄργίων. — Εἰώθαμεν<sup>2</sup> λέγειν ἐπὶ<sup>3</sup> τῶν ταχέως τρεχόντων, ὅτι πέτονται. — 'Εν Δωδώνῃ πόλει τῆς Ἡπείρου ἵστατο δρῦς ιερὰ τοῦ Διός, καὶ ἐν ταύτῃ ἦν τὸ μαντεῖον, γυναικῶν οὐσῶν<sup>4</sup> προφητίδων. — Καμβύσης οὐκ ἥθελε βίαν προσφέρειν Φοίνιξιν, ὅτι ἐκόντες ἔαυτοὺς ἐδεδώκεσαν Πέρσαις, καὶ πᾶν τὸ ναυτικὸν ἐκ Φοινίκων ἤρτητο. — Ἰχθὺς Θεόφραστός φησιν ὑπὸ ρύγους πεπηγάτας<sup>5</sup>, ἐὰν ἀφεθῶσιν εἰς τὴν γῆν, κατάγνυσθαι καὶ συντρίβε-

σθαι δίκην<sup>8</sup> ὑπέλασ. — Ἐπεὶ τοὺς ἐν Θερμοπύλαις μαχομένοις Σπαρτιάταις τὰ δόρατα ἐτίγχανε κατεαγότα<sup>9</sup>, τοὺς ξίφεσι διειργάζοντο τοὺς Πέρσας. — Πιθύτες<sup>10</sup> οἱ Λάκωνες ἐν τοῖς συσσιτίοις μετρίως, ἀπέρχονται δίχα λαμπάδος· οὐ γὰρ ἔξεστι<sup>11</sup> πρὸς<sup>12</sup> φῶς βαδίζειν οὔτε ταύτην οὔτε ἄλλην ὁδὸν, ὅπως ἐθίζωνται σκότους<sup>13</sup> καὶ συκτὸς<sup>14</sup> εὐθαρσῶς καὶ ἀδεῶς ὁδεύειν. — Εἴ τις τῶν Λακώνων φωραθεῖται ἀμαρτάνων, ἔδει τοῦτον βαθμὸν τινα τῶν ἐν τῇ πόλει κύκλῳ περιείναι<sup>15</sup>, ψόγον ἄδοντα πεποιημένον εἰς ἑαυτόν. — Οἱ φαῦλοι τεχνῖται βάσεις μεγάλας μικροῖς ἄνθετάσιν ἀναθήμασιν. — Σωκράτης ὀλόγον χρόνον πρὸ τοῦ θανάτου, “Οὐδενός,” ἔφη, “ἀνθρώπων ὄφελμην ἀν οὔτε βέλτιον οὔτε ἥδιον βεβιωκέναι<sup>16</sup>.”

§ 134. Οὐδὲν μᾶλλον δύναται εἰδαίμονα βίον παρασκευάσαι τῆς εὐνομίας καὶ δίκης καὶ εἰρήνης. — Τὴν παρὰ θεοῦ διδομένην τύχην ἀνθρωπίνως φέρε. — Δίκαιος ἔρως ἀκορέστως ἐφίεσθαι τῶν καλῶν. — Πολλοῖς ὁ ἐν γῆρᾳ βίος δύνσκολος καταφαίνεται διὰ τὴν τῶν αἰσθήσεων στέρησιν, κατ’ ὀλίγον ἀποσβεννυμένων. — Τοὺς εὐ παθόντας<sup>1</sup>, ὅταν δυνάμενοι χάριν ἀποδούνται μὴ ἀποδιδώσιν, ἀχαρίστους καλούμεν. — Οἱ Σπαρτιάται πάντα τὰ κατὰ τὸν βίον ἀγαθὰ δεύτερα ἐτίθεντο τῆς δόξης. — Περιανδρος ἐρωτηθείς, διὰ τί οὐκ ἀποτίθεται τὴν ἀρχήν, εἶπε “Οτι τῷ κατ’ ἀνθρικὴν ἀρχοντί καὶ<sup>2</sup> τὸ ἐκουσίες ἀποστῆναι<sup>3</sup> κίνδυνον φέρει.” — Διογένης, λέγοντος<sup>4</sup> αὐτῷ ταος ἴσχυρῶς δειπναίμανος, “Μιὰ πληρῆς τὴν κεφαλήν σου διαρρίξω,” “Ἐγὼ δέ γε,”

εἶπε, “πταρὼν<sup>5</sup> ἔξ ἀριστερῶν τρέμειν σε ποιήσω.” Ἀριστῶντι αὐτῷ ἐν ἀγορᾷ οἱ περιεστῶτες<sup>6</sup> συνεχέεις ἔλεγον, “Κύον.” δέ, “Τμεῖς,” εἶπεν, “ἐστὲ κύνεις, οἵ με ἀριστῶντα περιέστατε<sup>7</sup>.” — Τοὺς ἀθέμιστα εὐχομένους ἔφησθα εἴκος εἶναι παρὰ θεῶν ἀτυχεῖν. — Μετατίθει τὰ μὴ καλῶς καθεστῶτα<sup>8</sup>. — Πρὸς τὸν ἀξιοῦντα δημοκρατίαν ἐν τῇ πόλει καταστήσασθαι ὁ Λυκοῦργος εἶπε, “Σὺ πρώτος ἐν τῇ οἰκίᾳ σου ποίησον δημοκρατίαν.” — Ἐγὼ γεωργῷ τὸν ἀγρόν, οὐχ ὅπως τρέφη αὐτὸς<sup>9</sup> με, παρ’ ἐμοῦ δ’ ἵνα τροφὴν προσλαμβάνῃ· σκάπτω γὰρ αὐτὸς<sup>10</sup> ἐπιμελῶς, σπείρω τ’ ἀὲλ καὶ πάντα ποιῶ πρὸς τὸ δοῦναι καὶ λαβεῖν<sup>11</sup>. δὲ<sup>12</sup> λαμβάνει μέν, ἀποδίδωσι δὲ οὐδὲ εὖ<sup>13</sup>.

§ 135. Λύσανδρος ἀνὴρ ἐντιμότατος τῶν Σπαρτιατῶν τὰς θυγατέρας οὐκ ἐδύνατο ἐκδόσθαι πρόκα δούς. — Ἀπελλῆς ὁ ζωγράφος ἐρωτηθεὶς, διὰ τὸ τὴν τύχην καθημένην ἔγραψεν, “Οὐχ ἔστηκε γάρ,” εἶπεν. — Ταῦς Χάρισιν ἡ τῆς ὄψεως κόσμησις ἐδόθη. — Ἡρακλῆς τὴν δορὰν τοῦ ἐν Νεμέᾳ λέοντος περιέθετο. — Τῶν Ἑλληνικῶν πόλεων ἡ τῶν Ἀθηναίων πρώτη νόμους ἔθετο καὶ πολιτείαν κατεστήσατο. — Μετὰ τὰ Μηδικὰ οἱ Ἀθηναῖοι φρονήματος ἐνεπίμπλαντο<sup>1</sup>, καὶ τῆς τῶν Ἑλλήνων ἡγεμονίας ὠρέχθησαν<sup>2</sup>. — Κροῖσος ἐπεμψεν ἀγγέλους εἰς Δελφοὺς καὶ ἐπηρώτησε τὸ χρηστήριον εἰ στρατεύηται<sup>3</sup> ἐπὶ Πέρσας, καὶ εἴ τινας ἄνδρας προσθῆται συμμάχους. — Α. Ἀποστερητὴν ἔλαθον<sup>4</sup> ἀγοράσας ἀγρόν. ἔσπειρα μὲν κριθῶν μεδίμνους εἴκοσι· τού·

των ἀπέδωκεν οὐδ' ὅλους τρισκαῖδεκα· οἱ δὲ ἐπτρόποι  
ἐπὶ Θήβας ἐστράτευσάν μοι δοκῶ. Β. Ὁμηροφόρα<sup>7</sup>  
γένοιτο<sup>8</sup>. Α. Τοῦτο γίγνεται<sup>9</sup>. ὃ γὰρ φέρει νῦν  
οὐτος<sup>10</sup>, εἰς ὅνος φέρει. — Α. Ἐπίκουρος οὗτως κατ-  
επύκνου<sup>11</sup> τὴν ἡδουήν, ἐμασᾶτ<sup>12</sup> ἐπιμελῶς, εἴδε<sup>13</sup>  
τάγαθὸν<sup>14</sup> μόνος ἐκεώνος, οἰόν<sup>15</sup> ἐστι· οἱ δὲ ἐν τῇ  
στοᾷ<sup>16</sup> ζητοῦσι συνεχῶς, οἰόν<sup>17</sup> ἐστ', οὐκ εἰδότες<sup>18</sup>.  
οὐκοῦν, ὃ γάρ<sup>19</sup> οὐκ ἔχουσιν, ἀγνοοῦσι δέ, οὐδὲ<sup>20</sup> ἀν  
έτερῳ δοίησαν. Β. Οὕτω συνδοκεῖ· ἀφῶμεν οὖν  
τὰ λοιπά· δῆλα δὴ πάλαι.

§ 136. Τὸ μέσον ἄριστον εἶναι ἄπαντές φα-  
μεν. — Ἐνθα ἀν ἡμᾶς οἱ πόδες φέρωσιν, ἐκεῖσε  
ἄπιμεν. — Ἀξιοῦμεν διὰ τῆς Στωϊκῆς φιλοσοφίας  
εἰς τὴν ἀρετὴν εἰσιέναι. — Ὁμηρός φησιν· οὐκ  
ἀγαθὸν<sup>1</sup> πολυκοιρανία, εἰς κοίρανος ἐστω. — Ἐπι-  
όντων<sup>2</sup> Περσῶν Λακεδαιμονίοι ἐβουλεύοντο τειχί-  
σαι τὴν Σπάρτην. — Σοφοκλῆς φησιν· “Οὐδὲν  
ἐσμὲν οἱ ἄνθρωποι πλὴν εἰδῶλα.” — Ὁμηρος οὐτε  
τὴν τῶν Ἀσσυρίων οὐτε τὴν τῶν Μήδων ἀρχὴν  
γέδει<sup>3</sup>. — Τῶν φιλοσόφων ἔργον ἐστὶν εἰδέναι, τί  
μὲν βλαβερόν, τί δὲ ὡφέλιμον ἀνθρώποις. — Ο  
μάργερος ἀν<sup>4</sup> μὲν ὑποδιακόνους ἔχων πρὸς τὸν ἴδιον  
τηρητὸν<sup>5</sup> καὶ μαθητὰς<sup>6</sup> εἰσίη<sup>7</sup>, κυμινοπρίστας<sup>8</sup> πάντας  
ἡ λιμοὺς<sup>9</sup> καλῶν, ἐπτηξ<sup>10</sup> ἔκαστος εἰδύς· ἀν δὲ ἀλη-  
θινὸν<sup>11</sup> σαντὸν παραβάλλης, καὶ<sup>12</sup> προσεκδαρεὶς<sup>13</sup>  
ἀπει<sup>14</sup>. ὅπερ οὖν ὑπεθέμην<sup>15</sup>, τῷ κενῷ<sup>16</sup> χώραν δί-  
δου· καὶ τὰ στόμα<sup>17</sup> γίγνωσκε τῶν κεκλημένων<sup>18</sup>.  
ώσπερ γὰρ εἰς τάμπορια<sup>19</sup>, τῆς τέχνης πέρας<sup>20</sup> τοῦτο  
ἐστιν, ἀν<sup>21</sup> εὐ προσδράμης<sup>22</sup> πρὸς τὸ στόμα· διακο-

νοῦμεν τὸν γάμους<sup>20</sup>. τὸ θῦμα<sup>21</sup> βοῦς<sup>22</sup>. ὁ διδοὺς<sup>23</sup>  
ἐπιφανῆς<sup>24</sup>, ἐπιφανῆς δ' ὁ λαμβάνων<sup>25</sup>. τούτων γυ-  
ναικές εἰσ'. ἔρεια τῇ θεῷ· κορύβαντες<sup>26</sup>, αὐλοί,  
πανυχίδες, ἀναστροφή<sup>27</sup>. ἵππόδρομος<sup>28</sup> οὐτός ἐστι  
σοι μαγειρικῆς. μέμνησο<sup>29</sup> καὶ σὺ τοῦτο.

§ 137. Οὐδὲν γλυκύτερόν ἐστιν ἡ πάντ' εἰδέ-  
ναι. — "Οσιόν<sup>1</sup> ἐστι τὸν ἐπιέντα πολέμιον ἀμύνε-  
σθαι. — Δύσμορφος εἴην<sup>2</sup> μᾶλλον ἡ κακήγορος. —  
"Ισμεν ὡς οἱ Λακεδαιμονίων βασιλεῖς Ἡρακλέους  
ἔκογονοι τίσαν. — Χρημάτων<sup>3</sup> οὐκ ἀν πρίασι<sup>4</sup> ἀρε-  
τὴν καὶ γενναιότητα. — 'Εὰν γέ τις φιλομαθής, ἔσει  
πολυμαθής. — 'Ο μὲν τὸ δλον εἰδὼς εἰδείη ἀν καὶ  
τὸ μέρος· οἱ δὲ μόνον τὸ μέρος εἰδότες οὐκέτι καὶ  
τὸ δλον τίσασι. — Εύτυχῶν<sup>5</sup> μὲν μὴ τίσθι ὑπερήφα-  
νος, ἀπορῶν δὲ μὴ ταπεινοῦ. — Τὰς μεταβολὰς τῆς  
τύχης γενναίως ἐπίστασο φέρειν. — Εἰ καὶ μαρτύ-  
ρεται ἡ Τύχη παίξειν τὰ τῶν ἀνθρώπων πράγματα,  
καὶ ὅμολογει μηδὲν αὐτῶν εἶναι βέβαιον, ὅμως οἱ  
πολλοὶ ὀρέγονται πλούτου, καὶ περιίστη μεστοὶ οὐ  
γιγνομένων<sup>7</sup> ἐλπίδων. — Οὗτος, ὡσπερ οἶδας, ἐ-  
σθίει, μέχρι ἀν διδῷ τις, ἡ λάθη<sup>8</sup> διαρραγείς<sup>9</sup>. τοι-  
οῦτο<sup>10</sup> ἔχει ταμείον<sup>11</sup>, ὡσπερ οἰκίας. — Τρίτῳ συνέ-  
ζευξ<sup>12</sup> ἡ τύχη με φιλοσόφῳ, πώγων<sup>13</sup> ἔχοντι, καὶ  
τρίβωνα, καὶ λόγον· εἰς προῦπτον ἡλθον<sup>14</sup> ἐμπε-  
σοῦσα<sup>15</sup> δὴ κακόν· οὐδὲν ὅδος<sup>16</sup> ἐδίδου γάρ· εἴ τι δὲ  
αἰ-  
τοίμην, ἔφη οὐκ ἀγαθὸν εἶναι τάργυριον<sup>17</sup>. "Εστω<sup>18</sup>  
κακόν· διὰ τοῦτο δός μοι, ρῆψον." οὐκ ἐπείθετο. —  
Πίμπλη<sup>19</sup> σὺ μὲν ἐμοί, σοὶ δὲ ἐγὼ δώσω πιεῖν<sup>20</sup>. —  
Καίτοι τέ φημι, καὶ τέ δρᾶν βουλεύομαι; προδοὺς

ἀπιέναι<sup>π</sup> τὸν ἀγαπητὸν δεσπότην, τὸν τροφέα, τὸν σωτῆρα, δὲ ὁν ἔγνων<sup>π</sup> νόμους "Ελληνας<sup>π</sup>, ἔμαθον<sup>π</sup> γράμματ', ἐμιήθην<sup>π</sup> θεοῖς.

§ 138. Βλασ παρούσης οὐδὲν ἴσχύει νόμος. — Μέμνησο νέος ὡν, ὡς γέρων ἔσει ποτέ. — 'Ο ἐλέφας καθεύδει ὄρθοστάδην<sup>π</sup> κατακλιθῆναι γὰρ καὶ ἔξαναστῆναι ἐργάδεις αὐτῷ. — Κούφως φέρειν δεῖ τὰς παρεστώσας<sup>π</sup> τύχας. — Οὐκ ἐπ' ἐργασίᾳ καὶ χρηματισμῷ προσιτέον<sup>π</sup> τοῖς κοινοῖς. — Οἱ δράκοντες καὶ αἱ γλαῦκες ἀνέκειντο τῇ Ἀθηνᾷ, γλαυκώπιδι οὐσῃ<sup>π</sup>. — Μηδένα καιρὸν, ὡς νεανίσκοι, παριετε, εἰδότες<sup>π</sup> ἀληθὲς ὅν<sup>π</sup>, δὲ λέγει οἱ Κῷοι ἀτρός<sup>π</sup>, ὡς ἄρα βραχὺς μὲν δὲ βίος, μακρὰ δὲ ἡ τέχνη. — Πίνδαρος δὲ ποιητὴς ἐρωτηθείς, διὰ τί μέλη γράφων<sup>π</sup> ἄδειν οὐκ ἐπισταται· "Καὶ γὰρ οἱ ναυπηγοί," ἔφη, "πηδάλια ποιοῦντες κυβερνᾶν οὐκ ἴσασι." — Τόλματι, κινδύνευε, πρᾶττ<sup>π</sup>, ἀποτύγχανε, ἐπίτυχε<sup>π</sup>. πάντα μᾶλλον ἡ σαντὸν προοῦ<sup>π</sup>. — Βαῦ, βαῦ, κυνὸς φωνὴν ιείς<sup>π</sup>. — Παρ' Εὔκλειδῃ τις ἀρξάμενος γεωμετρεῖν ὡς τὸ πρώτον θεώρημα ἔμαθεν<sup>π</sup>, ηρετο<sup>π</sup> τὸν Εὔκλειδην, "Τί δέ μοι πλέον ἔσται<sup>π</sup> ταῦτα μανθάνοντι;" καὶ δὲ Εὔκλειδης τὸν παῖδα καλέσας, "Δός," ἔφη, "αὐτῷ τριώβολον, ἐπειδὴ δεῖ αὐτῷ<sup>π</sup> ἐξ ὧν μανθάνει κερδαίνειν." — Μέναιχμον τὸν γεωμέτρην Ἀλέξανδρος ἡξίου συντόμως αὐτῷ παραδοῦναι τὴν γεωμετρίαν· δέ, "Ω βασιλεῦ," εἶπε, "κατὰ μὲν τὴν χώραν ὁδοί εἰσιν ἴδιωτικαὶ καὶ βασιλικαί, ἐν δὲ τῇ γεωμετρίᾳ πᾶσιν ἔστιν ὁδὸς μία."

§ 139. Μίνας ἐν Ἀιδου<sup>1</sup> ἐπὶ θρόνου τινὸς ὑψηλοῦ ἐκάθητο· παρειστήκεσαν<sup>2</sup> δὲ αὐτῷ Ποιναὶ καὶ Ἀλάστορες καὶ Ἐρινύες. — Ἐπειδὴ Τειρεσίης ὑπ' Ἀθηνᾶς ἐτυφλώθη, Χαρικλὼ ἐδεῖτο αὐτῆς, ἀποκαταστῆσαι αὐτῷ πάλιν τὰς ὅψεις· οὐδὲ δυναμένη δὲ τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθήρασα<sup>3</sup> πᾶσαν ὄρνιθων φωνὴν ἐποίησε συνιέναι, καὶ σκῆπτρον αὐτῷ ἔδωκεν, δὲ φέρων ὅμοιας τοῦς βλέπουσιν<sup>4</sup> ἐβάδιζεν. — Ἐὰν ἀεὶ μνημονεύσῃς, ὅτι, φ<sup>5</sup> ἐργάζει κατὰ ψυχὴν ἡ σῶμα θεὸς παρέστηκεν ἔφορος, ἐν πάσαις πράξεσιν οὐ μὴ<sup>6</sup> ἀμαρτγῆ<sup>7</sup>, ἔξεις δὲ τὸν θεὸν σύνοικον. — Τι, ὡς τάλας, ἔστηκας ἔτι πρὸς ταῦς θύραις τὸ φορτίον θεῖς<sup>8</sup>; σιτόκουρον<sup>9</sup>, ἄθλιον, ἄχρηστον εἰς τὴν οἰκίαν εἰλήφαμεν<sup>10</sup>. — Ἀμφοδον<sup>11</sup> ἐχρῆν αὐτῷ τεθεῖσθαι τούνομα<sup>12</sup>. — Καὶ τὸ δεῖ λέγειν ἔθ<sup>13</sup> ήμᾶς τοὺς τὰ σῦχ<sup>14</sup> ἐκάστοτε ἐν τοῖς συρίχοις πωλοῦντας<sup>15</sup>, οὐδὲ κάτωθε μὲν τὰ σκληρὰ καὶ μοχθηρὰ τῶν σύκων ἀεὶ τιθέασι, ἐπιπολῆς δὲ πέπονα καὶ καλά. εἴθ<sup>16</sup> δὲ μὲν<sup>17</sup> ἔδωκεν ὡς τοιαῦτ<sup>18</sup> ὠνούμενος τιμήν<sup>19</sup>, δὲ δ<sup>20</sup> ἐγκάψας τὸ κέρμ<sup>21</sup> εἰς τὴν γνάθον<sup>22</sup> ἐρίν' ἀπέδοτο<sup>23</sup> σύκα πωλεῖν ὄμινύων.

§ 140. Ἡρακλῆς χειρωσάμενος τὸν Κιθαιρώνειον λέοντα, τὴν μὲν δορὰν ἡμφιέσατο<sup>1</sup>, τῷ δὲ χάσματι ἐχρήσατο κόρυθι<sup>2</sup>. — Ἐριχθόνιος βασιλεύων Ἀθηνῶν τὸ ἐν τῇ ἀκροπόλει ξόανον τῆς Ἀθηνᾶς ἰδρύσατο, καὶ τῶν Παναθηναίων τὴν ἑορτὴν συνεστήσατο. Ὕστερον δὲ ἐν<sup>3</sup> τοῖς ἀστροῖς τεθεὶς δέ<sup>4</sup> ἡ νιοχος ἐγένετο, ὅτι πρῶτος ἵππους ἔζευξεν<sup>5</sup>. — Πίττακος ὁ Μυτιληναίων τύραννος Ἀλκαῖον τὸν ποιη-

τὴν, διὰ τῶν ποιημάτων πικρότατα<sup>6</sup> αὐτὸν λελοιδορηκότα, λαβὼν<sup>7</sup> ὑποχείριον ἀφῆκεν<sup>8</sup>, ἐπιφθεγξάμενος ὡς “συγγνώμη τιμωρίας αἰρετωτέρα.” — Σταγειρειτῶν ίνομος οὗτος καὶ<sup>9</sup> πάντη Ἑλληνικός. “Ο μὴ κατέθου,” φησί, “μὴ λάμβανε.” — Ἡ γὰρ ἀνήμερα γυνὴ προδῷ τὸ σῶμα καὶ τὴν τάξιν λίπη<sup>10</sup> τῆς αἰδοῦς, εὐθέως παραλλάττει τῶν φρενῶν, ὥστε νομίζειν τοὺς μὲν φίκείους ἔχθρους, τοὺς δὲ ἀλλοτρίους πιστούς, περὶ δὲ τῶν καλῶν καὶ αἰσχρῶν ἐναντίαν ἔχειν τὴν γνώμην. — Καὶ ἔξελθούσα<sup>11</sup> ἡ παιδίσκη τὴν θύραν ἀνοίγνυσιν. — Α. Ἐθέλω γεωργεῖν. Β. Εἴτα τίς σε κωλύει; Α. Τμέν<sup>12</sup> ἐπειδὸν μιλίας δραχμάς, ἔαν με τῶν ἀρχῶν ἀφῆτε. Β. Δεχόμεθα δισχίλιαι γάρ εἰσι σὺν ταῖς Νικίοις<sup>13</sup>. — Καὶ μὴν πόθεν Πλούτων γ' ἀν ὀνομάζετο, εἰ μὴ τὰ βέλτιστ' ἔλαχεν<sup>14</sup>; ἐν δέ σοι φράσω, δοσῷ<sup>15</sup> τὰ κάτω κρείττω ὅστιν<sup>16</sup> ὁ Ζεὺς ἔχει ὅταν γὰρ ὥστῆς<sup>17</sup>, τοῦ ταλάντου τὸ ρέπον κάτω βαδίζει, τὸ δὲ κενόν πρὸς τὸν Δία.

§ 141. Κῦρος αἰδοῦς ἐνεπίμπλατο<sup>1</sup>, ὥστε καὶ ἐρυθραίνεσθαι, ὅπότε συντυγχάνοι τοὺς πρεσβυτέρους. — Ἀναγκαῖον ἐστιν ἐκάστη πόλει, ἔχειν τὸν<sup>2</sup> προνοούμενον αὐτῆς, καὶ τούτον<sup>3</sup> μάλιστα σπουδαῖον ἀνευ γάρ τούτου οὐκ ἀν δύναιτο συστῆγαι. — Χαλεπόν ἐστι, πολλῶν προτεθέντων<sup>4</sup> αἱρέεσθαι τὸ ἀριστον. — Οὐδὲν παρ' ἀνθρώπους οὔτε κακὸν οὔτε ἀγαθὸν ἐστηκυῖαν ἔχει τὴν τάξιν, τῆς τύχης ὥσπερ ἐπέτηδες πάντα μετακινούσης. — Κίμων ὁ Ἀθηναῖος ἐν τοῖς ὄγροις καὶ τοῖς κήποις οἰδέντα τοῦ

καρποῦ καθίστη φύλακα, ὅπως οἱ βουλόμενοι τῶν πολιτῶν εἰσιόντες ὀπωρίζοιντο καὶ λαμβάνοιεν, εἰ τιος δέοιντο τῶν<sup>5</sup> ἐν τοῖς χωρίοις. Ἐποίει δὲ καὶ τοῦτο<sup>6</sup> πολλάκις ὅπότε τῶν πολιτῶν τινα ἵδοι<sup>7</sup> κακῶς ἡμφιεσμένον, ἐκέλευεν<sup>8</sup> αὐτῷ μεταμφιέινυσθαι τῶν νεανίσκων τινὰ τῶν συνακόλουθούντων αὐτῷ. — "Ἄγε νυν τὰς ἀμυγδαλᾶς λαβὼν τασδὶ κάταξον<sup>9</sup> τῷ κεφαλῇ σαντοῦ λίθῳ<sup>10</sup>. — "Ινα μὴ καταγῆς<sup>11</sup> τὸ σκάφιον<sup>12</sup> πληγεὶς<sup>13</sup> ξύλῳ. — 'Ως σπληνίου πρὸς ἔλκος οἰκείως τεθὲν τὴν φλεγμονὴν ἔπαυσεν<sup>14</sup>, οὕτω καὶ<sup>15</sup> λόγος εὐκαιρος εἰς τὰ σπλάγχνα κολληθεὶς φίλων εὐψυχίαν παρέσχε<sup>16</sup> τῷ λυπουμένῳ. — Α. Ἐν ὅσῳ δὲ ἀκροῶμαί σου, κέλευσόν μοὶ τινα φέρειν ἀπονίψασθαι<sup>17</sup>. Β. Δότω τις δεῦρ<sup>18</sup> ὕδωρ καὶ σμῆμα. — Οἱ κατὰ χθονὸς θεοὶ λαβεῦν<sup>19</sup> ἀμείνους εἰσὶν ἡ μεθιέναι. — "Ηφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς ἃς σοι πατήρ ἐφεῖτο<sup>20</sup>. — Εὔδεις; ἀνίστω<sup>21</sup>.

**§ 142.** Τίς οὐκ ἀν θαυμάσει<sup>1</sup> τὴν ἀρετὴν τῶν μετὰ Λεωνίδου<sup>2</sup> Σπαρτιατῶν, οἵτιες μιὰ γνώμη χρησάμενοι τὴν μὲν ἀφωρισμένην τάξιν ὑπὸ τῆς Ἑλλάδος<sup>3</sup> οὐκ ἔλιπον, τὸν ἑαυτῶν δὲ βίον προθύμως ἐπέδοσαν εἰς τὴν κοινὴν τῶν Ἑλλήνων σωτηρίαν; — 'Ο μὲν τὸ σῶμα<sup>4</sup> κακῶς διακείμενος ἰατροῦ δεῖται, ὁ δὲ τὴν ψυχὴν<sup>5</sup> φίλους εἴνους γὰρ φῖλος λύπην ἐπίσταται θεραπεύειν. — "Ἄργος ὁ Ἀγήνορος ὑπερβάλλων δυνάμει, ταῦρον τὴν Ἀρκαδίαν λυμανόμενον ἀποκτείνας, τὴν τούτου δορὰν ἡμφιέσατο. — Μήδεια Ἰάσονι φάρμακον ἔδωκεν,

δ<sup>ο</sup> ζευγνύναι μέλλοντα<sup>7</sup> τοὺς χαλκόποδας ταύρους  
έκέλευσε χρῖσαι τὴν τε ἀσπίδα καὶ τὸ σῶμα. —  
"Αἰδου προύκειτο ἡ Ἀχερούσια λίμνη, πρώτη<sup>8</sup> δεχο-  
μένη τοὺς ἀπαντώντας, ἦν οὐκ ἦν<sup>9</sup> διαπλεῦσαι ἄνευ  
τοῦ πορθμέως<sup>10</sup>. ὅθεν ἐτίθεσαν<sup>11</sup> Ἐλληνες ἐν τῷ στό-  
ματι τῶν ἀποτεθηκότων<sup>12</sup> ὄβολόν, ναῦλον Χάρω-  
νος. — "Ελαθον<sup>13</sup> γενόμενος<sup>14</sup> οὖν<sup>14</sup> τὸ πράγμα<sup>15</sup> ἡβού-  
λετο<sup>16</sup>. κατὰ χειρὸς ἐδόθη<sup>17</sup> τὴν τράπεζαν ἡκ<sup>18</sup> ἔχων,  
ἔφ' ἦς ἐπέκειτ<sup>19</sup> οὐ τυρὸς οὐδὲ ἐλावν γένη, οὐδὲ παρέ-  
χουσαι κνῦσαν ἡμῶν πίονα παροψίδες καὶ λῆρος<sup>20</sup>,  
ἄλλὰ παρετέθη ὑπερηφάνως δῖζουσα τῶν Ωρῶν<sup>21</sup>  
λοπάς, τὸ τοῦ πόλου τοῦ παντὸς ἡμισφαίριον<sup>22</sup>. ἄ-  
παντ<sup>23</sup> ἐνῆν<sup>24</sup> τάκει<sup>25</sup> γάρ ἐν ταύτῃ<sup>26</sup> καλά, ἵχθυς,  
ἕριφοι, διέτρεχε τούτων<sup>27</sup> σκορπίοις<sup>28</sup>, ὑπέφαινεν<sup>29</sup>  
ώῶν ἡμίτομα τοὺς ἀστέρας. ἐπεβάλλομεν τὰς χει-  
ρας<sup>30</sup> ὁ μὲν ἐμοὶ λαλῶν ἄμα καὶ διανεύων ἡσχολείτο,  
πᾶς δὲ γὰν ἐπ' ἐμὲ κατίητα<sup>31</sup> τὸ πέρας<sup>32</sup> οὐκ ἀνῆχ<sup>33</sup>  
ἔως τὴν λοπάδ<sup>34</sup> ὄρυττων ἀποδέδειχα κόσκινον<sup>35</sup>. —  
"Εγὼ γάρ, ἵστω<sup>36</sup> Ζεὺς δὲ πάνθ<sup>37</sup> ὄρῶν ἀεί, οὗτ' ἀν  
σιωπήσαμι τὴν ἄτην ὄρῶν στείχουσαν ἀστοῖς ἀντὶ  
τῆς σωτηρίας, οὗτ' ἀν φίλον<sup>38</sup> ποτ' ἄνδρα δυσμενῆ  
χθονὸς θείμην ἐμαυτῷ.

§ 143. Κύρος ὁ νεώτερος τὴν ἑαυτοῦ δύναμιν  
ἀθροίσας εἰς Σάρδεις, Λιδίας μὲν καὶ Φρυγίας κατ-  
έστησεν ἐπιμελητὰς Πέρσας ἑαυτοῦ συγγενεῖς,  
Ιωνίας δὲ καὶ τῆς Αἰολίδος Ταμώ, φίλον δόντα πι-  
στόν· αὐτὸς δὲ προῆγεν ὡς ἐπὶ<sup>1</sup> τῆς Κιλικίας καὶ  
Πισιδίας, διαδιδοὺς λογον, ὅτι τινὲς τῶν ἐκεῖ κατ-  
οικούντων ἀφεστήκασιν. — Κύρος δὲ Περσῶν βα-

σιλεύς, ἐπὶ τέρματι ἀν τοῦ βίου, πρὸς τοὺς παῖδας ἔφη· “Τὸ ἐμὸν σῶμα, ὡς παῖδες, ὅταν τελευτήσω, μήτε ἐν χρυσῷ θήτε μήτε ἐν ἀργύρῳ μήτε ἐν ἄλλῳ μηδενὶ<sup>9</sup>, ἀλλ’ ὡς τάχιστα<sup>9</sup> τῇ γῇ ἀπόδοτε. Τί γὰρ μακαριώτερον ἡ τὸ γῇ μιχθῆναι<sup>10</sup>, ἡ πάντα μὲν τὰ καλά, πάντα δὲ τάγαθὰ φύει καὶ τρέφει; Ἐγὼ δὲ καὶ ἄλλως φιλάνθρωπος ἐγενόμην, καὶ νῦν ἡδέως ἀν μοι δοκῶ<sup>9</sup> κοινωνῆσαι τοῦ εὐεργετοῦντος<sup>9</sup> ἀνθρώπους.” — Παύσασθ<sup>9</sup>, ἀνακτες· καιρίαν δὲ ὑμῖν ὁρῶ τήνδε ἐκ δόμων στείχουσαν Ἰοκάστην, μεθ<sup>9</sup> ἡς τὸ νῦν παρεστὸς<sup>9</sup> νεῦκος εὐθέσθαι χρεών<sup>10</sup>. — Α. “Ερμων, τέ ἔστι, πῶς ἔχομεν<sup>11</sup>; Β. Τέ δὲ ἄλλο γ’ ἡ<sup>12</sup> δ πατήρ ἀναθεν εἰς τὸ φρέαρ, ἐμοὶ δοκεῖν<sup>13</sup>, ὅσπερ τὸν οἶνον τοῦ θέρους<sup>14</sup>, καθεῦκέ με. — Βούλει τήνδε σοι πλεκτὴν καθῶ<sup>15</sup>, κάπειτ<sup>16</sup> ἀνελκύσω<sup>17</sup> σε. — Οὐδεμίαν ἡ γραῦς ὅλως κύλικα παρῆκεν, ἀλλὰ πίνει τὴν κύκλῳ<sup>18</sup>. — Ἐάσαθ<sup>19</sup> οὖτως ὡς ἔχει<sup>11</sup>. τὸ πῦρ μόνον ποιεῖτε τοῖς ὀπτοῖσι μήτ’ ἀνειμένου, τὸ γὰρ τοιοῦτ’ οὐκ ὀπτὸν ἀλλ’ ἐφθὸν<sup>20</sup> ποιεῖ μήτ’ ὁξύ, κατακάει γάρ ὅσ’<sup>11</sup> ἀν ἔξω λάβῃ<sup>22</sup> τοῦτο πάλιν, εἰς τὴν σάρκα δὲ οὐκ ἐνδύεται.

## XX.

## IRREGULAR VERBS.

§ 144. Ταῦτα ἔδοξε τῇ φύσει, πάντως ἀποθνήσκειν ἄπαντας, ὅστε χρὴ ἐμμένειν τῷ νόμῳ, καὶ μὴ ἀνιάσθαι τοὺς τεταγμένους. — Τίς οὖτως ἔστι δυστυχής, ὅστις πατρίδα ἔνεκα κέρδους βραχέος προέσθαι βουλήσεται; — Τίς ἀν φήθη<sup>1</sup> ταῦ-

τα γενέσθαι; — 'Ο σιδηρος ἐπὶ κακῷ τῶν ἀνθρώπων εὑρηται. — Δὶς ἔξαμπτεν ταῦτὸν<sup>3</sup> οὐκ ἀνδρὸς σοφοῦ<sup>4</sup>. — "Αφνω μεταβέβλησαι<sup>5</sup>, καὶ δλως ὑπεροπτικῷ τινι ἔοικας. — Εἴ τις τὰς ἐπιφανεστάτας αἱρέσεις τῶν φιλοσόφων ἀκριβῶς ἔξετάξοι, πλείστον ἵσον<sup>6</sup> εὐρήσει διαφερούσας<sup>6</sup> ἀλλήλων. — Τὴν τῶν κρατούντων μάθε φέρειν ἔξουσίαν. — "Διδαξον καὶ<sup>7</sup> ἐμέ," ἔφη ὁ Σωκράτης, "ὦ φίλε Εὐθύφρον, ἵνα σοφώτερος γένωμαι<sup>8</sup>. ἐπιθυμητὴς γάρ εἴμι τῆς σῆς σοφίας, καὶ προσέχω τὸν νοῦν αὐτῆς, ὅστε οὐ χαμαί ποτε πεσεῖται<sup>9</sup>, ὅ, τι ἀν εἴπερ." Καὶ ὁ Εὐθύφρων, "Πάνυ καλῶς," ἔφη, "ὦ Σωκρατεῖ, ἐνενόστας, δὲ εἰπον." — 'Αεὶ γεωργὸς εἰς νέωτα πλούσιος<sup>10</sup>. — 'Αντισθένης πρὸς μειράκιών τι, μέλλον φοιτᾶν αὐτῷ καὶ πυθόμενον<sup>11</sup>, τίνων<sup>12</sup> αὐτῷ δεῖ<sup>12</sup>, "Βιβλιαρίον," ἔφη, "καινοῦ καὶ γραφείου καινοῦ καὶ πινακιδίου καινοῦ," τὸν νοῦν παρεμφαίνων<sup>14</sup>. — 'Αναξαγόρας ἐρωτηθείς ποτε, εἰς τί γεγένηται<sup>15</sup>, "Εἰς θεωρίαν," ἔφη, "ἡλίου καὶ σελήνης καὶ οὐρανοῦ." — Δημήτριος Φαληρεὺς τοὺς νέους ἔφη δεῖν ἐπὶ μὲν τῆς οἰκίας τοὺς γονέας αἰδεῖσθαι, ἐν δὲ ταῦς ὁδοῖς τοὺς ἀπαντῶντας, ἐν δὲ ταῖς ἐρημίαις ἑαυτούς. — Κάτων ὁ πρεσβύτερος ἔφη βούλεσθαι μᾶλλον εὐεργετήσας<sup>16</sup> μὴ κομίσασθαι χάριν, ἡ μὴ ὑποσχεῖν<sup>17</sup> κόλασιν ἀδικήσας<sup>18</sup>, καὶ πᾶσιν ἀεὶ τοῖς ἀμαρτάνουσι χωρὶς ἑαυτοῦ δουναῖ<sup>19</sup> συγγράμην. Παρορμῶν δὲ τοὺς ἀρχοντας ἐπιτιμᾶν τοὺς ἀμαρτάνουσιν, ἔλεγε, τοὺς δυναμένους κωλύειν τοὺς κακῶς ποιοῦντας, ἐὰν μὴ κωλύωσι, κατακέλευτειν. Στρατιώτην δὲ ἔλεγε μισεῖν, δις ἐν

τῷ περιπατεῖν τὰς χεῖρας, ἐν δὲ τῷ μάχεσθαι τοὺς πόδας κινεῖ, ῥέγχει δὲ μεῖζον ἢ ἀλαλάζει<sup>19</sup>. — Ἐν ταλκίδας, σοφιστοῦ μέλλοντος<sup>20</sup> ἀναγνυνώσκειν ἐγκώμιον Ἡρακλέους, ἔφη, “Τίς γὰρ αὐτὸν φέγει;” — Ἐλέξανδρος ἀποθνήσκων πρὸς τοὺς ἑταίρους ἀπιδών<sup>21</sup>, ἔφη, “Μέγαν δρῶ μου τὸν ἐπιτάφιον<sup>22</sup> ἐσόμενον.” — Ἀντίγονος, Ἀριστοδήμου τῶν φίλων τινὸς ἐκ μαγείρου γεγονέναι δοκοῦντος<sup>23</sup>, συμβουλεύοντος δὲ αὐτῷ τῶν ἀναλωμάτων καὶ τῶν δωρεῶν ἀφαιρεῖν, “Οἱ λόγοι σου,” εἶπεν, “ὦ Ἀριστόδημε, περιζώματος<sup>24</sup> δῖζουσιν.”

**§ 145.** Οὐδὲν ἐθέλεις εἰπεῖν, ὅποιον ἀν μοι ἀρέσειν. — Πάλαι διέγυνωσται<sup>1</sup>, τὰς τῶν βροτῶν τύχας μὴ βεβαίους εἶναι. — Φρόνησιν ἀσκῶν ἄφροσιν μὴ χρῶ φίλοις, ἐπεὶ<sup>2</sup> κεκλήσει<sup>3</sup> καὶ σὺ παντελῶς ἀφρων. — “Τῷ” Ἐρμοῦ λέγεται τὰ γράμματα εὐρεθῆναι. — Ξέρξης τὸν Ἑλλήσποντον ἔζευξε καὶ τὸν Ἀθω διέσκαψεν. — Οἱ Λήδας παῖδες Κάστωρ καὶ Πολυδεύκης διὰ τὴν ἀνδρείαν ἐκλήθησαν ἀμφότεροι Διόσκουροι. — Κροῖσος ἐπὶ Κύρου μέλλων στρατεύεσθαι, ἔπειμψεν εἰς Σπάρτην ἀγγέλους, δεησομένους<sup>4</sup> συμμαχίας<sup>5</sup>. — Φερεκύδης καὶ Σιμωνίδης φασιν, ὡς ἡ Μήδεια ἀνεψήσασα τὸν Ἰάσονα νέον ποιήσειν. — Τὸ θρέψαι δὲ ἐν βροτοῖσι πολλάκις πλείω πορίζει φίλτρα τοῦ<sup>6</sup> φῦσαι τέκνα. — Ἀλλ’ αἰσχρὸν<sup>7</sup> εἰπεῖν καὶ σιωπῆσαι βαρύ. — Οἱ ἄρτι θάλλων σώμα<sup>8</sup>, διοπετής ὅπως<sup>9</sup> ἀστήρ, ἀπέσβη<sup>10</sup>, πνεῦμ’ ἀφεὶς ἐς αἰθέρα. — Νόμος<sup>7</sup> τὸν ἐχθρὸν<sup>11</sup> δρᾶν, ὅπου λάθης, κακῶς. — Οἱ γὰρ πόνοι τίκτουσι

τὴν εὐανδρίαν, ἡ δὲ εὐλάβεια σκότου ἔχει καθ<sup>13</sup> Ἐλλάδα, τὸ διαβιῶναι<sup>13</sup> μόνον ἀεὶ θηρωμένη. — Αἰαν. τόδη ηδη<sup>14</sup> θείον ἀνθρώποις κακόν, δταν τις εἰδῆ<sup>15</sup> τάγαθόν<sup>16</sup>, χρῆται δὲ μή. — Χωρεῖ δὲ ὅπιστα τὰ μὲν ἐκ γαίας φύντ' εἰς γαῖαν, τὰ δὲ ἀπ' αἰθερίου βλαστόντα γονῆς εἰς οὐράνιον πόλον ηλθε<sup>17</sup> πάλιν θνήσκει δὲ οὐδὲν τῶν γυγνομένων, διακρινόμενον δὲ ἄλλο πρὸς ἄλλου μορφὴν ιδίαν ἀπέδειξε<sup>18</sup>. — Χάριν λαβῶν μέμιησο καὶ δοὺς ἐπιλαθοῦ. — Χαιρόντων<sup>19</sup> πόνοι. — Προσειπέτω<sup>20</sup> τινὰ φιλικῶς ὅ τε ἄρχων καὶ ὁ ἴδιωτης· ἐν τούτῳ τὴν ποτέρου πρόστροφιν μᾶλλον εὐφραίνειν τὸν ἀκούσαντα νομίζεις; — Πύρρος, ἐπεὶ συμβαλῶν<sup>21</sup> Ρωμαίοις δις ἐνίκησε, πολλοὺς τῶν φίλων καὶ τῶν ἡγεμόνων ἀπολέστας<sup>22</sup>, “Αν<sup>23</sup> ἔτι μίαν,” ἔφη, “μάχην<sup>23</sup> Ρωμαίους νικήσωμεν, ἀπολώλαμεν<sup>24</sup>.” — Τὸ μὲν συνηθὲν ἐξειπεῖν ῥάδιον<sup>1</sup>, τὸ δὲ ῥῆθὲν<sup>25</sup> ἀναλαβεῖν ἀδύνατον<sup>2</sup>. — ‘Η Μυτιλήνη ὑπὸ τῶν Ἀθηναίων αὐτοβοεὶ ἑάλωκεν<sup>26</sup>. — ‘Ο λαγὼς ἀλώσεται<sup>26</sup> καὶ ἀνευ τῶν δικτύων. — Μάνης<sup>27</sup> οὐτος ἀνὴρ ἦν ζῶν ποτε· νῦν δὲ τεθνηκὼς<sup>28</sup> ἴσον Δαρείῳ τῷ μεγάλῳ δύναται. — Ἐλπίς, καὶ σύ, Τύχη, μέγα χαίρετε<sup>29</sup>. τὸν λιμέν<sup>30</sup> εύρον<sup>29</sup>. οὐδὲν ἔμοι<sup>31</sup> χύμιν<sup>32</sup>. παίζετε τοὺς μετ' ἐμέ. — “Ινα ἔυνωσιν<sup>33</sup> ἀπέρ ηδεσθον βίφρ σκώληκας ἐσθίοντε. — Οὐκ εἰ<sup>34</sup> λαβῶν<sup>35</sup> θύραζε τὰ ψηφίσματα καὶ τὴν ἀνάγκην<sup>36</sup> εἰς κόρακας<sup>37</sup> ἐντευθενί; — ‘Ἐπι<sup>38</sup> τῷ ταρίχει τὸν γέλωτα κατέδομαι<sup>39</sup>. — Λίθος τις ὥζησεν<sup>40</sup> τεθνιμαρένος.

§ 146. Ἀνὴρ πονηρὸς ἀρχῆς τυχὼν οὐκ εἴωθε

φέρειν τὴν εὐτυχίαν κατ' ἄνθρωπον<sup>1</sup>. — Ἐπόλλων εὑρετῆς γενόμενος τοῦ τόξου, ἐδίδαξε τοὺς ἀνθρώπους τὰ<sup>2</sup> περὶ τὴν τοξικήν. — Χείλων ἀφικόμενος εἰς Δελφοὺς ἐπέγραψεν ἐπὶ τινα κίονα τοῦ νεώ· “Γιώθι<sup>3</sup> σεαυτόν.” — Τυδεὺς ἐπὶ Θήβας μετ' Ἀδράστου στρατευσάμενος, ὑπὸ Μελανίππου τρωθεὶς ἀπέθανεν<sup>4</sup>. — Ὁ ἐπιεικῆς ἀνὴρ τὸ τεθνάναι<sup>5</sup> οὐ δεινὸν ἡγήσεται. — Οὐκ ἔστιν<sup>6</sup> εἰπεῖν ζῶντα<sup>7</sup>· τοῦτ' οὐ πείσομαι<sup>8</sup>. — Διονύσιος ὁ τύραννος ἐκπεσὼν<sup>9</sup> τῆς ἀρχῆς, εἴ τις αὐτὸν ἡμία<sup>10</sup> ἐν Κορίνθῳ διατρίβοντα, ἐπέλεγεν· “Οἱ μακάριοι οἱ ἐκ παῖδων<sup>11</sup> δυστυχεῖς.” — Φιλόξενος ὁ Κυθήριος διαφύγων<sup>12</sup> τὰς λατομίας<sup>13</sup> εἰς ἀς αὐτὸν Διονύσιος ὁ τύραννος ἐνέβαλεν οὐκ ἐπαινοῦντα<sup>14</sup> τὰς τραγῳδίας αὐτοῦ, διέτριβεν ἐν Κρότωνι τῆς Ἰταλίας· πυθόμενος δὲ ὁ Διονύσιος ἡξίου αὐτὸν εἰς Συρακούσας παραγενέσθαι· ὁ δὲ πρὸς ταῦτα λαβὼν βιβλίον καὶ γράψας μικρὸν οὖν<sup>15</sup> περὶ τούτου μείζονα περιεχάραττεν ὥστε τὸ σχῆμα τοιοῦτον γενέσθαι ☺, καὶ πλήσας τούτων<sup>16</sup> πάν τὸ βιβλίον ἐπεμψεν, ἐμφάνιντον ὅτι πολλάκις καὶ σφόδρα ἀρνεῖται<sup>17</sup>. ὅθεν ἐπὶ<sup>18</sup> τῶν σφόδρα ἀρνουμένων παροιμίᾳ<sup>19</sup> τὸ Φιλοξένου οὖ. — Διογένης ὁ Σινωπεὺς ἐλεγεν, ὅτι τὰς ἐκ τῆς τραγῳδίας ἀράς αὐτὸς ἐκπληροὶ καὶ ὑπομένει, εἶναι<sup>20</sup> γάρ

πλάνης, ἄσικος, πατρίδος ἐστερημένος,  
πτωχός, δυσείμων, βίον ἔχων ἐφήμερον.

Καὶ ἐπὶ τούτοις μέγα ἐφρόνει οὐδὲν ἡττον ἡ Ἀλέξανδρος ἐπὶ τῇ τῆς οἰκουμένης ἀρχῇ, ὅτε καὶ<sup>21</sup> Ἰνδοὺς ἐλών<sup>22</sup> εἰς Βαβυλῶνα ὑπέστρεψεν.

§ 147. Κόνων δὲ Ἀθηναῖος στρατηγῶν βασιλεῖ<sup>1</sup>, κατεναυμάχησε Λακεδαιμονίους, καὶ τοὺς ἄρμοστὰς ἔξηλασεν ἐκ τῶν νήσων. — Οἱ κακοδαίμονες ὥχροι εἰσιν ὑπὸ φροντίδων, καὶ τὸ σῶμα κατεσκληκότες<sup>2</sup>. — Εἰ ἐθελήσεις ἄφασθαι τῆς φιλοσοφίας, ὥφει<sup>3</sup> ἐν βραχεῖ, ὅσον διοίσεις<sup>4</sup> τῶν ἀλλων. — Δίκαια δράσας συμμάχου τεύξει<sup>5</sup> θεοῦ. — Ἡ ἐν Δελφοῖς πρόμαντις, ἐπεὶ πίοι τοῦ ἱεροῦ νάματος<sup>6</sup>, ἔνθεος εὐθὺς ἐγένετο καὶ ἔχρησε τοὺς προσιοῦσιν. — Οἱ Πελοποννήσιοι Βραστῖαν τὸν στρατηγόν, ἐπ' Ἀμφιπόλει πεσόντα, ἄραντες ἐκ τῆς μάχης ἔτει ἔμπνουν<sup>7</sup> ἐκόμισαν εἰς τὴν πόλιν. καὶ αἰσθόμενος, ὅτι νικῶσιν<sup>8</sup> οἱ μετ' αὐτοῦ<sup>9</sup>, οὐ πολὺ διαλιπῶν ἐτελεύτησεν. — Πειθεῖν δὲ μετρίως τοὺς προσήκοντας φίλουν<sup>10</sup>: οὐ γὰρ τεθνάσιν<sup>11</sup>, ἀλλὰ τὴν αὐτὴν ὁδὸν<sup>12</sup>, ἥν πᾶσιν ἐλθεῖν ἔστ<sup>13</sup> ἀναγκαῖος ἔχον<sup>14</sup>, προεληλύθασιν· εἴτα χήμεν<sup>15</sup> ὑστερον εἰς ταῦτ<sup>16</sup> καταγωγέων αὐτοῖς ἥξομεν, κοινῇ τὰν ἀλλον συνδιατρέψοντες χρόνον. — Κύσον<sup>17</sup> με καὶ τὴν χείρα δὸς τὴν δεξιάν. — Ἔασον, ὡς δαιμόνιε<sup>18</sup>, καταδαρθεῖν<sup>19</sup> τί με. — Ὁστις γὰρ αὐτὸς αὐτὸν οὐκ αἰσχύνεται συνειδόθ<sup>20</sup> αὐτῷ φαιῆλα διαπεπραγμένῳ<sup>21</sup>, πῶς τὸν γε μηδὲν εἰδότ<sup>22</sup> αἰσχυνθήσεται<sup>23</sup>; — Δεινόν γε τοὺς μὲν δυσσεβεῖς κακῶν ἄπο<sup>24</sup> βλαστόντας, εἴτα<sup>25</sup> τούσδε μὲν πράσσοντες καλῶς, τοὺς δὲ ὄντας ἐσθλοὺς ἐκ τε γενναιῶν ἄμα γεγωντας<sup>26</sup> εἴτα<sup>27</sup> δυστυχεῖς πεφυκέναι. οὐ χρῆν ταῦτα διαίμονας θυητῶν πέρι<sup>28</sup> πράσσοντες ἔχρην γὰρ τοὺς μὲν εὐσέβεις βροτῶν ἔχειν τι κέρδος ἐμφανὲς θεῶν πάρα<sup>29</sup>, τοὺς δὲ ὄντας ἀδίκους τούσδε τὴν ἐνα-

τίαν δίκην κακῶν τιμωρὸν ἐμφανῆ τίνειν. κοῦδεὶς<sup>28</sup> ἀν οὔτως εὐτύχει κακὸς γεγώ<sup>29</sup>. — Φορεῖτε, μασ-σέτω τις, ἐγχείτω βαθὺν κρατῆρ<sup>30</sup>. ὅδ' ἀνὴρ<sup>28</sup> οὐ πρὶν ἀν φάγη<sup>31</sup> καλῶς, ὅμοια<sup>30</sup> καὶ βοῦς ἐργάτης, ἐργάζεται<sup>31</sup>. — Διογένης ὁ Κύων<sup>32</sup> πρὸς τὸν εἰπόντα, “Σινωπεῖς σου<sup>33</sup> φυγὴν ἐκ Πόντου κατέγυωσαν,” “Ἐγὼ δέ,” εἶπεν, “έκεινων ἐν Πόντῳ μονήν<sup>34</sup>.”

§ 148. Κακοῖς ὄμιλῶν αὐτὸς ἐκβήσει<sup>1</sup> κακός. — Τὸ καλὸν δὶς ῥηθὲν<sup>2</sup> οὐδὲν βλάπτει. — Ἀνάλ-γητος ὁ θάνατος ὁ πρὶν δόξαι<sup>3</sup> συμβάσ. — Κατὰ τὸν Πελοποννησιακὸν πόλεμον Μυτιλήνη, πόλις τῆς Λέσβου, ὑπ' Ἀθηναίων ἔάλω<sup>4</sup>. — Τὸ παθεῖν<sup>5</sup> προσδοκᾶν τοῦ πεπονθέναι<sup>6</sup> δεινότερον. — Δημο-σθένης εἴπειν ἐν λόγῳ τινὶ “Τίς οὐκ οἴδεν, ὅτι τοῖς μὲν ζώσιν ἀπασιν ὑπεστί τις ἡ πλειών ἡ ἐλάττων φθόνος, τοὺς δὲ τεθνεῶτας<sup>6</sup> οὐδὲ τῶν ἔχθρῶν οὐδεὶς<sup>7</sup> ἔτι μισεῖ;” — Πολλῶν δωρεῶν ἀξιωθεὶς ὁ Θεμιστο-κλῆς, καὶ ταχὺ πλούσιος γενόμενος, πρὸς τοὺς παι-δας ἔφη, ““Ω παῖδες, ἀπωλόμεθ<sup>8</sup> ἄν, εἰ μὴ ἀπωλ-λειμεν<sup>9</sup>.” — Ὁρᾶς, τυράννους διὰ μακρῶν ηὐξημέ-νους<sup>10</sup> ὡς μικρὰ<sup>11</sup> τὰ σφάλλοντα, καὶ μὲν<sup>12</sup> ἡμέρα τὸν μὲν καθεῖλεν<sup>13</sup> ὑψόθεν, τὸν δὲ ἡρ<sup>14</sup> ἄνω. ὑπό-πτερος<sup>11</sup> δὲ ὁ πλοῦτος· οἰς γὰρ ἡν<sup>15</sup> ποτε, ἐξ ἐλπίδων πίπτοντας ὑπτίους ὄρω. — Τί τοὺς θανόντας οὐκ ἔμις τεθνηκέναι, καὶ τάκχυθέντα<sup>16</sup> συλλέγεις ἀλγή-ματα; — Τεθνᾶσι<sup>17</sup> παῖδες οὐκ ἐμοὶ μόνη βροτῶν, οὐδὲ ἀνδρὸς ἐστερήμεθ<sup>18</sup>, ἀλλὰ μύριαι τὸν αὐτὸν ἔξηντλησαν ὡς ἐγὼ βίον. — Οὐ δικαίως, ἡν θάνω, θανούμεθα. — Ἰστω<sup>19</sup> δὲ ἄφρων ὥν, ὄστις ἄτεκνος

ἀν τὸ πρὸν παῖδας θυραίους εἰς δόμους ἐκτίσατο,  
τὴν μοῖραν εἰς τὸ μὴ χρεῶν παραστρέφων<sup>20</sup>. ὃ γὰρ  
θεὸς δίδωσι μὴ φύναι<sup>21</sup> τέκνα, οὐ χρὴ γκαλεῖσθαι<sup>22</sup>  
πρὸς τὸ θεῖον, ἀλλ’ ἐᾶν. — Εἰ δὲ ήσθα μὴ κάκιστος,  
οὐποτ’ ἀν πόλιν τὴν σὴν ἀτίξων τήνδ’ ἀν εὐλόγεις  
πάτραν<sup>23</sup>. — Ἐγὼ δέ γ’ ὑμᾶς προσδοκῶσ’<sup>24</sup> ἐγρη-  
γόρη<sup>25</sup> τὴν νύκτα πᾶσαν. — Καὶ πάνυ ταλαιπώρως  
ἔγωγ’, ὡς φιλτάτη, ἐκδράσα<sup>26</sup> παρέδυν<sup>27</sup>. — Ἀλλ’  
ἐγκονώμεν<sup>28</sup> τοῦ τόπου γάρ ἐγγύς ἐσμεν ηδη ὅθενπερ  
εἰς ἐκκλησίαν ὡρμώμεθ<sup>29</sup>, ήνικ’ ἥμεν<sup>30</sup>.

§ 149. Τοῖς συμφορὰς παθοῦσι συναχθεσθη-  
σόμεθα. — Εἰ, ἀ τῇ πόλει συμφέρει<sup>1</sup>, χωρὶς κολα-  
κείας ἐθελήσετε ἀκούειν, ἔτοιμός είμι λέγειν. —  
‘Αλωτὰ γίγνεται ἐπιμελεῖα καὶ πόνῳ ἄπαντα. —  
Κλαύδιος δὲ Ρωμαίων αὐτοκράτωρ μύκητας πεφαρ-  
μακευμένους φαγὼν<sup>2</sup> ἀπέθανεν. — Λέγουσι, Δημο-  
σθένην τὸν ρήτορα, ἔτι νέον ὄντα, εἰς σπῆλαιον  
ἀπιέναι κάκει<sup>3</sup> φιλολογεῖν<sup>4</sup>, τὸ ημισυ τῆς κεφαλῆς  
ξυράμενον, ἵνα μὴ προτοί<sup>5</sup>. — Λέγονται οἱ Κύκλω-  
πες ἀνθρωποφάγοι εἶναι, καὶ τοὺς Ὁδυσσέως ἐταί-  
ρουν κατεδηδοκέναι<sup>6</sup>. — “Ελενος παῖς Πριάμου τοῖς  
Τροίαν πολιορκοῦσσω “Ελλησιν ἀπεκάλυψεν, ὡς  
ξυλίνῳ ἵππῳ πεπρωμένον<sup>7</sup> ἐστὶν Ἰλιον ἀλῶναι. —  
‘Ηρακλῆς τὸ δέρμα τοῦ Νεμεαίου λέοντος, ὃν ἀνη-  
ρήκει, ἡμπισχετο<sup>8</sup>. — Εἴ τις προσελθὼν μοι θεῶν  
λέγοι· “Κράτων, ἐπὰν ἀποθάνης, αὐτὸς ἐξ ἀρχῆς  
ἔσει<sup>9</sup>· ἔσει δὲ τι ἀν βούλη<sup>10</sup>, κίνη, πρόβατον,  
τράγος, ἀνθρωπος, ἵππος· δις βιώναι<sup>11</sup> γάρ σε δεῖ  
εἰμαρμένον<sup>12</sup> τοῦτο· ἔστιν δὲ τι βούλει δὲ εἶσιν<sup>13</sup>.”

ἄπαντα μᾶλλον, εὐθὺς εἰπεῖν ἀν<sup>14</sup> δοκῶ, ποίει<sup>15</sup> με πλὴν ἄνθρωπον· ἀδίκως εὐτυχεῖ κακῶς τε πράττει τοῦτο τὸ ζῷον μόνον. ὁ κράτιστος ἵππος ἐπιμελεστέραν ἔχει ἐτέρου θεραπείαν· ἀγαθὸς ἀν<sup>16</sup> γένη<sup>17</sup> κύων, ἐντιμότερος εἰ τοῦ κακοῦ κυνὸς πολύ· ἀλεκτρύων γενναῖος ἐν ἐτέρᾳ τροφῇ ἔστιν, ὁ δὲ ἀγεννῆς καὶ<sup>18</sup> δέδιε<sup>19</sup> τὸν κρείττονα. ἄνθρωπος ἀν<sup>16</sup> ἦ χρηστός, εὐγενῆς σφόδρα, γενναῖος, οὐδὲν ὅφελος<sup>19</sup> ἐν τῷ μὲν γένει· πράττει<sup>20</sup> δὲ ὁ κύλαξ ἄριστα πάντωι, δεύτερα ὁ συκοφάντης, ὁ κακοήθης τὰ τρίτα<sup>21</sup> ἔχει· ὃνοι γενέσθαι κρείττον<sup>22</sup> ἦ τοὺς χείρονας ὄρāν ἑαυτοῦ ζῶντας ἐπιφανέστερον. — "Οσας ἄξιος ἦν λαβεῖν<sup>23</sup> πληγάς, τοσαύτας εἰληφε<sup>23</sup> δραχμάς. — Καὶ φανερὸς γέγονεν<sup>24</sup> οὐ τῶν σωμάτων συγγενῆς ὥν ἀλλὰ τῶν χρημάτων<sup>25</sup>. — Θυόντων τινῶν τοὺς θεοῖς ἐπὶ τῷ<sup>26</sup> οὐδὲν γενέσθαι, ἔφη ὁ Διογένης· "Περὶ δὲ τοῦ", ποταπὸς ἐκβῆ<sup>27</sup>, οὐ θύετε;

§ 150. Αὐγυπτίοις νόμος ἦν οὐδαμῶς θηρίοις νέκυιν διδόναι. Καὶ διὰ ταῦτα ἐταρίχευνον, ἵνα μὴ κείμενος ὑπ' εὐλῶν καταβρωθείη. — Τυφῶν μεμιγμένην εἰχε φύσιν ἀνδρὸς καὶ θηρίου. — Νιόβη ἐπεπήργει καὶ εἰς λίθουν μετεβέβλητο. — Διόνυσος ἐφ' ἄρματος ωχεῖτο, παρδάλεων ὑπεξευγμένων, βότρυσιν ἐστεφανωμένος καὶ μίτρᾳ τὴν κόμην<sup>1</sup> ἀναδεδεμένος. — Ἐς μέσας νύκτας ἀποταθείσης<sup>2</sup> τῆς συνουσίας ἐπεπώκειμεν<sup>3</sup> καὶ ἐδεειπνήκειμεν πλέον τοῦ ἴκανού. — Σεμίραμις ἡ τῶν Ἀσσυρίων βασίλεια πυθομένη τὸ τῶν Ἰνδῶν ἔθνος μέγιστον εἶναι καὶ πλείστην τε καὶ καλλίστην χώραν νέμεσθαι, προή-

χθη οὐδὲν προαδικηθεῖσα<sup>4</sup> πρὸς Ἰνδοὺς ἐξενεγκεῖν<sup>5</sup> πόλεμον. — Οὐκ ἀπείρῳ προσέβαλε<sup>6</sup>. — "Οταν τὸ ὄντωρ ἀποπνύγῃ, τὸ δεῖ ἐπιπιεῖν<sup>7</sup>"; — Καὶ πάντ' ἀκούσας ὃν<sup>8</sup> ἐφίέμην μαθεῖν<sup>9</sup> ἔστην· ὁρῶ δὲ Ρῆσον ὥστε δαιμονα ἔστωτ<sup>10</sup> ἐν ἵππείοισι Θρηγίοις ὅχοις. — "Οστις νέος ὃν μουσῶν ἀμελεῖ, τὸν τε παρελθόντ<sup>11</sup> ἀπόλωλε<sup>12</sup> χρόνον, καὶ τὸν μέλλοντα τέθυηκεν. — Μὴ καταφρόνει, Φιλῦν", ἐθῶν γερουτικῶν, οἷς ἔνοχος, εἰς τὸ γῆρας ἀν<sup>13</sup> ἔλθης, ἔσει<sup>14</sup>. ἀλλὰ μέγα τοῦθ<sup>15</sup> οἱ πατέρες ἡλαττώμεθα<sup>16</sup>. ὑμεῖς μὲν ὀνειδίσατ<sup>17</sup>, ἐάν τι μὴ ποιῇ δι πατὴρ προθύμως, "Οὐ γέγονας<sup>18</sup> αὐτὸς νέος;" τὸ<sup>19</sup> δὲ πατὴρ πρὸς τὸν νιόν, ἀν<sup>20</sup> ὀγυνωμονῆ, οὐκ ἔστιν<sup>21</sup> εἰπεῖν, "Οὐ γέγονας<sup>18</sup> αὐτὸς γέρων<sup>22</sup>"; — Οὐ χαλεπόν ἔστι τῷ κακῷ διακειμένῳ εἰπεῖν τιν<sup>23</sup> εὐσθενοῦντα, "Μὴ κακῶς ἔχε<sup>24</sup>." πύκτη τ' ἐπιτιμᾶν οὐδὲν ἔργον<sup>25</sup> μαχομένῳ, αὐτὸν μάχεσθαι δὲ οὐκέτ' ἔστι φάδιον. ἔτερόν τι τὸ λέγειν ἔστι τοῦ πεπονθέναι<sup>26</sup>. — "Οταν ἀτυχεῖν σοι συμπέσῃ τι<sup>27</sup>, δέσποτα, Εὐριπίδου μνήσθητι<sup>28</sup>, καὶ φάων ἔσει<sup>14</sup>. — "Οὐκ ἔστιν ὅστις πάντ<sup>29</sup> ἀνὴρ εὐδαιμονεῖ" εἰναι δὲ ὑπόλαβε<sup>30</sup> καὶ<sup>31</sup> σὲ τῶν πολλῶν ἔνα. — 'Αλλ' ἐν χρόνῳ γνώσει<sup>32</sup> τάδ<sup>33</sup> ἀσφαλῶς, ἐπεὶ χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος· κακὸν δὲ κάν<sup>34</sup> ἐν ήμέρᾳ γνοίης<sup>35</sup> μιᾶ.

§ 151. Οἱ ἀπὸ τοῦ αὐτοῦ σπέρματος φύντες, καὶ ὑπὸ τῆς αὐτῆς μητρὸς τραφέντες, καὶ ἐν τῇ αὐτῇ οἰκίᾳ αὐξηθέντες, καὶ ὑπὸ τῶν αὐτῶν γονέων ὀγαπώμενοι, καὶ τὴν αὐτὴν μητέρα καὶ τὸν αὐτὸν πατέρα προσαγορεύοντες, οὗτοι δὴ πάντων εἰσὶν

οίκειετατοι. — Οι "Ελληνες ἐν Πλαταιαις ὕμοσαν<sup>1</sup> παραδώσειν παῖδων παισὶ<sup>2</sup> τὴν πρὸς Πέρσας ἔχθραν, ἔως ἀν<sup>3</sup> οἱ ποταμοὶ ῥέωσιν εἰς τὴν θάλασσαν καὶ γένος ἀνθρώπων ἦν, καὶ γῆ καρποὺς φέργ. — 'Ηρακλέους ἔξ 'Αλκμήνης γεννηθέντος, ή μὲν "Ηραδύος δράκοντας ἀπέστειλε τοὺς ἀναλώσοντας<sup>4</sup> τὸ βρέφος· ὁ δὲ πᾶς οὐ καταπλαγεὶς<sup>5</sup> ἐκατέρᾳ τῶν χειρῶν τὸν αὐχένα σφίγξας, ἀπέπνιξε τοὺς δράκοντας. — Τὸν μὴ λέγοντα τῶν δεόντων<sup>6</sup> μηδὲ ἐν<sup>7</sup> μακρὸν νόμιζε, καν<sup>8</sup> δύ<sup>9</sup> εἴπη συλλαβάς<sup>10</sup> τὸν δὲ εὐλέγοντα μὴ νόμιζ<sup>11</sup> εἶναι μακρόν, μηδὲ ἀν<sup>12</sup> σφόδρ<sup>13</sup> εἴπη πολλὰ καὶ πολὺν χρόνον. τεκμήριον δὲ τοῦδε τὸν "Ομηρον λάβε<sup>14</sup> οὗτος γὰρ ἡμῖν μυριάδας ἐπῶν γράφει, ἀλλ' οὐδὲ εἰς<sup>15</sup> "Ομηρον εἴρηκεν<sup>16</sup> μακρόν. — Πυθομένου<sup>17</sup> δὲ τοῦ Μυλλίου καὶ<sup>18</sup> τί ποτ<sup>19</sup> ἔστιν, ὁ μαθεῖν<sup>20</sup> προθυμεῖται, "Ἐκεῦνο," εἶπεν ὁ Διονύσιος, "τίς ἡ αἰτία<sup>21</sup>, δι<sup>22</sup> ἦν οἱ ἑταῖροι σου ἀποθανεῖν μᾶλλον εἴλοντο<sup>23</sup> ἡ κυάμους<sup>24</sup> πατῆσαι." καὶ ὁ Μυλλίας εὐθύς, "Αλλ' ἐκείνοι μέν," εἶπεν, "ὑπέμειναν, ἵνα μὴ κυάμους πατήσωσι, ἀποθανεῖν<sup>25</sup>, ἐγὼ δὲ αἴρομαι, ἵνα τούτου σοι τὴν αἰτίαν μὴ ἐξείπω<sup>26</sup>, κυάμους μᾶλλον πατῆσαι." — Φιλοσοφίαν καὶ ηγένην γὰρ οὗτος<sup>27</sup> φιλοσοφεῖ· πεινῆν διδάσκει καὶ μαθητὰς λαμβάνει· εἰς ἄρτος<sup>28</sup>, ὄψον<sup>29</sup> ἴσχάς, ἐπιπειν<sup>30</sup> ὑδωρ.

§ 152. "Οστις τὸν τεκόντας<sup>1</sup> ἐν βίῳ σέβει, καὶ ζῶν καὶ ἀποθανῶν φίλοις ἔστι θεῷ. — 'Ως ηδὺ<sup>2</sup> συνέσει χρηστότης κεκραμένη<sup>3</sup>. — Γύλιππος ὁ Λακεδαιμόνιος στρατηγὸς φυγὰς ἀπηλάθη<sup>4</sup> τῆς Σπάρ-

της. — Θεόπομπος ὁ ἱστορικός φησι, τὴν Εὐρώπην μηδέποτε ἐνηνοχέναι<sup>5</sup> τοιοῦτον ἄνδρα, οἶν Φίλιππον, τὸν Ἀλεξάνδρου πατέρα. — Οὕθ<sup>6</sup> οἱ τῶν Περσῶν βασιλεῖς οὐθ<sup>7</sup> οἱ τῶν Μακεδόνων, καίπερ πλειστον ἰσχύσαντες, ἐδυνήθησαν τὸ τῶν Ἀράβων ἔθνος καταδουλώσασθαι. — Πρὸς ταῦτ' ἵτω<sup>8</sup> μὲν<sup>9</sup> πῦρ, ἵτω δὲ<sup>9</sup> φάσγανα· πίμπρη, κάταιθε σάρκας, ἐμπλήσθητι<sup>9</sup> μον πίνων κελαινὸν αἷμα· πρόσθε γάρ κάτω γῆς εἰσιν<sup>10</sup> ἄστρα, γῆ δὲ ἀνεισ<sup>10</sup> ἐς αἰθέρα<sup>6</sup>, πρὶν ἔξ ἐμοῦ σοι θῶπ<sup>11</sup> ἀπαντήσαι λόγον<sup>12</sup>. — Ἱστω<sup>13</sup> δὲ μηδεὶς ταῦθ<sup>14</sup>, ἀ συγάσθαι χρεών· μεκροῦ γάρ ἐκ λαμπτῆρος Ἰδάον λέπας πρήσειεν<sup>15</sup> ἄν τις, καὶ πρὸς ἄνδρ<sup>16</sup> εἰπών<sup>17</sup> ἔνα πύθοιντ<sup>18</sup> ἀν δοτοὶ πάντες ἀ κρύπτειν χρεών. — Ἔγχεον σὺ δὴ πιεῶ<sup>19</sup>. — Πιεῖν<sup>19</sup> τις ἡμῶν ἐγχεάτω. — Ὁπ<sup>20</sup> ἐμοῦ δὲ ὄραν σὺ τοῦτο προκατειλημένον<sup>21</sup> ἴδιον ἐφεύρηκάς<sup>22</sup> τε, καὶ τοῦτ' ἔστι σὸν. — Θάνατον φυγῶν<sup>23</sup> μὴ λέγ<sup>24</sup> ὅτι φεύξομαι<sup>25</sup> πάλιν, ὡς γάρ πέφευγας<sup>25</sup> προσδόκα καὶ μὴ φυγεῖν<sup>25</sup>. — Τὸ γνῶθι<sup>26</sup> σαυτὸν οὐ μάτην εὐ<sup>27</sup> ἰσθ<sup>28</sup> ὅτι τὸ ρῆμα τοῦτο δόξαι ἐν Δελφοῖς ἔχει. — Πολλά με διδάσκεις ἀφθόνως διὰ φθόνου, ὅπως ἀκούων πολλὰ μηδὲ ἐν<sup>29</sup> μάθω<sup>29</sup>. — Α. Ἐν Καρὶ τὸν κίνδυνον<sup>29</sup>. — Β. Οἶδα, δέσποτα. — Πολὺ κρείττον ἔστιν ἐν καλῶς μεμαθηκέναι<sup>30</sup>, ἡ πολλὰ φαύλως περιβεβλῆσθαι<sup>31</sup> πράγματα. — Ὁταν λέγης μὲν πολλά, μανθάνης δὲ μή, τὸ σὸν διδάξας τούμὸν<sup>32</sup> οὐ υαθὼν<sup>33</sup> ἔσει<sup>34</sup>.

§ 153. Οὐ μικρόν ἔστιν ἀντισχεῖν ταῖς ἐπιθυμίαις, πάντοθεν ἐλκούσταις καὶ ἀστιλαμβανομέναις.

— Ἀρχομένων<sup>1</sup> δεῖ τῶν ἀδικημάτων ἐμφράττειν τὰς δδούς· ὅταν δὲ ἄπαξ ῥιζωθῆ κακία καὶ παλαιὰ γένηται, καθάπερ σύντροφος ἀρρωστία, χαλεπὸν αὐτὴν κατασβέσαι. — Ἀλέξανδρος ἐνέπρησε<sup>2</sup> τὰ ἐν Περσεπόλει βασίλεια, τιμωρῶν τοῖς Ἑλλησιν, ὅτι κάκεινων ἴερὰ καὶ πόλεις οἱ Πέρσαι πυρὶ καὶ σιδήρῳ διεπόρθησαν. — Ἐπαμεινώνδας ἐρωτηθεὶς, τι ὀνήσεται<sup>3</sup> ὁ μὴ γήμας; “Τὸ μὴ ὄκνεῦν,” ἔφη, “ὑπὲρ τῆς πατρίδος ἀποθανεῖν.” — Τῆς Ἀραβίας ἡ ἄνυδρος διειλημμένη<sup>4</sup> ἐστὶ φρέασι κεκρυμμένοις, καὶ μόνοις τοῖς ἐγχωρίοις γνωριζομένοις<sup>5</sup>. — Τίς οἶδεν εἰς ἡγη τοῦθ<sup>6</sup> ὁ κέκληται<sup>6</sup> θανεῖν, τὸ ζῆν δὲ θνήσκειν ἐστί; πλὴν ὅμως<sup>7</sup> βροτῶν νοσοῦσιν οἱ βλέποντες, οἵ δὲ ὀλωλότες<sup>8</sup> οὐδὲν νοσοῦσιν οὐδὲ κέκτηται<sup>9</sup> κακά. — Β. Τὰ πάρεργά<sup>10</sup> μου ταῦτ’ ἔστιν<sup>11</sup> ἀν<sup>12</sup> δὲ δὴ λάβω<sup>13</sup> τὰ δέοντα<sup>14</sup>, καὶ τούπτανιον<sup>14</sup> ἀρμόσωμ<sup>15</sup> ἄπαξ, ὅπερ ἐπὶ τῶν ἔμπροσθε Σειρήνων, Σύρε<sup>16</sup>, ἐγένετο<sup>17</sup>, καὶ νῦν ταῦτό<sup>18</sup> τοῦτ’ ὅψει<sup>19</sup> πάλιν. ὑπὸ<sup>20</sup> τῆς γὰρ ὁσμῆς οὐδὲ εἰς<sup>21</sup> δυνήσεται<sup>22</sup> ἀπλῶς<sup>23</sup> διελθεῖν<sup>24</sup> τὸν στενωπὸν τουτού, ὁ δὲ παριὼν<sup>25</sup> πᾶς εὐθέως πρὸς τὴν θύραν ἔστήξετ<sup>26</sup> ἀχανής προσπεπατταλευμένος, ἄφωνος, ἄχρι ἀν τῶν φίλων, βεβισμένος<sup>27</sup> τὴν ῥῶν<sup>28</sup>, ἔτερός τις προσδραμὼν<sup>29</sup> ἀποσπάση<sup>30</sup>. Α. Μέγας εἰ<sup>31</sup> τεχνίτης. Β. Ἀγνοεῖς, πρὸς δὲν λαλεῖς πολλοὺς ἐγὼ σφόδρ<sup>31</sup> οἶδα τῶν καθημένων<sup>32</sup>, οἵ καταβεβρώκασ<sup>33</sup> ἔνεκά μου τὰς οὐσίας. — Τὰς τρίχας, ὡ Νίκυλλα, τινὲς βάπτειν σε λέγουσιν, ἀς σὺ μελαινοτάτας ἔξ ἀγορᾶς ἐπρίω<sup>34</sup>. — Γῆς ἐπέβην<sup>35</sup> γυμνός, γυμνός θ<sup>36</sup> ὑπὸ γαῖαν ἀπειμι<sup>37</sup> καὶ τί μάτην μοχθῶ, γυμνὸν ὄρῶν τὸ τέλος;

§ 154. Φερεκύδης ὁ φιλόσοφος, παρὰ τὸν αἰγαλὸν τῆς Σάμου περιπατῶν καὶ ναῦν οὐριοδρομοῦσαν ἴδων<sup>1</sup>, εἶπεν, ὡς μετ' οὐ πολὺ<sup>2</sup> καταδύσεται· καὶ κατέδυν ἐν ὀφθαλμοῖς αὐτοῦ. — Ἀνάχαρσις ὁ Σκύθης ἀφίκετο εἰς τὴν Ἑλλάδα, συνεσόμενος<sup>3</sup> τοὺς βελτίστους τῶν Ἑλλήνων, καὶ ἥθη καὶ πανηγύρεις καὶ βίον αὐτῶν καὶ πολιτείαν καὶ τὰ κάλλιστα τῆς Ἑλλάδος ὄφόμενος<sup>4</sup>. — Μετὰ τὴν ἐν Πλαταιαῖς μάχην οἱ Ἑλληνες ἐκ τῶν λαφύρων τὴν δεκάτην ἔξελόμενοι<sup>5</sup> κατεσκεύασαν χρυσοῦν τρίποδα, καὶ ἀνέθεσαν εἰς Δελφούς. — Ἀδμήτου λόγον, ὡς ταῦρε<sup>6</sup>, μαθὼν<sup>7</sup> τοὺς ἀγαθοὺς φίλει, τῶν δειλῶν δὲ ἀπέχου, γνοὺς<sup>8</sup> ὅτι δειλοῖς ὀλύγη χάρις. — Ὁ κόλαξ τοιοῦτος τις ὥστε ἐπιγέλασας<sup>9</sup> εἶπεν; “Οράς; ὅτι δυοῖν σοι<sup>10</sup> ἡμερῶν<sup>11</sup> οὐκ ἐντετύχηκα<sup>12</sup>, πολιῶν<sup>13</sup> ἔσχηκας<sup>14</sup> τὸν<sup>15</sup> πάγωνα μεστόν, καίπερ<sup>16</sup>, εἴ τις καὶ ἄλλος, ἔχων πρὸς τὰ ἔτη μέλαιναν τὴν τρίχα<sup>17</sup>.” — Ἐπίκουρος ὁ σοφός, ἀξιώσαντός τινος<sup>18</sup> εἶπεν πρὸς αὐτόν, διὰ τοῦ<sup>19</sup> ποτὸς<sup>20</sup> ἐστὶ τάγαθόν<sup>21</sup>, διὰ τέλος ζητοῦσιν<sup>22</sup>, εἴπει ἡδονήν εὐ γά<sup>23</sup>, ὡς κράτιστ<sup>24</sup> ἄνθρωπε καὶ σοφώτατε. τοῦ γὰρ μασάσθαι<sup>25</sup> κρείττον οὐκ ἔστ<sup>26</sup> οὐδὲ ἐν<sup>27</sup> ἀγαθόν. πρόσεστιν ἡδονή γὰρ τάγαθόν<sup>28</sup>. — Ἡ τάξις σοφὸν ἀπανταχοῦ μέν ἐστι καν<sup>29</sup> πάσηγ τέχνη, ἐν τῇ καθ<sup>30</sup> ἡμᾶς δὲ ὥσπερ ἡγεῖται<sup>31</sup> σχεδόν· τὸ γὰρ παραθεῖναι<sup>32</sup> κάφελεν<sup>33</sup> τεταγμένως ἔκαστα, καὶ τὸν καιρὸν ἐπὶ τούτοις ἴδειν, πότε δεῖ πυκνότερον ἐπαγωγέν<sup>34</sup>, καὶ πότε βάδην, καὶ πῶς ἔχουσι<sup>35</sup> πρὸς τὸ δεῖπνον, καὶ πότε εὔκαιρον αὐτῶν<sup>36</sup> ἐστι τῶν ἐψων τὰ μὲν θερμὰ παραθεῖναι<sup>37</sup>, τὰ δὲ ἐπανέντα<sup>38</sup>, τὰ δὲ μέσω<sup>39</sup>, τὰ δὲ ὄλως ἀποψύξαντα; ταῦτα

πάντα δὴ ἐν τοῖς στρατηγικοῖσιν ἔξετάξεται μαθήμασιν.

§ 155. Οἱ ἐν τῇ Αἰγύπτῳ ἕρεις ἑαυτοὺς περιρράνουσιν, οὐ παντὶ ὑδατὶ, ἀλλ' ἐκείνῳ, ἐξ οὐ πεπιστεύκασιν<sup>1</sup>, ὅτι καὶ Ιβις πέπωκεν· ἵσασι γὰρ κάλλιστα<sup>2</sup>, ὅτι οὐκ ἀν πίνοι η ὅρνις ἐκείνη ῥυπαροῦ καὶ ἔκ τινων φαρμάκων. λελυμασμένον ὑδατος. — "Οταν δελφὶς δικτύῳ περιπέσῃ<sup>3</sup>, τὰ μὲν πρώτα ἡσυχάζει καὶ φυγῆς οὐδὲν<sup>4</sup> μέμνηται, εὐωχεῖται<sup>5</sup> δὲ τῶν συνεαλωκίτων<sup>6</sup> ἵχθνων· ὅταν δὲ ἐπισυρόμενος αἰσθηται, ὅτι γίγνεται τῆς γῆς πλησίου, ἐνταῦθα τὸ δίκτυον διατραγών<sup>7</sup> ἀπαλλάττεται<sup>8</sup>, καὶ πολλάκις ἐλεύθερος γίγνεται. — 'Εν Πλαταιαῖς πρῶτοι κατήρξαντο τῆς μάχης οἱ βάρβαροι, νυκτὸς<sup>9</sup> ἐκχυθέντες ἐπὶ τοὺς "Ελληνας, καὶ πᾶσι τοῖς ἵππεῦσι πρὸς τὸ στρατόπεδον αὐτῶν ἐπελάσαντες. — Δρυὸς πεσούσῃς<sup>10</sup> πᾶς ἀσήρ ἔνλευεται<sup>11</sup>. — Εἰπεῖν, ἀκοῦσαι καὶ δρᾶσαι, μικρὸν μέσον<sup>12</sup>. — 'Εμοῦ θανόντος<sup>13</sup> γαῖα μιχθήτω<sup>14</sup> πυρὶ<sup>15</sup>. — 'Ενδὸς χαινόντος<sup>16</sup> μετακέχηρεν<sup>17</sup> ἄτερος<sup>18</sup>. — Εἰ δείν<sup>19</sup> ἔδρασας, δεινὰ καὶ παθεῖν<sup>20</sup> σε δεῖ. — "Ερδοὶ τις ἦν ἔκαστος εἰδείη<sup>21</sup> τέχνην. — Ζητῶν γὰρ ὅψον θοιμάτιον<sup>22</sup> ἀπώλεσα<sup>23</sup>. — 'Η γλώσσος<sup>24</sup> ὁμώμοχ<sup>25</sup>, ή δὲ φρήν ἀνώμοτος<sup>26</sup>. — "Ητοι τέθνηκεν<sup>27</sup> ἡ διδάσκει γράμματα. — Θιητοὶ γεγώτες<sup>28</sup> μὴ φρονεῖθ<sup>29</sup> ὑπὲρ θεούς. — "Ην γὰρ ὁ Πλούτος νυνὶ βλέψῃ, καὶ μὴ τυφλὸς ὁν περινοστῆ, ὡς<sup>30</sup> τοὺς ἀγαθοὺς τῶν ἀνθράπων βαδιεῖται<sup>31</sup> κούκ<sup>32</sup> ἀπολείψει· τοὺς δὲ ποιηροὺς καὶ τοὺς ἀθέους φευξεῖται<sup>33</sup>. κάτα<sup>34</sup> ποιήσει πάντας χρηστοὺς καὶ πλουτοῦντας δῆπου τά τε θεῖα σέβοντας. — 'Ερωτηθεὶς

δέ Βλας τί δυσχερές; “Τὴν ἐπὶ τὸ χεῖρον,” ἔφη, “μεταβολὴν εὐγενώς ἐνεγκεῦν<sup>24</sup>.”—‘Ελλήνων<sup>25</sup> προμαχοῦντες Ἀθηναῖοι Μαραθῶνι<sup>26</sup> χρυσοφόρων Μήδων ἐστόρεσαν<sup>27</sup> δύναμιν.

§ 156. Ὁρφεύς, ἀποθανούσης αὐτῷ Εύρυδίκης τῆς γυναικός, δηγθείσης<sup>1</sup> ὑπ’ ὄφεως, κατῆλθεν εἰς “Αἰδου<sup>2</sup>, θέλων ἀναγαγεῦν. αὐτήν, καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι. ‘Ο δὲ ὑπέσχετο<sup>3</sup> τοῦτο ποιήσειν, ἐὰν μὴ<sup>4</sup> πορευόμενος<sup>5</sup> Ὁρφεύς ἐπιστραφῇ, πρὶν εἰς τὴν αὐτοῦ οἰκίαν παραγενέσθαι. ‘Ο δὲ ἀπιστῶν<sup>6</sup>, ἐπιστραφεὶς ἐθεάσατο τὴν<sup>7</sup> γυναικα<sup>8</sup>· η δὲ πάλιν ὑπέστρεψεν. — Κριὸς χρυσόμαλλος τὸν Φρίξον εἰς τὴν Κολχίδα διεπόρθμευσεν· ἐκεῖ δὲ τοῦτον, ὡς φασιν, ἔθυσε Φυξίφ Διὶ, καὶ ἐν “Αρεως ἄλσει περὶ τινα δρῦν τὸ δέρμα αὐτοῦ ἀπεκρέμασεν ἐφύλαττε δὲ τοῦτο δράκων. — Ἐπεὶ Ἀντίπατρος ὁ Μακεδὼν ἡπειρῆσε πολιορκήσειν Ἀθηναίον, εἰ μὴ τοὺς ῥήτορας<sup>9</sup> ἐκδοῖεν, καταλιπὼν Δημοσθένης τὴν πόλιν ἔφυγε πρῶτον μὲν εἰς Αἴγιναν, ἐπὶ τὸ Αἰάκειον καθεδούμενος<sup>10</sup>, φοβηθεὶς δὲ εἰς Καλαυρίαν μετέστη. — ‘Αινθρωπος εὶς δήπου θεν· οὐκ ἔστι οὐδὲ εἰς<sup>11</sup> φὶ μὴ κακόν τι γέγονεν<sup>11</sup> ἡ γενήσεται<sup>11</sup>. ὁ ποιῶν δὲ ἐλάχιστον τὸν γεγενημένον<sup>11</sup> κακὸν ἀμφότερον<sup>12</sup> οὗτος εὔτυχει τε καὶ φρονεῖ. — Ἐπήνει<sup>13</sup> Σπαρτιάτης τὸ ἔπος Ἡσιόδου τὸ λέγον· “Οὐδὲ ἀν βοῦς ἀπόλοιτ<sup>14</sup>, εὶς μὴ γείτων κακὸς εἴη.” ἀκούοντος Διογένους. ὁ δὲ εἶπε, “Καὶ μὴν Μεσσήνιοι καὶ οἱ βόεις αὐτῶν ἀπολώλασι<sup>14</sup>, καὶ ὑμεῖς αὐτῶν ἐστε οἱ γείτονες.” — Τῆς υπεκτὸς ἥδη προηκούσης<sup>15</sup> ἐπαν-

ηει<sup>16</sup> ποτὲ ἀπὸ δείπνου Σωκράτης. Νεανίσκοι οὖν ἀκόλαστοι προμαθόντες<sup>17</sup> ἐνελόχησαν ἐπανιόντα<sup>18</sup>, δᾶδας ἔχοντες ἡμμένας<sup>19</sup> καὶ Ἐρινύων πρόσωπα· ἔθος δὲ<sup>20</sup> ἦν αὐτοῖς καὶ<sup>21</sup> ἄλλοις προσπαῖειν. Οὖς ἴδων<sup>22</sup> ὁ Σωκράτης οὐ διεταράχθη, ἀλλ’ ἐπιστὰς<sup>23</sup> ἡρώτα, οἰα<sup>24</sup> καὶ<sup>21</sup> τοὺς ἄλλους ἦ ἐν Λυκείῳ ἦ ἐν Ἀκαδημίᾳ. — 'Ο δὲ Σωκράτης, ἴδων<sup>25</sup> τὸν Ἀντισθένη τὸ διερρωγὸς<sup>26</sup> τοῦ ἴματίου μέρος ἀεὶ ποιοῦντα φανερόν, "Οὐ παύσει<sup>27</sup>," ἔφη, "ἐγκαλλωπιζόμενος ἡμῖν;" — Θεόδωρος ὁ Κυρηναϊκός, Λυσιμάχου τοῦ βασιλέως ἀπειλήσαντος<sup>28</sup> αὐτὸν ἀναιρήσειν, "Ἐλελήθεις<sup>29</sup> με," εἶπεν, "οὐ βασιλέως ἄλλα κώνειον δύναμιν ἔχων." — Καὶ<sup>30</sup> βραδὸς εὐβουλος ἐλειν<sup>31</sup> ταχὺν ἄνδρα διώκων. — Ἐνδυμάνι Ζεὺς ἔδωκεν, ὃ βούλοιτο, ἐλέσθαι<sup>32</sup>, ὃ δὲ αἰρεῖται κομμάσθαι διὰ παντὸς ἀθάνατος καὶ ἀγήρως μένων. — Ἀφυοῦς ποιητοῦ ἀκρόασιν ποιουμένου<sup>33</sup>, Θεόκριτος ἐρωτώμενος ὑπ' αὐτοῦ, ποιά ἔστι τὰ καλῶς εἰρημένα<sup>34</sup>; ἔφη, "Α παρέλιπες." — Κηφισόδωρος ἔλεγεν, ὅτι οὐδὲνς οὐσίαν, ἦν μὲν αὐτὸς ἐκτήσατο, κατέφαγεν<sup>35</sup>, ἦν δὲ παρ'<sup>36</sup> ἄλλου παρέλαβεν<sup>37</sup>. — Σόλωνος ἦν νόμος· "Ο τὰ πατρῶα κατεδηδοκὼς<sup>38</sup> ἄτιμος ἔστω, καὶ δ ἀργὸς ὑπεύθυνος ἔστω παντὶ τῷ βουλομένῳ γράφεσθαι." — Τὸ τῶν Ἀμαζόνων ἔθνος τοσοῦτον ἀνδρείᾳ διήμεγκεν<sup>39</sup>, ὥστε μὴ μόνον πολλὴν χώραν ὅμορον καταδραμεῖν<sup>40</sup>, ἀλλὰ καὶ πολλὴν τῆς Εὐρώπης καὶ τῆς Ἀσίας καταστρέψασθαι. — Σχολαστικὸς ποταμὸν βουλόμενος περᾶν ἐπέβη<sup>41</sup> ἐπὶ τὸ πλοῖον ἐφ' ἵππου καθήμενος. πιθομένου<sup>42</sup> δέ τινος τὴν αἰτίαν, ἔφη σπουδάζειν.

§ 157. Ἡνίκα Φιλιππος ὁ Μακεδὼν ἐτεθνήκει, Δημοσθένης λαμπρὰν ἐσθῆτα ἡμφιεσμένος προῆλθε, καίπερ τῆς θυγατρὸς αὐτοῦ νεωστὶ τετελευτηκούσα<sup>1</sup>, ἐφηδόμενος τῷ τοῦ Μακεδόνος θανάτῳ. — Ἐπεὶ φίλτατος ἦν Τελαμὼν Ἡρακλεῖ, εἰς πολλοὺς ἄθλους συνεμαχέσατο Ἡρακλεῖ. Συνέπλει γάρ αὐτῷ πρὸς Ἀμαξόνας, καὶ τὸν Ἀλκυονέα ἀνεῖλε· στρατευσάμενος δὲ ἐπὶ Τροίαν σὺν Ἡρακλεῖ, ἔλαβε γέρας Ἡσιόνην τὴν Λαομέδοντος θυγατέρα, ἐξ ἣς ἐγένετο Τεύκρος. — "Οτε Φρίξος καὶ Ἐλλη ἐπὶ χρυσομάλλου κριοῦ φερόμενοι τὴν μεταξὺ Σιγείου καὶ Χερρονήσου κειμένην θάλατταν ὑπερέβαινον, ὅλισθεν εἰς τὸν βυθὸν ἡ Ἐλλη· κάκει<sup>2</sup> ἀποθανούσης αὐτῆς, ἐπ' ἐκείνης Ἐλλήσποντος ἐκλήθη τὸ πέλαγος. — Πῶς δῆθ<sup>3</sup> ὁδουρὸν οἷος ἐξέβης<sup>4</sup> λαθών<sup>5</sup>; — Σπάρτην ἔλαχει<sup>6</sup>, ταύτην κόσμει. —

Χρυσὸν ἀνὴρ εὐρών<sup>7</sup> ἔλιπεν βρόχον· αὐτὸρ ὁ χρυσὸν

δν λίπεν<sup>8</sup> οὐχ εὐρών, ἥψεν<sup>9</sup> δν εὐρε<sup>10</sup> βρόχον. —

\*Η θεός ἥλθ<sup>11</sup> ἐπὶ γῆν ἐξ οὐρανοῦ, εἰκόνα δειξῶν<sup>12</sup>, Φειδία, ἡ σύ γ' ἔβη<sup>13</sup> τὸν θεὸν ὀψόμενος<sup>14</sup>. —

Α. Εἰπέ<sup>15</sup>, κύον, τίνος ἀνδρὸς ἐφεστὰς<sup>16</sup> ὅτιμα φυλάσσεις;

Β. Τοῦ Κυνός. Α. Ἀλλὰ τίς ἡν οὐτος ἀνὴρ ὁ Κύων;

Β. Διογένης. Α. Γένος εἰπέ<sup>17</sup>. Β. Σινωπένς.

Α. "Ος πίθον φάκει<sup>18</sup>;

Β. Καὶ μάλα<sup>19</sup>. νῦν δὲ θανὼν<sup>20</sup> ἀστέρας οἰκον ἔχει. —

\*Ρῆσις βραχεῖα τοῖς φρονοῦσι σώφρονα<sup>21</sup> πρὸς τοὺς

τεκόντας<sup>20</sup> καὶ φυτεύσαντας πρέπει. — Δημοσθένης ἔρωτηθείς, “Πώς τῆς ῥητορικῆς περιεγένου<sup>21</sup>,” “Πλέον,” ἔφη, “ἔλαιον οἴνου δαπαγήσας<sup>22</sup>.”

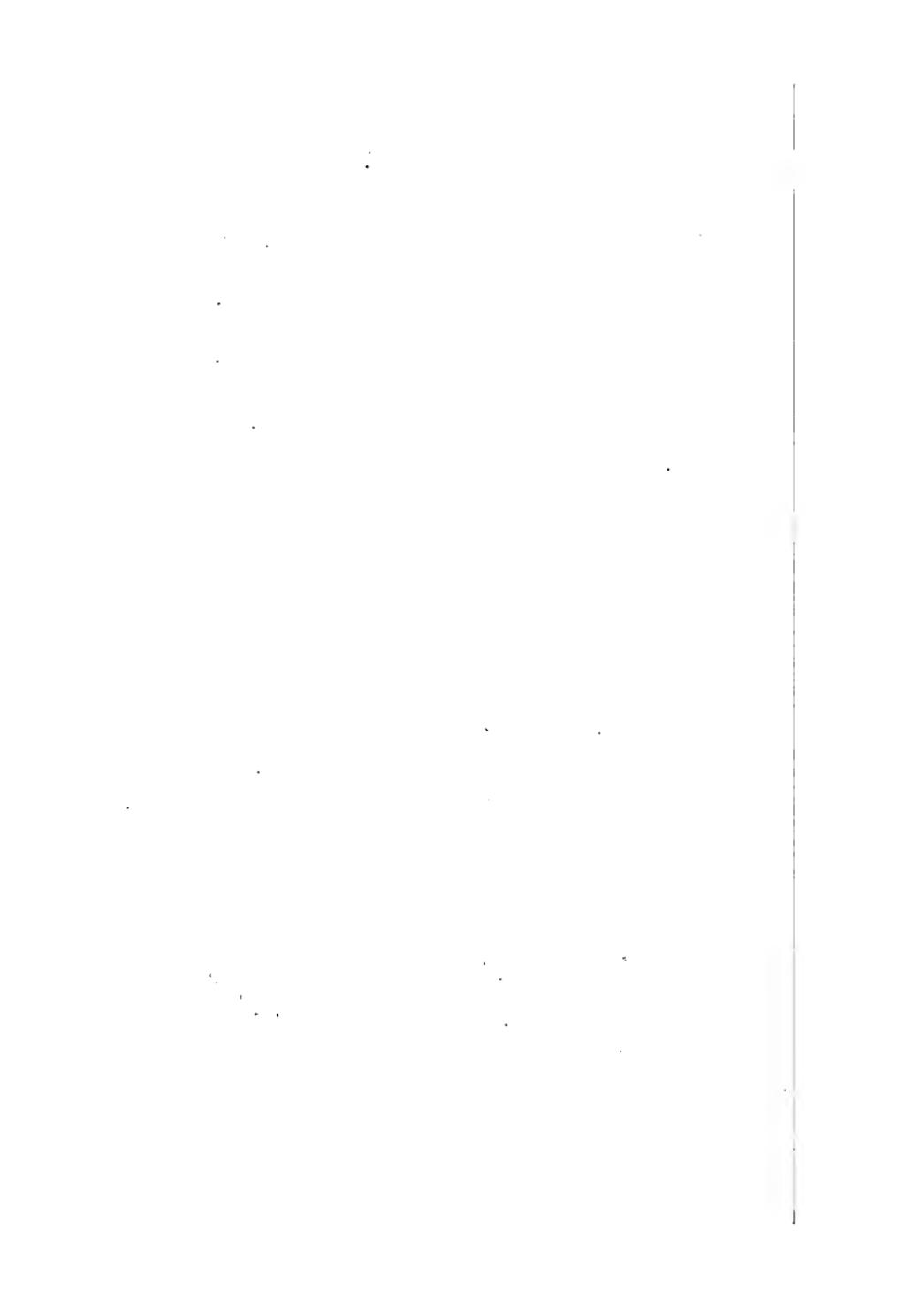
§ 158. Ἐπεὶ Σαρδανάπαλλος ὁ ἔσχατος Ἀσυρίων βασιλεὺς ἀπέγυνω τὴν σωτηρίαν, ἵνα μὴ τοὺς πολεμίους ὑποχειρίος γένοιτο, πυρὰν ἐν τοῖς βασιλείοις κατασκευάσας ὑπερμεγέθη, τόν τε χρυσὸν καὶ τὸν ἄργυρον ἅπαντα, πρὸς δὲ τούτοις τὴν βασιλικὴν ἐσθῆτα πᾶσαν ἐπὶ ταύτην ἐσώρευσε, καὶ ἂμα τούτοις ἅπασιν ἑαυτόν τε καὶ τὰ βασίλεια κατέκαυσεν. — Γοργίας ὁ Λεοντῖνος ἐπὶ τέρματι ὧν τοῦ βίου, ὑπό τινος ἀσθενείας καταληφθείς, κατ’ ὀλίγον εἰς ὕπνον ὑπολισθάνων ἔκειτο. Ἐπεὶ δέ τις αὐτὸν<sup>1</sup> παρῆλθε τῶν ἐπιτηδείων ἐπισκοπούμενος, καὶ ἥρετο, τὸ πράττοι, ὁ Γοργίας ἔφη. ““Ηδη με ὁ ὕπνος ἄρχεται παρακατατίθεσθαι τῷ ἀδελφῷ<sup>2</sup>.” — Δημάδης τοὺς Ἀθηναίους εἴκαζεν αὐλοῖς, ὃν εἴ τις ἀφέλοι<sup>3</sup> τὴν γλώτταν, τὸ λοιπὸν οὐδέν ἔστιν. — Βίον αἵροι τὸν ἄριστον<sup>4</sup> τοῦτον γὰρ ἥδην ἡ συνήθεια ποιήσει. — Μηδέποτε ἐπὶ<sup>5</sup> μηδενὸς εἴπης<sup>6</sup>, ὅτι<sup>6</sup> ἀπώλεσα<sup>7</sup> αὐτό· ἀλλ’, ὅτι ἀπέδωκα. Τὸ παιδίον ἀπέθανεν<sup>8</sup>; ἀπεδόθη<sup>9</sup>. Ἡ γυνὴ ἀπέθανεν; ἀπεδόθη. Τὸ χωρίον ἀφηρέθη<sup>10</sup>; οὐκοῦν καὶ τοῦτο ἀπεδόθη. “‘Αλλὰ κακὸς ὁ ἀφελόμενος<sup>11</sup>.’” Τέ δὲ σοὶ μέλει, διὰ τίνος σε ὁ δοὺς ἀπήγησε<sup>12</sup>; — Γαστήρ ἄναλτος καὶ νεῶν εὐρεν<sup>13</sup> δρόμον.

§ 159. Τῶν Ἐλλήνων ἐπὶ Τροίᾳ διὰ τὴν Ἀχιλλέως ὄργὴν κεκμηκότων<sup>1</sup>, Πάτροκλος προτραπεῖς

νπὸ Νέστορος ἵέτευσεν Ἀχιλλέα, δοῦναι κάν<sup>9</sup> ἐπ̄  
δλίγον τὴν πανοπλίαν αὐτῷ, ἵνα τοὺς Τρῶας τῶν  
νεῶν ἀπώστηται<sup>3</sup>. Ἐξελθὼν οὖν ὁ Πάτροκλος καὶ  
γενναίως ἀριστεύσας μετ' οὐ πολὺ<sup>4</sup> ἀνηρέθη. Χα-  
λεπήνας δὲ ὁ Ἀχιλλεὺς ἐπαύσατο μὲν τῆς πρὸς  
Ἀγαμέμνονα ἔχθρας, λαβὼν δὲ ἡφαιστότευκτον παν-  
οπλίαν, ἄλλους τε πολλοὺς καὶ τελευταῖον "Εκτορα  
ἀνεῖλεν. — Κῦρος ὁ νεώτερος ἐν τῇ ἐπὶ τὸν ἀδελ-  
φὸν Ἀρταξέρξην μάχη προχειρότερον κινδυνεύων,  
ὑπὸ τινος τῶν τυχόντων<sup>5</sup> Περσῶν πληργεὶς καιρίως  
ἐπεσε· τούτου δὲ ἀναιρεθέντος οἵ<sup>6</sup> βασιλέως πρὸς  
τὴν μάχην ἐπερρώσθησαν, καὶ τέλος τῷ τε πλήθει  
καὶ τῇ τόλμῃ εἰς φυγὴν ἔτρεψαν τοὺς ἀνθεστῶτας<sup>7</sup>.  
— Διογένης, ἀποδράτος<sup>8</sup> τοῦ οἰκέτου, οὐκ ἐφρόντιζε,  
δεινὸν εἶναι λέγων, εἰ Διογένης μὲν χωρὶς αὐτοῦ<sup>9</sup> ζῆν  
οὐ δύναται, αὐτοῦ<sup>10</sup> δὲ ἐκεῖνος χωρὶς δύναται. — "Ο  
καρκίνος ὅδε ἔφη, χηλῆ<sup>11</sup> τὸν ὄφιν λαβών<sup>12</sup>. "Εὐθὺν  
χρὴ τὸν ἔταιρον εἶναι καὶ μὴ σκολιὰ<sup>13</sup> φρονεῖν." —  
"Αεὶ σφῶν<sup>14</sup> κλέος ἔσται κατὰ γῆν, φίλτατε Ἀρμόδιε  
καὶ Ἀριστόγειτον, ὅτι τὸν τύραννον ἐκτανέτην<sup>15</sup>,  
ἰσονόμοις τε Ἀθήνας ἐποιησάτην. — Τοῦς γὰρ τε-  
θνεῶσι<sup>16</sup> χρὴ τὸν οὐ τεθνηκότα τιμᾶς διδόντα χθό-  
νιον εὐ σέβειν θεόν. — "Αν<sup>17</sup> ἡ λεοντῆ μὴ ἔξιεπται<sup>18</sup>,  
τὴν ἀλωπεκῆν πρόσαγον. — "Λ μὴ κατέθου<sup>19</sup>, μὴ  
πνέλη<sup>20</sup>.

§ 160. Δημοσθένης φησὶν ἐν λόγῳ τινί· "Νό-  
σημα, ὡ ἄνδρες Ἀθηναῖοι, δεινὸν ἐμπέπτωκεν<sup>1</sup> εἰς  
τὴν Ἑλλάδα καὶ χαλεπὸν καὶ πολλῆς παρ' ἡμῶν<sup>2</sup>  
ἐπιμελείας δεόμενον· ἄνθρωποι γὰρ μιαροὶ καὶ κό-

λακες και ἀλάστορες τὴν τῆς ἑαυτῶν πατρίδος ἐλευθερίαν προπεπώκασι πρότερον μὲν Φιλίππῳ, νῦν δὲ Ἀλεξάνδρῳ.” — Σωκράτης ἐν τῇ φυλακῇ κωνειον πιὼν τέθνηκεν. Αἰσχύλῳ γράφοντι ἐμπεπτωκε χελώνη. Σοφοκλῆς ῥῶγα φαγὼν σταφυλῆς ἀποπνυγεὶς ἀπέθανε κύνες κατὰ Θράκην Εύριπόδην ἔτραγον<sup>3</sup>. τὸν θεῖον “Ομηρον λιμὸς ἀπέθισεν. — ‘Ασκληπιὸς φύσει καὶ ἀγχινοίᾳ διενεγκάν<sup>4</sup>, ἐζῆλωσε τὴν ἴατρικὴν ἐπιστήμην, καὶ πολλὰ τῶν συντεύσοντων πρὸς ὑγίειαν ἀνθρώπων ἔξενρε. Πολλοὺς δὲ τῶν ἀπεγνωσμένων ἀρρώστων παρὰ δόξαν θεραπεύων ἐπὶ τοσούτῳ προύβῃ<sup>5</sup> τῆς δόξης, ὥστε διὰ τοῦτο πολλοὺς δοκεῦν<sup>6</sup> τῶν τεθνεάτων<sup>7</sup> ποιεῖν πάλιν ζῶντας. — “Αν<sup>8</sup> μῆς διορύξῃ βαμόν, ὅντα πήλινον, καν<sup>9</sup> μηδὲν ἀλλ<sup>10</sup> ἔχων διατράγη<sup>11</sup> θύλακον, ἀλεκτρυὼν τρεφόμενος ἀν<sup>8</sup> ἐφ<sup>12</sup> ἐσπέρας ἄση, τίθεντας τοῦτο σημεῖόν τινες<sup>13</sup>. — “Αλμην τί κυκᾶς, πρὶν τοὺς ἰχθύας ἔληγ<sup>14</sup>; — “Α γὰρ τρόπος καθεῖλεν<sup>14</sup>, οὐ στήσει<sup>15</sup> χρόνος. — ‘Αλλ<sup>16</sup> ἡδύ<sup>17</sup> τοι σωθέντα<sup>18</sup> μεμνῆσθαι<sup>19</sup> πόνων<sup>20</sup>. — Πιθοῦ<sup>21</sup>, χειλιδὼν πηνίκ<sup>22</sup> ἄττα<sup>23</sup> φαίνεται. — Πολλὰ πόλεις ἐνίστε καθάπερ πλοῖα καταδυόμενα διόλλυνται καὶ διολώλασι καὶ ἔτι διολοῦνται διὰ τὴν τῶν κυβερνητῶν καὶ ναυτῶν μοχθηρίαν τῶν περὶ τὰ μέγιστα μεγίστην ἄγνοιαν εἰληφότων<sup>24</sup>. — ‘Ανάχαρσις ὑπὸ μειρακίου παρὰ ποτὸν ὑβρισθεὶς, ἔφη, “Μειράκιον, ἐὰν νέος ὁν τὸν οἴνου μὴ φέρης, γέρων γενόμενος<sup>24</sup> ὕδωρ οἴσεις<sup>25</sup>.”



## I.

## FIRST DECLENSION.

§ 1. <sup>1</sup> from *εἰμι*. A knowledge of the ind. pres. and imperf. of *εἰμι* is presupposed. <sup>2</sup> 'makes', produces. <sup>3</sup> 'is guarded' <sup>4</sup> 'invented'. <sup>5</sup> 'used to call'. <sup>6</sup> Comparative of *μέλλω*. <sup>7</sup> 'maintains'. <sup>8</sup> adj. from *πειρός*, -d, -dv. <sup>9</sup> 'calls'. <sup>10</sup> dat. answering the question, Wherin? <sup>11</sup> 'takes delight'. <sup>12</sup> 'nothing', neut. of *οὐδετέρα*. <sup>13</sup> 'appears'. <sup>14</sup> 'made'. <sup>15</sup> gen. of quality; 'he made the mina of 100 drachmae', i.e. he fixed the value of it at 100 drachmae.

§ 2. <sup>1</sup> 'cut out'. <sup>2</sup> 'of the Egyptians'. <sup>3</sup> 'had'. <sup>4</sup> 'died'. <sup>5</sup> *παρά πολύ*, 'considerably', greatly. <sup>6</sup> 'extended', enlarged. <sup>7</sup> Whatever serves as an epithet to a substantive is placed by the Greeks between the art. and subst.; so here *ἡ ἐν Μυκῆναις βασιλεία*, 'the sovereignty in Mykenae', the Mykenean crown. <sup>8</sup> 'came'. <sup>9</sup> dat. answering the question, Why? <sup>10</sup> 'came'. <sup>11</sup> 'hail'. <sup>12</sup> *μελιστρα*, superl. of *μέλλω*. <sup>13</sup> 'is by nature'.

§ 3. <sup>1</sup> i.e. Paris, son of Priamos. <sup>2</sup> 'carried away'. <sup>3</sup> Names of rivers in Greek generally stand between art. and subst., so § 33 n. 7. <sup>4</sup> 'discharges itself'. <sup>5</sup> neut. of *ἀλογός*. <sup>6</sup> 'to fly'. <sup>7</sup> 'contended'; with whom? dat. <sup>8</sup> 'was brought up'. <sup>9</sup> 'adorn' (imperf.); wherewith? dat. <sup>10</sup> 'excelled'; wherin? dat. <sup>11</sup> superl. of *μέλλω*. <sup>12</sup> 'was admired'. <sup>13</sup> 'fairer', better, from *καλός*. <sup>14</sup> 'feeds', supports. <sup>15</sup> *Ἐριτρεὸς κράτος*. <sup>16</sup> 'to abstain', with gen. <sup>17</sup> 'sacrifice'.

§ 4. <sup>1</sup> 'brought forth'. <sup>2</sup> 'they ascribe'. <sup>3</sup> 'was adjudged' (as property). The same gen. § 95 n. 7. <sup>4</sup> The gen. depends on *λεπαῖ*; the deity, to whom a thing is 'consecrated', is in the gen. § 33 n. 1. <sup>5</sup> 'used to wear'. <sup>6</sup> 'began'. <sup>7</sup> *αἱ τῆς τιμῆς δέρποντες*, 'those on the citadel'. <sup>8</sup> 'were called'. <sup>9</sup> 'they say', *on dit.* <sup>10</sup> 'that Hermes was', accus. with inf. <sup>11</sup> 'shut'. <sup>12</sup> 'variegated', painted. <sup>13</sup> 'they call'. <sup>14</sup> 'assigned'. <sup>15</sup> 'limbless'; mere trunks without legs or arms. See § 54 n. 15.

## II.

## SECOND DECLENSION.

§ 5. <sup>1</sup> 'distrust'; imperat. <sup>2</sup> 'follow'. <sup>3</sup> 'is cured', with dat. of instrument. <sup>4</sup> 'conceal'. <sup>5</sup> 'produce'. <sup>6</sup> 'conquered'. <sup>7</sup> 'to follow', with dat. <sup>8</sup> 'had become'. <sup>9</sup> 'made', painted. <sup>10</sup> 'nursing'. <sup>11</sup> 'nickname'. The diminutives are contemptuous, like *homunculus*, 'mannikin'.

§ 6. <sup>1</sup> 'undertook'. <sup>2</sup> When in Greek the subject is a neut. pl., the verb is generally in the sing. <sup>3</sup> 'is full', *abundat*, of what? gen. <sup>4</sup> 'produces'. <sup>5</sup> 'when dying'. <sup>6</sup> the dat. *Ηερδίκη* instead of *Ηερδίκη*, because it is a foreign name in -as, and foreign, like Dorian names, ordinarily form the gen. in -a, instead of -ou. <sup>7</sup> 'committed'. <sup>8</sup> 'used to carry'. <sup>9</sup> 'sowed'. <sup>10</sup> dual imperf. from *εἰμι*. <sup>11</sup> See § 9 n. 7. <sup>12</sup> 'lead'; dual verb after δέω. <sup>13</sup> 'of the blessed'. <sup>14</sup> 'somewhat deficient', with gen. <sup>15</sup> Supply *εἰσι*.

§ 7. <sup>1</sup> 'revealed'. <sup>2</sup> 'appointed'. <sup>3</sup> 'made over'. <sup>4</sup> 'lay'. <sup>5</sup> 'hatch them'. <sup>6</sup> 'founded'. <sup>7</sup> *ἀπέβεβητε αὐτῇ*, 'appointed for her'. <sup>8</sup> 'ravaged'. <sup>9</sup> 'adorned'; with what? dat. In the next sentence supply *εἰσι*; on the neut. predicate see § 13 n. 8. <sup>10</sup> δέ μὲν ἔτερος—δέ δέ *τρ.* *alter—alter autem*. <sup>11</sup> 'dies', i. e. is put to death. <sup>12</sup> ὥρο with gen. 'by'. <sup>13</sup> 'flies'. <sup>14</sup> 'many'. <sup>15</sup> 'are fed'. <sup>16</sup> 'Hear ye!' *Oyes*. This was the technical phrase at the beginning of proclamations in Athens. <sup>17</sup> 'looked', *spectabant*. <sup>18</sup> supply *εἰσιν*, as often with this word. <sup>19</sup> 'to use', with dat. <sup>20</sup> poetic for *ἀρπάζωσ*. In the next sentence supply *εἰσι*.

## III.

## THIRD DECLENSION.

## a. SIMPLE.

§ 8. <sup>1</sup> 'called'. <sup>2</sup> 'honoured'. <sup>3</sup> 'is admired'. <sup>4</sup> 'the Spartans with Leonidas'. § 142 n. 2. <sup>5</sup> 'observed'. <sup>6</sup> 'appointed'. <sup>7</sup> 'defeated'. <sup>8</sup> 'had'. <sup>9</sup> from *πάς*, *πάσα*, *πάσι*. <sup>10</sup> from *πάτηται*. <sup>11</sup> 'sat in judgement'. <sup>12</sup> 'think'. *εγκ.* is subject, and *κρ.* predicate of *εἰμι* = Latin *esse*. <sup>13</sup> 'washes'. <sup>14</sup> 'seek for'. <sup>15</sup> 'goes bail for'. <sup>16</sup> 'he makes'; Cf. 'to make a mountain of a molehill'. <sup>17</sup> Supply *εἰμι*. <sup>18</sup> 'more'. <sup>19</sup> 'enjoins upon', with dat. <sup>20</sup> 'to love'.

§ 9. <sup>1</sup> 'took the field'. <sup>2</sup> 'the daughter'; *θυγατρίς* omitted; in appositions to proper names the Greeks generally

omit *vlόs*, and *θυγάτηρ*, and use the art. alone; see § 80 n. 2. § 93 n. 4. e.g. *Κίμων ὁ Μιλτιαδού*, 'Kimon, son of Miltiades'. <sup>5</sup> 'gave birth to'. <sup>6</sup> 'alarmed'. <sup>7</sup> 'represent'. <sup>8</sup> The gen. depends on *καρδία*. <sup>9</sup> 'in the dwelling of Hades', in the lower world; *οἰκώ* omitted; as in English, *St Paul's*. See § 156 n. 2. <sup>10</sup> 'devoured'. <sup>11</sup> 'was brought up'. <sup>12</sup> 'abstained'; from what? gen. <sup>13</sup> 'hard'. <sup>14</sup> 'to speak'. <sup>15</sup> 'not having', i.e. 'since it has not'.

§ 10. <sup>1</sup> 'was dedicated', sacred. <sup>2</sup> 'was fed'. <sup>3</sup> 'said', with acc. and inf. <sup>4</sup> 'shoot up', are produced by. <sup>5</sup> *ὁ ἐγρηγόρως*, -*broς* (from *ἐγείρω*), 'he who is awake'. <sup>6</sup> 'called'. <sup>7</sup> 'better'; compar. of *ἀγαθός*. <sup>8</sup> 'to slip'. <sup>9</sup> 'to thee'. <sup>10</sup> 'gave'. <sup>11</sup> 'I pity'. <sup>12</sup> acc. of *σός*. <sup>13</sup> Cf. 'A burnt child dreads the fire'. *Nοumenta, documenta*. <sup>14</sup> 'would have known'. <sup>15</sup> 'says'. <sup>16</sup> *γεγον.* 'that the M. are born'. <sup>17</sup> *δρηγής*, 'male'. *ωφ.* 'owed'. <sup>18</sup> 'more'.

§ 11. <sup>1</sup> 'came to aid'. <sup>2</sup> fem. of *γεδύσ.* <sup>3</sup> 'practised.' <sup>4</sup> *τὰ καρδιώδεια*, 'what belongs to war', the arts of war. <sup>5</sup> Superl. of *μέλλω*. <sup>6</sup> 'shines forth'. <sup>7</sup> 'wrote'. <sup>8</sup> 'was blinded'. <sup>9</sup> *τὸν* belongs to *πλοῖον*. <sup>10</sup> 'betrayed'. <sup>11</sup> 'by days'. <sup>12</sup> 'used to count'. <sup>13</sup> 'gave'. <sup>14</sup> 'thought'. <sup>15</sup> adv. with art. used as adj. 'upper'. See § 61 n. 22. § 76 n. 4. <sup>16</sup> 'first'. <sup>17</sup> *κατὰ κώμας φκείτο*, 'was inhabited in several villages'; *κατὰ κώμας* = *pagatim*. The population was not concentrated in one capital. <sup>18</sup> 'best'; superl. of *ἀγαθός*. <sup>19</sup> See § 147 n. 1. <sup>20</sup> 'are educated'.

§ 12. <sup>1</sup> 'begat'. <sup>2</sup> 'namely Eirene' etc. *Εἰρήνης* and the two following names are in apposition to *Ὀπας*. <sup>3</sup> 'was persecuted'. <sup>4</sup> gen. of time; 'by day and night'. <sup>5</sup> from *τάξ*. <sup>6</sup> 'sought'. <sup>7</sup> 'called'. <sup>8</sup> fem. of *εἰς*. <sup>9</sup> 'slew'. <sup>10</sup> 'it is fitting', with acc. and inf. <sup>11</sup> 'obey'. <sup>12</sup> 'used to say'. <sup>13</sup> *δέι φυγαδ.*, 'one must banish'. <sup>14</sup> 'in every way'. *πάντα*, and *πάντων* below, from *τάξ*. <sup>15</sup> 'generally'.

## IV.

## THIRD DECLENSION.

## b. CONTRACTED.

§ 13. <sup>1</sup> 'brought'. <sup>2</sup> 'excels'. <sup>3</sup> 'by descent'. <sup>4</sup> 'used to call'. <sup>5</sup> 'besmeared'. <sup>6</sup> 'are tossed'. <sup>7</sup> 'begat'. <sup>8</sup> 'an efficacious means'; constr. as *Triste lupus stabalis*. See § 61 n. 1. <sup>9</sup> 'is found'. <sup>10</sup> 'sang'. <sup>11</sup> 'called'. <sup>12</sup> 'used to

say'. <sup>13</sup> = *esse*. <sup>14</sup> 'of all', gen. fem. of *τόπος*. <sup>15</sup> 'pro-duces'. Order: IIa. τ. ὅ. ♀ φ. β. <sup>16</sup> 'to overcloud', with dat. <sup>17</sup> = *posse*, from *δύναμαι*. <sup>18</sup> *τριῶν δεῖν* = *trium rerum esse opus*, 'that three things were needful'. <sup>19</sup> *κατὰ μέρος*, 'piece-meal'; with art. 'particular'. <sup>20</sup> 'flow.' <sup>21</sup> Supply *έστιν*.

§ 14. <sup>1</sup> 'calls'. <sup>2</sup> 'judge'; imperat. <sup>3</sup> 'by', 'according to'. <sup>4</sup> 'performed'. <sup>5</sup> 'stir up'; sing. verb after neut. pl. <sup>6</sup> 'struck'. <sup>7</sup> gen. of *Ζεύς*. <sup>8</sup> 'leapt forth'. <sup>9</sup> 'with arms', i.e. armed. So Lat. *cum gladio*. <sup>10</sup> 'honoured.' <sup>11</sup> 'arise'.

§ 15. <sup>1</sup> 'knit'. <sup>2</sup> 'modelled'. <sup>3</sup> supply *θυγατέρα*. See § 9 n. 2. <sup>4</sup> 'transformed'. <sup>5</sup> *μετὰ ταῦτα*, 'thereupon'. <sup>6</sup> 'set against'. <sup>7</sup> 'kindled', burning; part. perf. pass. from *ἀντίτιν*. <sup>8</sup> 'darted'. <sup>9</sup> 'ravaged'. <sup>10</sup> 'thou didst overcome', aor. from *κρατέω*. <sup>11</sup> The gender of *βοῦς*, like that of *τέρρος* and *βοσ*, is common, but at *βόες* is generically used for kine. <sup>12</sup> 'drove off'.

§ 16. <sup>1</sup> 'fabled', related. <sup>2</sup> 'used to devour'. <sup>3</sup> 'fed'. <sup>4</sup> 'served for hire'. <sup>5</sup> 'slew'. <sup>6</sup> 'Be willing'. <sup>7</sup> 'to hold'. <sup>8</sup> 'used to call'. <sup>9</sup> 'was at their service', 'belonged'. <sup>10</sup> 'wounds'. <sup>11</sup> 'used to take'. <sup>12</sup> 'battering down'. <sup>13</sup> 'persuading', i.e. by persuasion. <sup>14</sup> 'said'. <sup>15</sup> = *ferre*. <sup>16</sup> 'when asked'. <sup>17</sup> *πόσος απέχει* = *quantum distet?* with gen. <sup>18</sup> *inquit*. <sup>19</sup> Supply *απέχουσι*, 'are distant'. <sup>20</sup> *πλέον* with gen. 'more than'. *δύοις* 'two'. <sup>21</sup> 'Predicate, as tithe'. <sup>22</sup> 'offered'.

§ 17. <sup>1</sup> 'granted'. <sup>2</sup> *ἔγραψεν*, 'wrote'. <sup>3</sup> sc. *έστιν*. <sup>4</sup> sc. *νόος*. See § 9 n. 2. <sup>5</sup> 'had'. <sup>6</sup> from *χρυσούς*. <sup>7</sup> *διατάξει*, 'is reported to have crossed'. <sup>8</sup> 'gave birth to'. <sup>9</sup> 'sent'. <sup>10</sup> 'sailed'. <sup>11</sup> 'more', a greater number of men. <sup>12</sup> 'killed'. <sup>13</sup> from *μήν*. <sup>14</sup> Supply *έστιν*. On the neut. predicates *τυφλόν* and *ἄλιτρές*, see § 61 n. 1. <sup>15</sup> 'said'. <sup>16</sup> 'remember'. <sup>17</sup> *ηρέξω*, 'you began', from *ηρχομαι*. <sup>18</sup> Supply *ηρέξαμεν*, 'I began'. <sup>19</sup> acc. of limitation; see § 46 n. 23. § 75 n. 2. <sup>20</sup> 'said', with acc. and inf. <sup>21</sup> 'mistress'.

## V.

## IRREGULAR DECLENSION.

§ 18. <sup>1</sup> 'gave birth to'. <sup>2</sup> 'moulded'. <sup>3</sup> 'was torn asunder'. In the next sentence supply *έστιν*. <sup>4</sup> 'judge'; imperat. <sup>5</sup> *τὸν παλαιόν*, 'of old'. <sup>6</sup> 'had'. <sup>7</sup> 'sacrificed'. <sup>8</sup> 'handed down'. <sup>9</sup> 'kept'. <sup>10</sup> 'advise'. <sup>11</sup> 'to practise'. <sup>12</sup> 'saves'. <sup>13</sup> 'puts off'. <sup>14</sup> 'also'.

<sup>15</sup> 'nothing', neut. of *oὐδέσι*. <sup>16</sup> *ἄλλ' οὐ*, 'except'. <sup>17</sup> 'what', from *ὅτερ*. <sup>18</sup> *καὶ εἴτε*, 'even if'. <sup>19</sup> conj. pres. of *εἰμι*. <sup>20</sup> 'he has'.

§ 19. <sup>1</sup> See § 9 n. 2. <sup>2</sup> 'moulded, created'. <sup>3</sup> 'was fed'. <sup>4</sup> Superl. of *μάλα*. <sup>5</sup> 'of', i. e. 'among the'. <sup>6</sup> 'honoured'. <sup>7</sup> See § 9 n. 7. <sup>8</sup> 'used to roll'. <sup>9</sup> 'even'. <sup>10</sup> 'obtain', with gen. <sup>11</sup> 'had'. <sup>12</sup> See § 12 n. 4. <sup>13</sup> 'sent'. In the next sentence *ἴσιος* 'resemble', with dat. <sup>14</sup> 'hollow'. <sup>15</sup> Supply *ἴστι*. <sup>16</sup> 'also'. <sup>17</sup> 'longs for'. <sup>18</sup> *καὶ εἴτε*. <sup>19</sup> 'you should take away', with gen.; from *ἀφαιρέω*. <sup>20</sup> 'predicate'. <sup>21</sup> 'you make'. <sup>22</sup> 'It is said', with acc. and inf. The nom. might also stand. <sup>23</sup> 'was enamoured of', with gen. <sup>24</sup> gen. abs. 'When X. was making war'. <sup>25</sup> 'seemed' (in a dream). <sup>26</sup> 'to see', from *δούω*. <sup>27</sup> 'far', Lat. *longe*.

§ 20. <sup>1</sup> 'punish'; imperat. <sup>2</sup> *καὶ—καὶ*, 'both—and'. See § 83 n. 9. <sup>3</sup> *κτᾶσθαι προσ*. 'it is becoming to acquire'. <sup>4</sup> 'among birds'. <sup>5</sup> 'used to delight'; wherein? dat. <sup>6</sup> 'the Greeks at Ilion', i. e. who marched against Ilion (Troy). <sup>7</sup> 'came'. <sup>8</sup> *ὅτερος δέοτο* 'whenever he needed'. <sup>9</sup> 'out off'. <sup>10</sup> 'bears'. <sup>11</sup> *τῷ μὲν—τῷ δέ*, 'in the one (hand) in the other'. <sup>12</sup> 'she holds'. <sup>13</sup> 'having been made'. <sup>14</sup> 'ordered'. <sup>15</sup> *τὸν μέν—τὸν δέ*. See n. 11. <sup>16</sup> 'to fly', i. e. to be banished. <sup>17</sup> 'to follow him'. There is a play on another meaning, 'to prosecute', 'to prosecute'. <sup>18</sup> *έπ. δό* 'made by pairs'; *δό* is here adj. and predicate to *τὸν χειρέ*, *τῷ πόδε* and *τῷ φθαλμῷ* severally. <sup>19</sup> 'greater', from *μέγας*. <sup>20</sup> 'the strongest', from *καρπέρος*. <sup>21</sup> *φύλαξ*. <sup>22</sup> 'most dangerous', from *ἐπιφαλῆτης*. <sup>23</sup> *φυλακή*. <sup>24</sup> *οπορτεῖ*. <sup>25</sup> 'to post'. <sup>26</sup> 'is called'.

## VI.

## MIXED EXAMPLES ON THE DECLENSIONS.

§ 21. <sup>1</sup> 'let him excel'; in what? dat.; whom? gen. <sup>2</sup> 'became'. <sup>3</sup> 'taught', with double acc. like *docere*. <sup>4</sup> 'spend their time'. <sup>5</sup> 'casts'. <sup>6</sup> acc. of limitation (of part affected). See § 46 n. 23. <sup>7</sup> 'appears'. <sup>8</sup> 'for the mother of him', i. e. for his mother. <sup>9</sup> 'cared'; for whom? gen. <sup>10</sup> 'charged', with dat. <sup>11</sup> 'to keep'. <sup>12</sup> 'That which'. <sup>13</sup> Supply *ἴστι*. <sup>14</sup> 'that', from *οὗτος*. Supply *ἴστι*. <sup>15</sup> from *ἐπιφαγῆς*. <sup>16</sup> 'compared'. <sup>17</sup> *τοῖς κολ.* 'to flatterers', partic. from *κολακεύω*. *τοῦς παραδ.* 'such as lend', partic. from *παραδίδωμι*. <sup>18</sup> 'moved from place to place', part. pass. from *μεταφέρω*. <sup>19</sup> 'Having taken up', part. aor. mid. from *αἴρω*. <sup>20</sup> 'having thrown (it) down', aor. part. of *καταβιλλω*.

21 'this', fem. acc. of *oὐτος*. 22 'said'. 23 On the nom. see § 63 n. 49. *αὐτὸς τιθεσθαι*, 'that he for his part lays down', 'gives'. *τιθεσθαι* pres. inf. mid. of *τίθημι*. 24 *γνωσκούσει*, 'know', 'discern'. *dvθ. δέ*. 25 'often shewed'; 'commonly shews'; on this *gnomic* use of the aor. see § 62 n. 40. § 76 n. 2.

§ 22. 1 'pursue'. 2 *τὰς μερδ.* 'which are associated with'. 3 'is recognised'. 4 'are decided'. 5 compar. of *μελλεῖ*. 6 'brings'. 7 from *οὐσ.* 8 'had'. 9 gen. in answer to the question, for what? 10 dat. in answer to the question, from what motive? 11 'went over'. 12 'buried'. 13 'feeds'. 14 'keeps'. 15 'eldest', governs the gen. *νιέων*. 16 'being'. 17 'ruled'. 18 'punished'. 19 objective gen. 'offered to K.'. 20 'living on'. 21 'the whole', from *πᾶς*. *διατ.* 'spend', from *διατίθω*. 22 *Συν. δεῖ*. 'One must enure oneself'; to what? dat.

§ 23. 1 'made'. 2 'even'. 3 'surpass'. 4 'trust'; in what? dat. 5 'planted', laid out. 6 'was blinded'. 7 'assuaged'. 8 'won'. 9 'nailed down'. 10 'wear'. 11 See § 104 n. 6. 12 'rules'. 13 *δῶρα*. 14 'have'; *ἔχει* is sing. verb after neut. pl. 15 'had'. 16 'empty', with gen. as in Lat. *vacuus*, *inanis*. 17 'many', from *τελός*. 18 'great', from *μέγας*. 19 'raise', sing. verb after neut. pl.

§ 24. 1 'tests'. 2 'follows'. 3 'used to shut'. 4 'flowing'. 5 'has'. 6 'deified'. 7 'murdered'. 8 'reigned over', with gen. 9 'had been given'. 10 i. e. *διδ.* 11 The art. denotes that the number was well known; not 'a thousand ships', but 'the thousand ships'. See Iuvenal xii 122. 12 'were manned'. 13 Poetic for *dvθρόπων*. 14 On the neut. predicate see § 17 n. 14. Supply in the first line *ἔστι*, in the second *εἰστι*. 15 'feed'. 16 'you are whitening'. Cf. Jerem. xiii 23 *Can the Ethiopian change his skin?* 17 'hides'. Prov. of the wide influence of powerful neighbours. The shadow of Athos reached a brazen heifer in the market-place of Myrina in Lemnos. 18 'The dog to his chain'; prov. of those who take punishment meekly. 19 'drawn'. Cf. 'The cart before the horse'. 20 'violate'. 21 Prov. after the introduction of corn. *Satis glandis*. 22 'But'. 23 'follow the manners of the country.' Our 'Do at Rome as the Romans do'. 24 i. e. 'Εαυτόν for στειρόν. See § 50 n. 1. 25 'feeding', supporting. 26 'you feed', i. e. keep. Prov. of those who make large promises to others, when themselves destitute. 27 'to display'. 28 *διατύχημα*. Supply *ἔστι*, here and in the last sentence.

§ 25. 1 'are charmed'. 2 gen. after *ἐνθημίας*. 3 'proclaim'. 4 'open', part. perf. pass. of *ἐκπεράνυμι*. 5 'sleep'.

§ 26. <sup>1</sup> 'taught'. <sup>7</sup> 'to feed'. <sup>8</sup> 'gives'. <sup>9</sup> 'plot against'.  
<sup>10</sup> *τράπ. εἶχε*, 'had as'. *τράπ.* is predicate. <sup>11</sup> because Hermes was god of eloquence. <sup>12</sup> 'were her (daily) meal'. The verb is singular, being attracted to the number of the predicate. <sup>13</sup> 'drank'. <sup>14</sup> *δὲ πτηνός*, 'he who has maimed'. <sup>15</sup> 'is punished', with dat. of the punishment. <sup>16</sup> 'abounding in'. Cf. the proverb 'Physician, heal thyself'. <sup>17</sup> 'is caught'. <sup>18</sup> *γλυκεῖα*, 'sweet'. <sup>19</sup> gen. abs. perf. part. of *ἐκλείπω*; 'when the guard has deserted (his post)'. <sup>20</sup> 'if you are'. <sup>21</sup> 'you will use' fut. of *χρησματία*. <sup>22</sup> Predicate; 'as a law'. Cf. 1 Tim. i. 9 'The law is not made for a righteous man'. <sup>23</sup> 'brought forth'. <sup>24</sup> After the death of Polykrates Syloson by favour of Dareios made himself master of Samos; his harshness caused a great emigration. Hence the proverb. <sup>25</sup> 'cheated'. <sup>26</sup> The rhetorician Hermogenes published an admired treatise on rhetoric when 18 years of age, in the reign of M. Aurelius; but in his 25th year forgot all that he had known. <sup>27</sup> Prov. bird and egg being alike bad eating. When Korax, the Sicilian rhetorician, the first writer on rhetoric, sued his pupil Tisia for his tuition fees, Tisia replied: 'If you win the cause, then I have learnt nothing and you shall recover nothing; if you lose, then by the sentence I owe you nothing'. On which the judges exclaimed *κ. κ. κ. ω*. <sup>28</sup> '(Sends) greeting'. *χ. (λέγει)*. Form of address in letters. <sup>29</sup> 'Money makes the man'. <sup>30</sup> 'was in labour'. <sup>31</sup> From *ἀντικρύ*, 'brought forth'. <sup>32</sup> 'you lend'. <sup>33</sup> 'brings forth'. *τραῦ* 'is present with'. <sup>34</sup> Supply *έστι*. Hence the Engl. 'the sinews of war'.

§ 26. <sup>1</sup> = *κακοῖς* and *ἀνθρώποις*. An old form of the dat. used also by the Attic poets. <sup>2</sup> 'do good to'; imperat. <sup>3</sup> from *πολέμ.* <sup>4</sup> 'withdraw', sing. verb after neut. pl. See § 27 n. 15, and below n. 6. <sup>5</sup> acc.; 'in height'. <sup>6</sup> 'procure'; sing. verb after neut. pl. <sup>7</sup> 'ruin'. <sup>8</sup> 'ascribed'. In the 2 sing. of the imperat. of *τιθῆμι* etc. *τιθει*, *τιση*, *διδού*, *δεῖκνυ* are used. So in the imperf. sing. *ἐτίθει*, *ἐτίθει*, as if from *τιθέω*. <sup>9</sup> 'sowed'. <sup>10</sup> 'lived'; on what? *ἀπό* with gen. <sup>11</sup> gen. after *γυναῖκα*. <sup>12</sup> 'carried away'. <sup>13</sup> *χρήσιμα*; from *χρήσμος*. <sup>14</sup> 'for'. <sup>15</sup> 'when he saw'. <sup>16</sup> 'said'. <sup>17</sup> *λελ. οὐδ.* 'of petrified wealth'. Supply *έστι* after *τάφος*. <sup>18</sup> 'when taunted'. <sup>19</sup> Supply *έστι*. <sup>20</sup> Predicate; as in Lat. *viaticum sume sapientiam*. <sup>21</sup> 'Take with you', as your outfit. <sup>22</sup> Prov. from the heroes' sufferings in Homer.

§ 27. <sup>1</sup> 'lead'. <sup>2</sup> *οὐδεὶς οὐδέτερω*, 'no man ever yet'. On the double negative see § 50 n. 39. <sup>3</sup> Out of the negative *οὐδεῖς* supply 'many a one'. So in Latin *aio* out of *nego*,

ut out of ne. 4 'acquired'. 5 From *πολύς*. 6 'are inbred in', are inseparable from. 7 'departed'. 8 'fable', followed by acc. and inf. 9 'was transformed'. 10 'set over'; over what? dat. 11 *έστιν*. 12 'to be caught'. 13 'to'; used of approach to persons, *εἰς* to places. See § 73 n. 30. 14 'teaches'. 15 'is distant', with gen. Sing. verb after neut. pl. See § 26 n. 4. 16 Supply *έστι*. 17 'even'. 18 'to learn'. 19 *καλ—καλ—ετ—ετ*. § 20 n. 2. 20 'is angry'; with whom? dat. Two of a trade can never agree. In last line, *φθωτεῖ*, 'envies', with dat.

§ 28. 1 'put upon'; *κέσσω* is predicate. 2 *καταθ. λέγ.*  
 'is said to have killed'. 3 'gave'; *δέστι.* is predicate.  
 4 'from'. 5 'when flying', by their flight. 6 'announce'.  
 7 'be silent'. 8 'brings'. 9 Dat. in answer to the question, by what? according to what? 10 'are to be trained'; supply *εστι*. 11 'dwelt'. 12 'far'. 13 'surpassed', with gen. 14 Supply *έστι*. 15 *έπι*. 16 *ετεῖ*. 17 *τὸ πρ.* 'at first'.  
 18 Acc. of limitation (of part affected); see § 21 n. 6. In Lat. *claudius utroque pede.* 19 *καὶ εὖκ.*

§ 29. 1 'glorify'. 2 'alips'. 3 *δευτὴρ ἐποιοῦστο*, 'esteemed great'; i. e. made much of. 4 'was condemned to death'. 5 'set up'. *σημεῖα* is predicate. 6 'called'. 7 'built'. *Δῆμος* and *Κόρη* are gen. after *νεώς*. 8 'when he saw'. 9 'blushing'. *Θάρρει*, 'be of good cheer'. 10 'are'; sing. verb after neut. pl. See § 26 n. 4. What is the English proverb? 11 'When asked'. 12 'said'. 13 Supply *έστι*, here and twice in the next sentence.

§ 30. 1 'associate'; with whom? dat. 2 'go to and fro'. 3 *εορτοῦ*. 4 'await'. 5 'hearken'. 6 *καὶ μέτροι καὶ, εἴη καὶ εὖκ.*. 7 'follow'. Observe the change from sing. verb to plur., where the subject is the same. 8 'cover'. 9 The following genitives further define *πάτερ τῶν θυγατῶν*; 'namely, of kings' etc. 10 *καὶ μέγα φρον.* 'and of those who (in life) were proud' etc. 11 'they call'. 12 'do you not trust?' with dat. 13 'calls'. 14 'having desired', with gen. 15 'also'. 16 'lost besides'. 17 Supply *έστι*. *ένδεις*, like *indigens*, takes the gen.

§ 31. 1 'fabled', with acc. and inf. 2 See § 9 n. 7. 3 *λέγεται κατεῖ*, 'is reported to move'. 4 'was called'. 5 In Greek adjectives, and phrases which stand in the same relation to a subst. as adjectives do, may follow the subst. with repetition of the art.; as here *εὐεστρ. τὴν εἰς τὸν*, 'his goodwill to all', = his universal goodwill. 6 'encountered'.

7 'defeated'. 8 'greatly'. 9 'were distinguished'.  
 10 'left behind him'. 11 'minds', 'cares for', with gen.  
 12 'I think'. Order: *τοι. ταρ. δεσ.* (*εἰραι*) δμ. δμ. 13 'think',  
 imperat. 14 *ἔπιτι*. The same prep. governs *νεκρῷ*. 15 *ἔμ-*  
*τεφυρμένοι* *ἡταν* plup. pass. from *ἔμφύρω*; 'had been huddled'.  
 16 *δέ*. 17 'I make'. *ὅρνις* is here 'an omen'. 18 'thee'.  
 19 Supply *ἔστι*. *πίστις* is predicate.

§ 32. 1 *ἄντεχε τις*, 'if a man has'. 2 'he has'. 3 'said'.  
 4 *δεῖ πείθει*. 'must obey'; *δεῖ*, like *oportet*, takes acc. and inf.  
 5 'of the men who live with them' (part. pres. of *συνοικέω*), i.e.  
 'of their husbands'. 6 'had'. 7 'down his back'; i.e. on  
 his back. 8 'set sail'. 9 'gave'. 10 'Ἔστι καὶ ἔνοι =  
*Est mihi quoque*. 'I too have a look upon my tongue'.  
 11 'even'. 12 'gives'. 13 'follows', with dat. *Κύρρε* is  
 vocat. 14 'you bought', from *ἀγοράζω*. 15 'at the same  
 cost', gen. of price, see § 118 n. 10. 16 *ἄντεχε τις*. 'you might  
 have bought'. 17 'you are'. 18 'eat', with dat. of instr.  
 19 'run', with dat. of instr.

## VII.

### ADJECTIVES.

§ 33. 1 with gen. of person, to whom a thing is sacred.  
 § 4 n. 4. 2 *Θλαφος* and *κίνων* (dog) are very frequently fem.,  
 where the sex is not specially insisted on; so usually *η δρόκτος*  
 (bear), *η κάμπλος* (camel). 3 *καθαρό* with gen.; so *καθαίρω*,  
 § 90 n. 6. 4 'made'. 5 'even'. 6 'finds'. 7 See § 3 n. 8.  
 8 'flows'. 9 See § 20 n. 2. 10 'needs', with gen. like Lat.  
*indiget*. 11 'of one who is wealthy'. 12 Supply *ἔστι*.  
 13 Used here as a subst.; see § 38 n. 19. 14 'called'. 15 'has  
 been united with', from *συνείργω*. It takes the dat.

§ 34. 1 'made away with'. 2 'gave'. 3 'with which',  
 from *δις*. 4 'conducted to the shades'. 5 'slew'.  
 6 'shew'. 7 'sent'. 8 'had'. 9 'imposed'. 10 'to  
 bring'. 11 Supply *ἔστι*. 12 *τολλάδι*. 13 'are a care to',  
*curae sunt*. Sing. verb after neut. pl. 14 'say', imperat. The  
 Lat. 'Ne multa, sed multum'. 15 *δλλάδι*. 16 'become'.  
 17 'benefits'. 18 'sees'. 19 'seeing'. 20 'thinks'.

§ 35. 1 'lived', led. 2 'hamper', impedes. 3 *ἔργον*  
*ἔστιν*, 'it is a work', i.e. it is hard. 4 'to dissolve'.  
 5 'called'. 6 'loves'. 7 'hates'. 8 'has'. 9 'be-  
 come'. Sing. verb after neut. plur. 10 'sets before one'.  
 11 Supply *ἔστιν*. 12 'thin', i.e. fine, subtle. 13 'produces'.

<sup>14</sup> Τὸς—*ὅντα*, 'him who is'. <sup>15</sup> δεῖ εἶναι = *oportet esse*. <sup>16</sup> οἱ  
τὸν πόλων, 'they who are near', i. e. his neighbours. Cf. § 41  
n. 16. <sup>17</sup> 'may reverence (him)'. <sup>18</sup> 'may fear'.

§ 36. <sup>1</sup> 'to separate'. <sup>2</sup> 'had'. <sup>3</sup> 'makes'.  
<sup>4</sup> 'called'. <sup>5</sup> 'brought'. <sup>6</sup> 'they say', *on dit*. <sup>7</sup> 'go-  
verned', with gen. <sup>8</sup> from *νήσις*. <sup>9</sup> in apposition to *τόντον*  
*βαθός*; 'namely Hades'. <sup>10</sup> 'says', with acc. and inf.  
<sup>11</sup> 'dwell'. <sup>12</sup> 'also'. <sup>13</sup> = *oportet*. <sup>14</sup> 'brings'.  
<sup>15</sup> 'both'. <sup>16</sup> 'beyond'. <sup>17</sup> 'gape', from *χαστού*. <sup>18</sup> *ali-*  
-*enum*, i. e., that of the parent bird. <sup>19</sup> 'delights'. Birds of  
a feather etc. <sup>20</sup> Supply *έστι*. *κούκ* = *καὶ οὐκ*. <sup>21</sup> 'contains'.  
The same belly is content with a little, and yet suffices for an  
Apicius. <sup>22</sup> *καὶ δλύγα*. <sup>23</sup> with gen. 'befitting'. *κού* = *καὶ οὐ*.

§ 37. <sup>1</sup> i. e. *χείρα*. <sup>2</sup> 'keep'. <sup>3</sup> 'maintain'. <sup>4</sup> 'be-  
ing', part. pres. from *είη*; we say 'mortal as thou art'. <sup>5</sup> See  
§ 32 n. 4. <sup>6</sup> pres. inf. from *είη*. <sup>7</sup> neut. acc. of *οὐδείς*.  
<sup>8</sup> 'accomplished'. <sup>9</sup> 'supplies'. <sup>10</sup> 'for (each) day',  
i. e. daily. <sup>11</sup> 'we wear'. <sup>12</sup> 'have', i. e. bring with them.  
<sup>13</sup> 'endeavour', imperat. <sup>14</sup> 'to entrust'. <sup>15</sup> 'to look  
into'. <sup>16</sup> Supply *έστι*. <sup>17</sup> Partitive gen. <sup>18</sup> 'was in  
repute'. <sup>19</sup> Supply *έστι*. <sup>20</sup> 'they turn', i. e. 'betake  
themselves to' (έστι), 'embrace'. <sup>21</sup> 'both'. <sup>22</sup> 'it has'.  
<sup>23</sup> Supply *έστι*. <sup>24</sup> 'To speak much, and to speak to the  
point, (are) different things'; *χ.* properly 'apart'. <sup>25</sup> Supply  
*έστι*. <sup>26</sup> 'to turn cobblers'. <sup>27</sup> Hor. *non cuivis homini con-*  
*tingit adire Corinthum*, the centre of fashion and luxury.

§ 38. <sup>1</sup> 'to contradict'. <sup>2</sup> 'had'. <sup>3</sup> 'becomes', is  
found to be. <sup>4</sup> 'achieved'. <sup>5</sup> 'entwined'; part. perf. pass.  
from *τερματείρω*. <sup>6</sup> 'those who saw (them)'. <sup>7</sup> 'made  
them', 'converted them into'. <sup>8</sup> λ. 'say', imperat. *δλλά*.  
<sup>9</sup> gen. after *πλήρης*. So Lat. *plenus piscium*. <sup>10</sup> 'cor-  
rupt'. <sup>11</sup> *χροντά*. <sup>12</sup> δέ. Supply *εἰτιν*. <sup>13</sup> 'even'.  
<sup>14</sup> 'barley bread')( *δρ* 'wheaten bread'. Proverbially used  
when one awards a second prize. Supply *έστι*. <sup>15</sup> 'insti-  
tuting suits'. <sup>16</sup> 'you are mad'. <sup>17</sup> 'May I be'.  
<sup>18</sup> Compar. of *μαλα*. <sup>19</sup> *κακός* is here used as a subst. See  
§ 38 n. 13. So in Lat. *nobilis indocti*, 'the unlettered lord';  
*veteres caeci* etc. <sup>20</sup> Supply *έστι*. <sup>21</sup> *δλλά*. <sup>22</sup> 'is king'.  
<sup>23</sup> 'I call'. <sup>24</sup> *έστι*. <sup>25</sup> i. e. *Megalopolis*. <sup>26</sup> 'even'.

## VIII.

## DEGREES OF COMPARISON OF ADJECTIVES.

§ 39. <sup>1</sup> 'says'. <sup>2</sup> partitive gen. after superl. as in Lat. <sup>3</sup> sc. *έστιν*. <sup>4</sup> See § 20 n. 2. <sup>5</sup> 'renders'. <sup>6</sup> part. pres. of *εἰπει*; 'although he was'. <sup>7</sup> *οἱ ψηφιλοὶ τῶν τόπων*. we seldom say in English, 'Of situations the elevated' etc., but rather 'Elevated situations' etc. <sup>8</sup> 'than the low'; as in Lat. the abl. or *quam*, so in Gr. the gen. or *ἢ* follows the compar. <sup>9</sup> partic. pres. of *νοστέω*. <sup>10</sup> 'in the night'. <sup>11</sup> Supply *έστι*. <sup>12</sup> 'From common (i. e. public) cares (i. e. functions) retire', imperat. <sup>13</sup> *δῆλα*. <sup>14</sup> 'to bear witness against', with gen. <sup>15</sup> *οὐκ οἱ πεντρ. = minori natus non licet.* <sup>16</sup> 'have'. Sing. verb after neut. pl. <sup>17</sup> 'say', imperat. <sup>18</sup> 'keep', imperat. <sup>19</sup> 'we have'. <sup>20</sup> 'we may hear'. <sup>21</sup> 'we may say'. <sup>22</sup> 'to rule', with gen.

§ 40. <sup>1</sup> 'have'. <sup>2</sup> See § 37 n. 4. <sup>3</sup> *άκ. θελε*. 'be willing to listen to', with gen. <sup>4</sup> 'buried together with'; the dat. *βασιλεύοι* is governed by this verb. <sup>5</sup> 'become'; <sup>6</sup> *οἱ μέτροι δέ*, 'some—others', *αλι—αλι*. <sup>7</sup> from *οὐδεῖς*. <sup>8</sup> *οἱ χαίροντες*, 'the merry'. <sup>9</sup> 'having become', from *γίγνομαι*. <sup>10</sup> 'did', *τρέπε τι*. <sup>11</sup> 'turned out'. <sup>12</sup> Supply *έστι*. <sup>13</sup> 'serve'.

§ 41. <sup>1</sup> See § 39 n. 8. Supply *έστι*. <sup>2</sup> 'celebrated'. <sup>3</sup> 'make'. <sup>4</sup> 'renders'. <sup>5</sup> 'of what is pleasant'. <sup>6</sup> 'arise amongst'. <sup>7</sup> 'draw together', are yokefellows. <sup>8</sup> Supply *έστι*. <sup>9</sup> 'to obtain', from *τυγχάνειν*. It takes the gen. <sup>10</sup> 'that which', gen. after *έργο*. From *δι*, *ἢ*, *ο*. <sup>11</sup> 'loves'. <sup>12</sup> 'to feed'. <sup>13</sup> 'to raise', i. e. build. <sup>14</sup> *τοῦθρος οἵος*, 'such a man as to'; i. e. 'It is his character to—', taken inf. <sup>15</sup> 'to say'. <sup>16</sup> *οἱ πῦντες*. 'the men of this day'. Cf. *οἱ πλησίοι* § 35 n. 16. <sup>17</sup> 'cheap'. <sup>18</sup> 'have become', from *γίγνομαι*. <sup>19</sup> 'are in town'. <sup>20</sup> 'after'. The *εἰσι* depends on *λέγειν*; observe the change of construction from *λέγειν οἱ εἰσι* etc. to the inf. <sup>21</sup> 'would send'. <sup>22</sup> 'rain'. <sup>23</sup> 'will be', fut. of *εἰπει*. <sup>24</sup> 'life'. The inf. with art. is used as a subst. as in Lat. *Scire tuum nihil est, nisi te scire hoc sciat alter*. 'Your own knowledge is nothing, unless another knows that you know'.

§ 42. <sup>1</sup> 'is produced'. <sup>2</sup> 'not to love'; *τίσα* (from *τίσι*, 'who?') depends on *φλεύνειν*. <sup>3</sup> 'had been crucified'. <sup>4</sup> neut. pl. of adj. is used as superl. of adv.; *ώκει* more often forms its compar. and superl. regularly. <sup>5</sup> 'creep' (same root as *σέρπω*). <sup>6</sup> 'to avoid'. <sup>7</sup> Supply *έστι*. Prov. like 'The skin is

nearer than the shirt'; 'Charity begins at home'. <sup>8</sup> δ. ἀπ.  
 'he who milks'. <sup>9</sup> Supply ἔστι. <sup>10</sup> δ. ὅτα. 'he who  
 sets under', 'puts down'. <sup>11</sup> Cf. Chaucer's phrase 'lean as a  
 rake'. <sup>12</sup> From ἀπαρτίω: 'to unlearn'. <sup>13</sup> 'being'  
 i. e. 'whilst he was', part. pres. from εἴη. <sup>14</sup> τέλος σταθ. θηλ.  
 gen. ab. 'when...become effeminate'. <sup>15</sup> 'also'. <sup>16</sup> 'be-  
 come'. <sup>17</sup> 'when asked'. <sup>18</sup> 'said'. <sup>19</sup> ρήγειν, 'to rule', with gen.

§ 43. <sup>1</sup> 'has', causes. <sup>2</sup> 'arises'. <sup>3</sup> 'far'. <sup>4</sup> 'to bear'.  
<sup>5</sup> ἔργον. ἔργον. = ἔργα καθηγεῖν 'were devoted to', with gen.  
 see § 52 n. 5. <sup>6</sup> 'inhabits'. <sup>7</sup> 'called'. <sup>8</sup> i. e. ἔπειτα.  
<sup>9</sup> διδάσκει. <sup>10</sup> 'to advise'. <sup>11</sup> i. e. τὰ διδάσκει. λέγει. 'to say'.  
<sup>12</sup> 'when asked'. <sup>13</sup> Supply ἔστι. <sup>14</sup> 'said'. <sup>15</sup> 'I  
 admire'. <sup>16</sup> 'temperate'. τὸ μέσον δέ, illud—haec. <sup>17</sup> 'a-  
 bides'. <sup>18</sup> 'avoids'. <sup>19</sup> 'fighting'; against what? dat.  
<sup>20</sup> 'saves'. <sup>21</sup> Supply εἰσι. <sup>22</sup> alia ad aliud. <sup>23</sup> 'you  
 keep', μεριπτεῖ. <sup>24</sup> 'you will lose'.

§ 44. <sup>1</sup> inf. from εἴη. <sup>2</sup> 'render'. <sup>3</sup> 'has been'. <sup>4</sup> 'was  
 deemed worthy', with gen. <sup>5</sup> 'burnt'. <sup>6</sup> gen. after δίκαιος  
 (dignus aliqua re). <sup>7</sup> Supply ἔστι. <sup>8</sup> 'called'. <sup>9</sup> 'was judged  
 worthy of', with gen. κρίθεται, 'when judged', from κρίνει.  
<sup>10</sup> 'when mixed', with what? dat. <sup>11</sup> τοῖς τρέφει. 'the things  
 that feed'. <sup>12</sup> 'in' 'it makes'. <sup>13</sup> 'said'.

§ 45. <sup>1</sup> sc. ἔστι. <sup>2</sup> 'to have'. <sup>3</sup> τὸ διαύρον γράμμα. 'to  
 know one's self', as in Lat. *sui amor* 'self-love'. See Iuv. xi 27  
<sup>4</sup> *e caelo descendit γράμμη σεαντόν*. See § 152 n. 25. <sup>5</sup> supply  
 πόλεμον. <sup>6</sup> from κάτω; as in Latin *primus* from *prae*. <sup>7</sup> See  
 vocabulary under προδρόμοι. <sup>8</sup> χρήσιμος. 'one must regard'.  
<sup>9</sup> 'said'. <sup>10</sup> 'of existing things'. <sup>11</sup> 'contains'. <sup>12</sup> 'runs'.  
<sup>13</sup> 'masters'. <sup>14</sup> 'discovers'. <sup>15</sup> 'to rule', with gen. <sup>16</sup> 'to  
 remain'. <sup>17</sup> 'to live in the open air', abroad. <sup>18</sup> 'to care for',  
 with gen. <sup>19</sup> 'shall gain strength'. <sup>20</sup> 'will be', i. e. endure;  
 from εἴη. <sup>21</sup> 'I am able'. <sup>22</sup> 'to make'. It was a boast  
 of certain sophists that they could 'make the worse appear  
 the better reason' (Milton). <sup>23</sup> 'nothing', i. e. 'not at all'.  
<sup>24</sup> δικαιότερος εἴη with inf. 'it is right that I should', 'I have a  
 right to'. πλέον σχεῖ. to have more. <sup>25</sup> 'I escaped'; 'ran  
 away from'.

## IX.

### NUMERALS.

§ 46. <sup>1</sup> 'had'. <sup>2</sup> 'said'. <sup>3</sup> 'lying', placed. <sup>4</sup> 'made  
 war'; on whom? dat. <sup>5</sup> 'we are composed'. <sup>6</sup> dat. in  
 answer to the question, within what time? <sup>7</sup> 'warred down'.

overcame in war.      <sup>8</sup> 'lived'.      <sup>9</sup> 'reigned'.      <sup>10</sup> 'in addition to'.      <sup>11</sup> gen. of price. Like an Italian organ grinder he must be bribed to stop playing.      <sup>12</sup> 'he plays the flute'. <sup>13</sup> 'he ceases'.      <sup>14</sup> 'take'.      <sup>15</sup> 'makes'.      <sup>16</sup> Supply ἐστί. The famous march of the younger Kyros up the country (*dváßas*) to Babylon, and the retreat to the sea (*xardßas*) of the 10,000 Greek mercenaries after the battle of Kunaxa A.D. 401, are here spoken of.      <sup>17</sup> 'Not even H. is a match for two'. <sup>18</sup> 'made war'.      <sup>19</sup> Acc. of duration of time.      <sup>20</sup> 'was at the head of', with gen.      <sup>21</sup> δ. δ. 'wanting two', '60 save two'. So in Lat. *duo-de-sexaginta*.      <sup>22</sup> 'had'.      <sup>23</sup> Acc. of limitation. See § 75 n. 2.

§ 47. <sup>1</sup> 'were trained', *τοξεύειν*, 'to shoot with the bow'. <sup>2</sup> *δροῦν*. 'to throw the dart', *άλ.* 'to speak truth'. <sup>3</sup> 'were called'. <sup>4</sup> *οἱ—δεστότει δῆτες*, 'those who were owners'. <sup>5</sup> belongs to *βοῶν*. *δύο* indeed, is used for nom. gen. dat. acc.; *δύον* gen. and dat. <sup>6</sup> 'imposed'. <sup>7</sup> 'to bring'. <sup>8</sup> *δύναται*, 'who was'. <sup>9</sup> 'became'. <sup>10</sup> *διδέξειν*, 'the man of education'. <sup>11</sup> 'is troubled'. <sup>12</sup> *κύβος δύον* *δροτ.* 'cube from an even number'. <sup>13</sup> 'exceeds'. <sup>14</sup> 'is exceeded'. '4 is the arithmetic mean between 1 and 7, because it exceeds 1 by 3 (this is the force of the dat. *τρισδι*) and 7 exceeds it by 3'. <sup>15</sup> 'to have stated', that the moon's bulk was  $\frac{1}{16}$  of the sun's. <sup>16</sup> 'is said'. <sup>17</sup> gen. after *διπ.* and *τρ.* 'with two or three times themselves', i.e. their own numbers. <sup>18</sup> 'will fight'. <sup>19</sup> 'received'. <sup>20</sup> Depends on *έκαστος*. <sup>21</sup> *μέλα. θάρτη*. 'when on the point of being buried'. <sup>22</sup> 'came to life again'. <sup>23</sup> gen. of *έγρω*. *μυρ. ημών*, 'ten thousand times as much as we' have. <sup>24</sup> 'has'. <sup>25</sup> *δις ποιησει*. 'would do'. On the form *ποιησει*. see § 52 n. 17. <sup>26</sup> gen. after *μυροι*.

§ 48. <sup>1</sup> 'called'.      <sup>2</sup> Supply *μυριάδας*.      <sup>3</sup> 'brought', imperf. of *δύω*. <sup>4</sup> 'the so-called (from *καλέω*) Graeae'. <sup>5</sup> *ἀνδρέας*, 'from youth up' (as we say 'from a child'). See 94 n. 6. § 146 n. 11. <sup>6</sup> 'had'. <sup>7</sup> 'these', i.e. the eye and tooth. <sup>8</sup> 'lent'. <sup>9</sup> gen. after *τολλ.* <sup>10</sup> 'The greater number is a multiple of the less, whenever it is measured by the less', i.e. contains the less a certain number of times, without remainder. <sup>11</sup> *οὐ περιέχει*. 'that-which-is contained'. 'A square number is that-which-is like like-times, [i.e. the same-number the same-number-of-times-over, i.e. the same into-the-same or  $A \times A$ , where  $A$  is any whole number], or the-number-which-is contained by [=the product of] two equal numbers'. E.g. *τρις τριά*, 'thrice 3', is *τράκις τροις ἀριθμός*; for the multiplier (which is expressed by the adv.) is the same as the multiplicand, which is expressed by the cardinal numeral.

<sup>12</sup> = oportet. <sup>13</sup> μν. ἔχ. 'to remember', with gen. <sup>14</sup> 'he rules'. <sup>15</sup> 'said that...bears.' <sup>16</sup> Partitive gen. <sup>17</sup> 'is consecrated'. <sup>18</sup> 'he who has a mind at-two [=double] for single tongue'. i. e. 'whose one tongue serves a double mind, speaking now fair, now foul'.

## X.

## PRONOUNS.

§ 49. <sup>1</sup> 'gave'. <sup>2</sup> 'educate'. <sup>3</sup> 'thou wilt be', (from εἰμι). <sup>4</sup> κακ. is gen. after εἰλ. <sup>5</sup> 'have killed' (from δαρπάω). <sup>6</sup> 'is like', with dat. <sup>7</sup> 'occupy'. <sup>8</sup> belongs to καλλιστος. <sup>8</sup> 'make', imperat. <sup>9</sup> 'endures'. <sup>10</sup> 'when asked'. <sup>11</sup> 'answered'. <sup>12</sup> sc. δοτι. <sup>13</sup> 'has'. <sup>14</sup> 'said'. <sup>15</sup> 'threatenest', τρυπ. <sup>16</sup> Supply δειπλεῖ, 'threatens'. <sup>17</sup> 'died'. <sup>18</sup> δι. τ. ἤ. 'having met the living brother'. <sup>19</sup> 'asked'. <sup>20</sup> 'Was it you that died?' <sup>21</sup> 'being in difficulties'. <sup>22</sup> 'was selling'. <sup>23</sup> 'writing'. <sup>24</sup> 'Rejoice with', imperat. <sup>25</sup> 'feed', support. Sing. verb after neut. pl. See § 6 n. 2. <sup>26</sup> Supply τολμαῖα εἰσ. <sup>27</sup> 'saying'. <sup>28</sup> 'is thought'. <sup>29</sup> 'I have'. <sup>30</sup> Καὶ ἔγω, 'I also'. <sup>31</sup> 'to do'. <sup>32</sup> εἰ θέλει, 'if you are willing'. <sup>33</sup> 'to follow'. <sup>34</sup> 'am willing'. <sup>35</sup> i. e. τρώ. <sup>36</sup> δεῖ ἤ. oportet quaereres. <sup>37</sup> As in Lat. *Unde et quo?* on meeting a friend.

§ 50. <sup>1</sup> αἴτω used for ἡμῶν αἴτω. See § 55 n. 16. <sup>2</sup> 'procure in addition'. <sup>3</sup> 'abides'. <sup>4</sup> 'to be praised'. <sup>5</sup> The gen. of the personal pron. can in Gr. supply the place of the possessive; εαυτοῦ is always used for the possessive of the 3rd person δι, η, δε, which is not used in Attic prose. See § 94 n. 4. <sup>6</sup> 'supports'. <sup>7</sup> 'care for'. <sup>8</sup> 'converses'; with whom? dat. <sup>9</sup> propterea. <sup>10</sup> 'they are displeased'. <sup>11</sup> 'to rear'. <sup>12</sup> 'to benefit'. <sup>13</sup> 'begets'. <sup>14</sup> 'selling'. <sup>15</sup> 'as a sample'. <sup>16</sup> 'carried about'. <sup>17</sup> δοκ. εἰναι, 'seems to be'. <sup>18</sup> δι. αὐτ. 'for his own sake'. <sup>19</sup> Supply εἰναι. <sup>20</sup> Observe the contrast with δι, η, 'in which [i. e. while at home]—abroad'. <sup>21</sup> 'I think'. <sup>22</sup> 'to discern'. <sup>23</sup> λέγ. διοκ. 'is said to have slain'. <sup>24</sup> λέγ. ἔκδ. 'is said to have slain'. <sup>25</sup> μη. ἐπ. 'after conquering him when contending'. <sup>26</sup> 'with him', i. e. Apollo. <sup>27</sup> 'I see'. <sup>28</sup> 'playing'. <sup>29</sup> 'I am charmed'. <sup>30</sup> 'it appears'. <sup>31</sup> 'We do'. <sup>32</sup> δε φαίν. 'whatever appears'. <sup>33</sup> Εἰ μη. κτήσο. 'If we are to acquire'. <sup>34</sup> δε γε. 'must become'. <sup>35</sup> διν. τὸ σύν. 'for helping', with dat. <sup>36</sup> 'made'. <sup>37</sup> 'to speak'. <sup>38</sup> χρεῖ μαθεῖ. 'it is necessary to learn (it)'. <sup>39</sup> οἶδε τε δι γέν. 'would become able'. <sup>40</sup> 'to govern'.

§ 51. <sup>1</sup> 'to enquire'. <sup>2</sup> sc. *έστι*. <sup>3</sup> 'bears'. <sup>4</sup> 'seem'.  
<sup>5</sup> 'await'. <sup>6</sup> so *έστω*. <sup>7</sup> 'were troubled'. <sup>8</sup> 'will love'.  
<sup>9</sup> Λυπτ. *έχει* almost=λυπηρός *έστιν*. See § 148 n. 11. <sup>10</sup> 'save'.  
Order: *ει* *σ.* *τ.* *β.* *τούς* *έμ.* *κ.* <sup>11</sup> 'you keep'. <sup>12</sup> *έμ.* *προσ-*  
*έτων*, 'you are bound to be'. <sup>13</sup> 'reverence', imperat.  
<sup>14</sup> Νόμ. *έτων*, 'think that...are'. <sup>15</sup> 'gratify', with dat.  
<sup>16</sup> *καὶ* *αὐτ.* *ει* *ιπεῖ*, 'he too', like his brother. <sup>17</sup> 'has'.  
<sup>18</sup> *τηλικ.* *έπειτα* *έχ.* 'so large as to have it (*αὐτὸν*)'; i.e. 'so great  
that it has (employs) it' etc. <sup>19</sup> Supply *έστι*. *ναῦτον*, 'inhab-  
bit'. <sup>20</sup> *νομ.* *έτων*, 'think that...is'. <sup>21</sup> 'carries about'.  
The Lat. proverb *omnia mea mecum porto.* <sup>22</sup> *τὸ* *αὐτὸν*,  
'the same', i.e. 'at once'. <sup>23</sup> 'are approaching'.

§ 52. <sup>1</sup> *έχει τις* *διν.* 'can one have?' <sup>2</sup> 'prefer', *τιν-*  
*τινος*. <sup>3</sup> 'far'. <sup>4</sup> 'plot against'. <sup>5</sup> *λέγεις* *τεροίγηται*, 'has  
spoken', perf. mid. *τοπεῖσθαι* with a subst. can always be sub-  
stituted for the verb which belongs to that subst. *τοπεῖσθαι*  
*θήρας=θηράν*. See § 48 n. 5. <sup>6</sup> 'business', i.e. problem. <sup>7</sup> 'to  
know'. <sup>8</sup> 'founded'. <sup>9</sup> 'close under'; so in Lat. *sub ipso*  
*vertice*. <sup>10</sup> 'named'. <sup>11</sup> 'you excel'; whom? gen. in  
what? dat. <sup>12</sup> 'you will surpass', whom? gen. in what?  
dat. From *διαφέρω*. <sup>13</sup> 'will not cease'. <sup>14</sup> 'from trifling'.  
<sup>15</sup> 'is gotten'. <sup>16</sup> 'have spoken'. <sup>17</sup> *τολ.* *εἰν* *εἰν*. 'would  
venture to say'. On the form *τολη*. see § 47 n. 25. <sup>18</sup> Acc.  
of limitation; see § 75 n. 2. <sup>19</sup> 'became'. <sup>20</sup> from *οἴδα-*  
*τηλικ.—τομεῖς=quantam nullam aliam extitisse scimus.* <sup>21</sup> 'sin'.  
*στόχος* *έξι*=*quot* peccant. 'Whatever sins men commit';  
*διν.* cognate acc. See § 56 n. 19. <sup>22</sup> 'think'. <sup>23</sup> 'are  
prosperous'. It is Bentham's maxim, 'The greatest happiness  
of the greatest number'. <sup>24</sup> 'is governed'. <sup>25</sup> = *τινά*.  
<sup>26</sup> *οἰκ.* *άτ.* *λογ.* 'telling certain pitiful stories'. <sup>27</sup> *π.* *αγ.* 'try  
to bring (men)'. <sup>28</sup> 'being', i.e. when you are. <sup>29</sup> *τὰ* *αἴρει*.  
<sup>30</sup> 'decide'. *ταῦτα γράτ.* 'pass the same sentence'. <sup>31</sup> 'doing'.

§ 53. <sup>1</sup> 'imposed'. <sup>2</sup> Lat. *aliis altis labores*. <sup>3</sup> *φασί*,  
'they say'='the saying is'=*αιunt*. <sup>4</sup> 'have'. <sup>5</sup> 'was  
honoured'. <sup>6</sup> 'was in repute'. <sup>7</sup> *έθειτο* *άκροβος*, 'I wish  
to hear'. <sup>8</sup> 'thou hast'. <sup>9</sup> 'appears'. <sup>10</sup> 'desires'.  
<sup>11</sup> *εὐιστικός*, 'anything, of what kind soever'; from *εὐτικόν*. the  
gen. depends on *τυγχάνειν*. <sup>12</sup> 'to obtain'. <sup>13</sup> 'if he has not  
obtained'. <sup>14</sup> 'has'. <sup>15</sup> 'says'. <sup>16</sup> gen. governed by *κρέπταν*.  
See § 89 n. 8. <sup>17</sup> 'in the sea-fight'; so *vincere Olympia*.  
See § 145 n. 28. <sup>18</sup> 'conquered'. <sup>19</sup> *οἱ μετὰ Λ.* See § 8  
n. 4. <sup>20</sup> 'contended'. <sup>21</sup> 'arguments'. <sup>22</sup> 'inconclu-  
sive'; supply *εἰσι*. <sup>23</sup> 'therefore'. <sup>24</sup> Supply *εἰπει*. <sup>25</sup> 'con-  
clusive', 'cogent'. <sup>26</sup> Supply *έστι*. <sup>27</sup> gives emphasis  
to *οὐ*; 'you'. <sup>28</sup> 'against themselves', i.e. 'against one  
another'. So Lat. *inter se*, 'mutually'. See n. 35. <sup>29</sup> *νπότ*

τὸν εἰπεν. 'to him who said'.      <sup>20</sup> κακῶς λέγ. with act. 'to speak ill of'. See § 54 n. 27.      <sup>21</sup> '(yes) for'.      <sup>22</sup> καλῶς λέγ. with acc. 'to speak well of'.      <sup>23</sup> 'he learnt', from μαρθίσω.      <sup>24</sup> 'love'.      <sup>25</sup> 'themselves' i. e. 'one another'. See n. 28.      <sup>26</sup> ὁ μηχ. 'he who contrives'.      <sup>27</sup> 'turns round'. Cf. Engl. 'hoist with his own petard'.      <sup>28</sup> 'when asked'.      <sup>29</sup> 'answered'.      <sup>30</sup> καὶ γάρ, the Lat. *eternim*, 'for indeed'.      <sup>31</sup> Supply τάπεστιν.      <sup>32</sup> 'is present'.      <sup>33</sup> 'speaks'.      <sup>34</sup> ἔργα.      <sup>35</sup> τριῶν 'upon [on occasion of] which'.      <sup>36</sup> αἰοχόδ.      <sup>37</sup> gen. after ἔργα.      <sup>38</sup> 'I praise'.      <sup>39</sup> 'said'; or 'he said'.      <sup>40</sup> μὴ δέ 'that .. do not ask'.      <sup>41</sup> gen. absolute. See § 57 n. 21. 'when one asked'.      <sup>42</sup> 'to repel'; inf. after ἵκανοι.      <sup>43</sup> 'when he saw', from δέρω.      <sup>44</sup> 'not having'; agrees with στρατότερος and governs στρατηγός.      <sup>45</sup> 'has'.      <sup>46</sup> 'Thou wilt know'. In the Engl. Bible we read 'I know thee, who thou art', and this is the usual Gr. construction; in Engl. however we say commonly 'I know who thou art'. So here for 'Thou wilt know the Deity, that He is', translate 'Thou wilt know that the Deity is'.      <sup>47</sup> ὁστε.      <sup>48</sup> 'to care for', with gen.      <sup>49</sup> τῆμα.      <sup>50</sup> Supply εἰ τῆμα. For the thought cf. St James i 18–15.      <sup>51</sup> 'About what o'clock?'      <sup>52</sup> gen. after τηρίκα as in Lat. *ubi terrarum?*      <sup>53</sup> τοῖα.      <sup>54</sup> δίττα for τινά.      <sup>55</sup> δίττα for δρῦα.      <sup>56</sup> 'you did'.      <sup>57</sup> 'observed'.      <sup>58</sup> i. e. τινός.      <sup>59</sup> 'staying'.      <sup>60</sup> 'fighting', τῷ i. e. τῷ, 'with any one'.      <sup>61</sup> 'also'.      <sup>62</sup> 'there springs up in', with dat.      <sup>63</sup> πρὸς οὐς etc., i. e. πρὸς ἐκείνους οὐς etc. 'towards all whom I suppose to have a friendly feeling [to be kindly affected] towards me'. On τέχω with the adv. see § 143 n. 11.

## XI.

### VERBS.

§ 54. <sup>1</sup> gen. after προθύμονεν.      <sup>2</sup> gen. after δρόχοντεν.      <sup>3</sup> 'what is utterly opposed'.      <sup>4</sup> 'whom her father Akrisios imprisoned in a tower'.      <sup>5</sup> 'a kind of Danae'; *Danaen quandam*, cf. 'A day too late for the fair'.      <sup>6</sup> ἐν αἰρ. γίγ. 'is put in the wrong', 'is blamed'.      <sup>7</sup> καὶ τέλ. Cf. 'Give a dog a bad name and hang him'.      <sup>8</sup> nom. fem.      <sup>9</sup> neut. pl.      <sup>10</sup> Diogenes was one of the cynics or dog-philosophers; often called simply 'dogs'.      <sup>11</sup> Σε. δάκνω.      <sup>12</sup> 'I may save (them)', conj. aor. from σώζω.      <sup>13</sup> 'yet being', i. e. 'while still'.      <sup>14</sup> The Hermee-busts had heads without limbs: see § 4 n. 15; so Ph. says of the Athenians, they neither move nor strike.      <sup>15</sup> 'when asked'.      <sup>16</sup> τῶς δε τις μάλ. εῦδ. 'how one might have best report'.      <sup>17</sup> τολ. κατ. Φ. gen. abs. 'when Ph. gained many successes'.      <sup>18</sup> πρ. τ. συντρ. 'to those who were brought up with (him)'.      <sup>19</sup> 'will leave'.      <sup>20</sup> gen. abs. 'but when the

boys said'. <sup>22</sup> *ὅτι* is often used after verbs of saying, even where the very words spoken follow. Here instead of 'said, that it was for *him* (Al.) that he (Ph.) acquired'; or, 'said, it is for *you* that he acquires', we have 'said, that it is for *you* that he acquires'. See § 158 n. 6. <sup>23</sup> 'said he'. <sup>24</sup> 'do', conj. aor. from *πράττω*. <sup>25</sup> *φεῦγε*. <sup>26</sup> gen. after *διτος*. See § 44 n. 6. <sup>27</sup> acc. after *κακ.* *λέγε*. Cf. § 53 n. 30; § 57 n. 16. <sup>28</sup> 'being mortal', i. e. 'mortal as thou art'. See § 55 n. 23. <sup>29</sup> 'subtly', 'precisely'. <sup>30</sup> The dual verb often follows the pl. noun, where two things are spoken of: so also the pl. verb follows the dual noun. See Madvig's Gr. Synt. § 1 a n. 1-3. <sup>31</sup> 'that they might not look off (from other things) to'; 'might not fix their regard upon'.

§ 55. <sup>1</sup> 'consists'. <sup>2</sup> *velut*, 'for example'. See § 105 n. 1. § 117 n. 6. <sup>3</sup> The inf. in Gr. is converted into a subst. by prefixing the art., and can be inflected through all cases. <sup>4</sup> sc. *αὐτῆς*. <sup>5</sup> imperat. <sup>6</sup> 'by', i. e. by the standard of, with reference to. Cf. n. 21. <sup>7</sup> aor. of *συνοδάζω*, 'busied himself about' (*περι*), 'made a serious study of'. <sup>8</sup> 'used to cure', imperf. of *λαομα*. <sup>9</sup> 'cutting' and 'burning', amputation and cauter. <sup>10</sup> Supply *λοχίεται*. <sup>11</sup> with opt. 'whenever'. <sup>12</sup> 'hindered', followed by *μή*, which is not translated in Engl. 'I hinder you from saying', 'I prevent your saying', is *κωλώω σε μή λέγειν*. <sup>13</sup> = *senum erat*. See § 3 n. 15. <sup>14</sup> Supply *ην*. <sup>15</sup> *πρόβαλλε*. <sup>16</sup> = *σεαντρῷ*. See § 50 n. 1. <sup>17</sup> dat. after *σὺν*. <sup>18</sup> 'also'. <sup>19</sup> dat. governed by the *σύν* in *συγκατ.* <sup>20</sup> gen. abs. 'when a friend died'. <sup>21</sup> 'in proportion to' cf. n. 6. <sup>22</sup> 'of the deceased'. <sup>23</sup> 'being'; i. e. 'brothers as you are'. See § 54 n. 28. <sup>24</sup> 'what is for the advantage', 'what is advantageous', with dat. <sup>25</sup> Prov. of those who always succeed.

§ 56. <sup>1</sup> *λέγω*. <sup>2</sup> The constr. is, of *διαφ.* *φρονήσει* etc. The Gr. part. with art. is translated by a relative clause; here of *διαφ.* 'They who excel'. <sup>3</sup> *οἶος τέ εἰμι*, 'I am able', with inf. <sup>4</sup> constr. *ἐρόμενος γάρ τὸ πῦρ θεῖον εἶναι* (acc. with inf.). <sup>5</sup> *ἔδω*. <sup>6</sup> A proper name. <sup>7</sup> 'they say'. <sup>8</sup> 'the son of Lagos', see § 9 n. 2. <sup>9</sup> Cf. our Lord's saying in the Acts, 'It is more blessed to give than to receive.' In the next sentence *τοῦς ἐπτ.* 'which crept'. <sup>10</sup> 'says'. <sup>11</sup> 'when he learnt', aor. of *μαθθῆναι*. <sup>12</sup> Omit *τι* in Engl. <sup>13</sup> 'lives'. <sup>14</sup> 'having bought'. <sup>15</sup> gen. abs. <sup>16</sup> *τοῦ ἔτερου*. <sup>17</sup> gen. abs. 'if the one is angry'. <sup>18</sup> *διτιτ*. <sup>19</sup> *πολλά*, a cognate acc. π. ψ. β. 'put many deceits upon mortals'. See § 52 n. 21. <sup>20</sup> *οὐδὲν οὐδαμοῦ*, 'nothing and of no account'. *οὐδαμοῦ* often = *nullo loco* (*habere* etc.). <sup>21</sup> *γε*. <sup>22</sup> 'against those who have power over thee', with gen. For the proverb, see Acts ix 5. <sup>23</sup> *πλεῖστα*. <sup>24</sup> 'I see', with participle.

§ 57. <sup>1</sup> ἀρρεῖται. <sup>2</sup> θεῖται. <sup>3</sup> ἀποκάπτεται. <sup>4</sup> συνδύεται.  
<sup>5</sup> προλέγεται. <sup>6</sup> πέδ in composition often forms a crasis with the syllabic augment; προθερέψεται for προθερέψει. See also § 100 n. 1. § 119 n. 4. § 160 n. 5. <sup>7</sup> θεται. <sup>8</sup> γεν. after βοηθεῖται.  
<sup>9</sup> πάσχεται, acc. after εἰπεῖται. <sup>10</sup> τε. <sup>11</sup> 'collecting'.  
<sup>12</sup> after τείπειται. <sup>13</sup> Supply διλλέσεται. <sup>14</sup> 'makes'. <sup>15</sup> τοῦ 'to live'.  
<sup>16</sup> 'when he heard'. <sup>17</sup> acc. after εἰπεῖται. See § 54 n. 27.  
<sup>18</sup> 'said he'. <sup>19</sup> 'when one is doing well (to a man)', with acc. <sup>20</sup> εἰπεῖται=μετεπειπεῖται, 'to be evil spoken of' by him, used as pass. of εἰπεῖται. <sup>21</sup> παραγέται τοῦ οὐ 'on being initiated into' etc. <sup>22</sup> 'when ... said', gen. abs. <sup>23</sup> οὐ μη  
 'such as are initiated'. <sup>24</sup> See § 9 n. 7. <sup>25</sup> gen. after πειπεῖται. <sup>26</sup> 'on being asked'. <sup>27</sup> dat. after εἰπεῖται. <sup>28</sup> 'also'.  
<sup>29</sup> εἶπεται. <sup>30</sup> Supply ἐπιστήτηται. <sup>31</sup> εἰπεῖται τῷ συντονισταῖται 'on account of his associating', with whom? dat. <sup>32</sup> 'with the sick'. <sup>33</sup> διλλέσεται. Compare 'They that be whole need not a physician; I came not to call the righteous, but sinners to repentance'. <sup>34</sup> παραγέται=Lat. *exto*. <sup>35</sup> εἰπεῖται οὐ ξέπονται=quod te excitet, 'as to lift thee up'. <sup>36</sup> φρ. μ. η χρ. 'to be more highminded than is right'. <sup>37</sup> 'if'. <sup>38</sup> 'should befall', from συμβαινεῖται. <sup>39</sup> 'be enslaved', imperat. <sup>40</sup> διλλέσεται, 'the same'. <sup>41</sup> 'like as'. <sup>42</sup> 'loves'. <sup>43</sup> Supply εἰπεῖται. <sup>44</sup> 'being', 'whereas you were a carpenter, you did not work at carpentry'. Cf. 'Let the cobbler stick to his last'. <sup>45</sup> 'yoked by his side'. <sup>46</sup> παραγέται λέγεται= 'Which would you have me speak?' λέγεται is conj. as in Lat. *vis dicam?*

## XII.

§ 58. <sup>1</sup> middle. <sup>2</sup> imperat. mid. On the meaning of ξύπνειται (middle) with gen. see Vocabulary. <sup>3</sup> 'How am I to fight?' <sup>4</sup> *quomodo pugnem?* <sup>5</sup> See § 37 n. 4. <sup>6</sup> 'when asked'. <sup>7</sup> 'said he'. <sup>8</sup> 'I am able'. <sup>9</sup> = Τίποι, 'to whom?' <sup>10</sup> Nomin. as in Lat. *Cxi malit aliquis amicus esse?* So § 59 n. 12. <sup>11</sup> Supply διπτοῦ εἰπεῖται. <sup>12</sup> διπτοῦ, 'whatever'. <sup>13</sup> 'Choose', imperat. pres. mid. from αἱρέω. <sup>14</sup> Genit. after φεύγεται. <sup>15</sup> Supply εἰπεῖται. <sup>16</sup> 'by'.

§ 59. <sup>1</sup> θέται, 'under', not by (which would require the gen.). <sup>2</sup> gen. depends on οὐ. See § 44 n. 6. <sup>3</sup> οὐπένται. On the sing. of the verb see § 6 n. 2. <sup>4</sup> 'by'. <sup>5</sup> οὐθεῖται. <sup>6</sup> 'also'. <sup>7</sup> παραγέται. <sup>8</sup> 'to suffer', acc. inf. of πάσχεται. <sup>9</sup> 'attempt', imperat. <sup>10</sup> 'to bring about'. <sup>11</sup> 'to enslave'. The causative use of the middle; δουλεύεται is 'to be a slave'. The whole passage is a syllogism (argument in logical form). 'What thou avoidest suffering, that attempt not to do', [i.e. Do not to others, what thou wouldst not have done

to thee]; but thou avoidest slavery; therefore beware of enslaving'. <sup>12</sup> Nomin. as in § 58 n. 9. <sup>13</sup> 'be assured', aor. imperat. of *ωντεῖν*. <sup>14</sup> δοκέει, 'do ye think?' <sup>15</sup> *δύει*, 'that ye would inhabit the land'. <sup>16</sup> *εἰ... τολ.* 'if all the poor folk should form a state'. <sup>17</sup> Like the Lat. *tenus* generally follows its case. <sup>18</sup> *διέρι*. <sup>19</sup> 'ends'. <sup>20</sup> so. *δρυή*. <sup>21</sup> *ελατία*. <sup>22</sup> so. δ *τυγγόμενος*. <sup>23</sup> i. e. without the boxing-gloves, which in Greece were loaded with lead. <sup>24</sup> Where we say, 'He has a broad forehead', the Greeks say, 'He has the forehead broad' (*εύρης ἔχει τὸ μέτωπον*). So here; we say, 'let him avenge himself with unarmed hands', or 'with bare fists'; the Greeks say, 'with the hands bare'. <sup>25</sup> 'retreating before', with dat. <sup>26</sup> 'advancing'. <sup>27</sup> οὐκ ἔφη, 'said that he was not'. <sup>28</sup> 'lying'. He said he was not running away, but following his advantage which lay in the rear.

§ 60. <sup>1</sup> *συγβαδλλω*. <sup>2</sup> *ἔνι τῷ εἴσαι*, 'for being', 'because he was'. <sup>3</sup> 'of obscure parents'; gen. of origin. See Madvig's Greek Syntax § 54 c. <sup>4</sup> *ἀφειλος μᾶλλον*, *debebam potius*, 'I ought rather to'. <sup>5</sup> *διέχουμαι*. <sup>6</sup> *εἰσει*. <sup>7</sup> *ὑρδοχουμαι*. <sup>8</sup> *τρ.* *τ. = quodam modo*, 'in a manner'. <sup>9</sup> Subject to the verb. <sup>10</sup> 'after he had shewn himself'. <sup>11</sup> *οἰκότριψ*. Slaves born in the house were often petted in Rome. See a Latin dictionary under *verna*, *vernaculus*, *vernitus*, *vernilitas*. <sup>12</sup> 'he loved'. <sup>13</sup> *δρυδίων*. <sup>14</sup> Caligula is merely a nickname; the successor of Tiberius bore the name Gaius Caesar. <sup>15</sup> A Latin word, *caliga*, the hohnailed soldier's boot. <sup>16</sup> See § 48 n. 5. <sup>17</sup> *τὰ π. ἔτρ.* 'he was for the most part brought up', a cognate acc.; 'he had most of his breeding'. <sup>18</sup> 'used', i. e. wore, with dat. From *χρονουμαι*. <sup>19</sup> Accusatives after *αἰθο*. <sup>20</sup> 'being', from *εἴη*. <sup>21</sup> 'when he perceived', with partic. From *αἰσθάνουμαι*. <sup>22</sup> 'when he saw', from *διδω*. <sup>23</sup> 'tell'. <sup>24</sup> 'said he'. <sup>25</sup> οὐ—*εἰ*, 'surely you also are not?' <sup>26</sup> Partitive gen. 'of the number of such'. See Madvig's Greek Synt. § 50. <sup>27</sup> Predicate neut. sing., though the subject (*χρηματα*) is plur.; 'a more useful thing'. See § 13 n. 8. <sup>28</sup> 'I see', from *δέρκομαι*. <sup>29</sup> *καὶ ἔξαρ*. 'and I start up'. <sup>30</sup> 'myself keeping watch more than I am watched'.

61. <sup>1</sup> 'a thing capable of being taught; See § 13 n. 8. § 60 n. 27. § 186 n. 1. § 152 n. 2. The adj. as predicate is often in the neut. sing., when the subst. is masc. or fem. sing. or pl. The adj. is then used substantively to denote a thing of a particular class, and we might say for *triste lupus (stabulis)*, *res tristis*. *διδακτών* 'object of teaching'. <sup>2</sup> 'let us not be ashamed'; as in Lat. *camus*, 'let us go'. <sup>3</sup> 'to learn'. <sup>4</sup> 'as they were'. <sup>5</sup> *βούλομαι*. <sup>6</sup> *δέ*. <sup>7</sup> *με*. Cf. with the thought *videt meliora proboque, deteriora sequor*. Translate 'But though I

have judgement, nature puts force upon me', i. e. My appetites are too strong for my reason. <sup>8</sup> 'believe in'. <sup>9</sup> 'seek'. <sup>10</sup> 'than the search'. <sup>11</sup> *ετρε*. <sup>12</sup> 'He exists'; when it has this accent. <sup>13</sup> 'to learn', from *μανθάνω*. <sup>14</sup> 'as existing and ever present'. <sup>15</sup> *ταρόντα*. <sup>16</sup> *καρά* has the force of the termination *-ατιν* in *παυλατιν*; and of the Engl. *meal* in *piecemeal, inchmeal*. <sup>17</sup> 'they say'. <sup>18</sup> 'to control', from *καρέχω*. <sup>19</sup> Accus. after *καρασχεῖν*. <sup>20</sup> Predicate. <sup>21</sup> 'have turned out', from *γίγνομαι*. Sing. verb after neut. plur. <sup>22</sup> Adv. with the art. used as adj. See § 11 n. 15. <sup>23</sup> *τότε*. <sup>24</sup> From *τοτέω*. 'If I had not laboured then'. <sup>25</sup> 'I should not be making merry now'. <sup>26</sup> = *οπορτεῖ*, with acc. and inf. <sup>27</sup> Subject to *γίγνεσθαι*. 'Try the risk on a Carian', i. e. a worthless mercenary, is a proverb like *Fiat experimentum in corpore vili*. See § 152 n. 29. <sup>28</sup> 'says'. <sup>29</sup> Subject to *δοκεῖ*. <sup>30</sup> 'seems'; to whom? dat. <sup>31</sup> *βούλομαι*. The subject is Xanthippe. <sup>32</sup> 'to put on', from *ἐνδύω*, the Lat. *induo*. <sup>33</sup> 'said'. The subject is Sokrates. <sup>34</sup> 'Do you see?' <sup>35</sup> 'to see', *spectatura*. <sup>36</sup> 'to be seen', *spectanda*. Cf. Ovid. *Spectatum veniunt, veniunt spectentur ut ipsae*. <sup>37</sup> *τὸ δλ.* <sup>38</sup> The passive, though in the active you say not *τιτείνω τινα*, but *τινί*. See § 80 n. 17.

## XIII.

§ 62. <sup>1</sup> 'it appears', from *είκω*. <sup>2</sup> 'beyond human power' too high for man. <sup>3</sup> 'every one'. <sup>4</sup> Supply again *βαρό* 2nd aor. from *βιώ*. conj. because of *δραζεῖ*. <sup>5</sup> *δρόω*. <sup>6</sup> 'even'. <sup>7</sup> Supply *ερώτη*. Cf. 'It is in vain to be wise in a world of fools'. <sup>8</sup> Predicate; as we say 'grind small or fine', i. e. 'to powder'. Longfellow has turned this: 'Though the mills of God, grind slowly, yet they grind exceeding small'. <sup>9</sup> 'when asked'. <sup>10</sup> 'said he'. <sup>11</sup> 'The stripping off [ *τερπτι* in *τερπταιρό* denotes 'from around', as *sub* in *submittit* etc. 'from beneath'] unlearning', is the most needful study, i. e. What we most need to be taught is, to learn nothing which we must unlearn. <sup>12</sup> 'tell'. <sup>13</sup> 'must we conceive?' governs the acc. See § 87 n. 8. <sup>14</sup> *τιθέντα*. acc. pl. <sup>15</sup> *καὶ αὐτόν*. <sup>16</sup> i. e. *σόκ*, the soft *κ* is aspirated [becomes *χ*] before the aspirate. <sup>17</sup> 'seen'. <sup>18</sup> *τοτέ*. <sup>19</sup> *με λέειν*, aor. of *όρδω*. <sup>20</sup> *οἱ τοτεῖ*. 'the sick'. <sup>21</sup> 'when in pain'. <sup>22</sup> 'if'. <sup>23</sup> 'they see', from *οἶδα*. <sup>24</sup> *δλγούσιν*. <sup>25</sup> with part. 'happens to be'. <sup>26</sup> *ταρόντα*, from *τρόεσθαι*, 'present'. <sup>27</sup> 'he sees'. <sup>28</sup> *ταρατηρούστα*, 'prying'. <sup>29</sup> 'I see'. <sup>30</sup> 'sneezed', aor. from *ττάρνυμαι*. <sup>31</sup> 'spoke'. <sup>32</sup> *ὁ π*. 'he who is coming forward', from *τρόεσθαι*, used as pres. partic. of *τροέρχομαι*. <sup>33</sup> dat. like 'No man liveth unto himself'; *sibi sapere* etc. <sup>34</sup> 'speaks'. <sup>35</sup> 'sneezes'. <sup>36</sup> conj. after

*θρα.* <sup>27</sup> οὐδέ. <sup>28</sup> The *δρό* in this verb is like that in *δρομοθάρευ* n. 11. <sup>29</sup> δέ. <sup>30</sup> aor. of *ξχω*. On the use of the aor. to denote actions which are usual, see § 76 n. 2. Here: 'Seeming has often had more calumny (to bear) than doing'. Appearances often arouse more odium than overt acts. <sup>31</sup> πάσχω *τι* is used as the pass. of *τοεῖν τινός τι*. Hence it is followed by *ύρο* with gen. of agent. See § 63 n. 11. <sup>32</sup> Gibbon cites this as an anticipation of the evangelical rule, Matt. vii 12. Yet there is a very important difference between the two precepts. What? *τοεώ* has a double accusative of person and thing, where the last is denoted by a neut. pron. or adj.

§ 63 <sup>1</sup> καὶ *έδειν*. <sup>2</sup> optative of a wish; the form in *-οήν* is the regular Attic form in the sing. (*φιλοήν*, not *φιλοῖμ*). See n. 32. § 65 n. 6. <sup>3</sup> 'not even'. <sup>4</sup> from *γένος*. <sup>5</sup> 'became', from *γίγνομαι*. <sup>6</sup> *διατάχται*. <sup>7</sup> The subject is general; 'a man must not render wrong for wrong, even though *he* suffer'. On the acc. after *κακώς τι*, see § 62 n. 42; on the double negative § 50 n. 39. <sup>8</sup> οὐδέ. <sup>9</sup> 'if'. <sup>10</sup> 'anything whatever', however bad. <sup>11</sup> *ύρο*. See § 62 n. 41. <sup>12</sup> Subject general as in n. 7; 'one must benefit a friend'; before *ποιεῖν* supply *δεῖ*. <sup>13</sup> 'Thinking', i. e. because they think. <sup>14</sup> 'they desire', i. e. men desire, with gen. <sup>15</sup> 'to call wise', i. e. to give the name of wise (to any). <sup>16</sup> Supply *έρει*. <sup>17</sup> 'not being so', i. e. if you are not so indeed. <sup>18</sup> *διδ.* <sup>19</sup> *γῆ* imperat. <sup>20</sup> *τέρπει* *έχω*. 'holding on all sides', i. e. encompassing. <sup>21</sup> *τρόπει*. Transl. 'Seest thou this sky on high, boundless and clasping earth in moist arms [embrace]?' This believe to be Zeus, this deem (*την*) a god. <sup>22</sup> 'having gotten astride of', 'mounted'. <sup>23</sup> 'being'. <sup>24</sup> *πρό τ. γ.* 'to him who laughed'. We say 'to one who laughed'. See § 64 p. 10; § 65 n. 33. <sup>25</sup> 'said'. <sup>26</sup> 'you shall have become', conj. aor. of *γίγνομαι*. <sup>27</sup> 'yourself'. <sup>28</sup> 'you shall tell it abroad'; *έξερπω* used as fut. of *έξαγορεύω*. <sup>29</sup> 'am pained'. <sup>30</sup> 'at the present (state of) things', partic. from *ώραίων*. <sup>31</sup> καὶ *δρό*. acc. predicate after *παοῖν*; 'which makes me a man'. <sup>32</sup> gen. absol. 'when...fell'; on the opt. *πργύψη* cf. n. 2. <sup>33</sup> 'asked', used as aor. of *έπωρδω*. <sup>34</sup> gen. after *τρώδι*. <sup>35</sup> 'asked in turn'. <sup>36</sup> acc. of limitation; see § 75 n. 2. <sup>37</sup> aor. from *φημι*. 'When he said No'. <sup>38</sup> 'said he'. <sup>39</sup> Supply *πρώτω*. <sup>40</sup> δέ is here '(I) too (do) not—'. <sup>41</sup> καὶ *έδειν*. <sup>42</sup> *τρίτην*, neut. pl. <sup>43</sup> acc. <sup>44</sup> nom. 'What is sudden,' unforeseen accidents. <sup>45</sup> = Lat. *estō*. <sup>46</sup> When the subject of the inf. is the same as that of the governing verb, it is generally omitted in Gr. before the inf. Here 'Cato said, that *he* (Cato) loved of (amongst) the young'. See § 64 n. 38. <sup>47</sup> gen. of price. <sup>48</sup> *τα δύσαθεν*. <sup>49</sup> nom. before inf., because it is the subject of the governing verb *έπειτε*.

See § 21 n. 23. <sup>50</sup> gen. after *γ*. <sup>51</sup> ὁ 'Ολ. The comic poets called Per. the Olympian Zeus. <sup>52</sup> ἡστραπή, from *δοτ*. <sup>53</sup> gen. after *τμ*. <sup>54</sup> ἐτράπε. <sup>55</sup> ἐτι ols.

§ 64. <sup>1</sup> = οὐκ ἀμέίνονα ὄτουοῦ, 'no better bed than any other man'. <sup>2</sup> εὐεργετέω. <sup>3</sup> gen. after καταφροεῖν. <sup>4</sup> ὄρδε. <sup>5</sup> part. governed by ἐώπω, *videbam multos mordicus pecuniam tenentes*. <sup>6</sup> ταραπέω. <sup>7</sup> gen. after προτιμᾶ, which verb contains the notion of comparison. <sup>8</sup> 'for, said he, these (τοις μέρ, the former) are the authors of life, but those' (τοις δέ, the latter) etc. On the construction (*oratio obliqua*) see Madvig's Greek Syntax § 163. <sup>9</sup> 'also'. <sup>10</sup> See § 63 n. 24. <sup>11</sup> i. e. γῆ. <sup>12</sup> 'said'. <sup>13</sup> See § 9 n. 7. <sup>14</sup> On the 2 adj. see § 38 n. 19. <sup>15</sup> ὅτε. <sup>16</sup> μετά. <sup>17</sup> τὸ μετ' ἀλ. δε (θάρος), 'that which is with (combined with) unreason'. <sup>18</sup> 'when he learnt', from μαρθίνε. <sup>19</sup> predicate. <sup>20</sup> = esse. <sup>21</sup> gen. after διτ. = tantum abesse a morte. <sup>22</sup> αἰτέω. <sup>23</sup> 'be grieved'; imperat. <sup>24</sup> χρῆ (from χρῶμε) *rouátra*, 'gives such oracles'. <sup>25</sup> δέ. <sup>26</sup> οἱ ἀνθρώποι. <sup>27</sup> 'when asked'. <sup>28</sup> opt. of εἰπειν, used as aor. of οἴδε τις δε β. 'how we may live'. <sup>29</sup> διτ. τιδε τι 'to blame some one for something'. <sup>30</sup> conj. after εἴδε. <sup>31</sup> τις οὐδε εἰδότι (εἴτι), 'how is it not likely?' i. e. 'must we not expect?' <sup>32</sup> Subject to εἴται. <sup>33</sup> predicate; takes gen. as plenius. <sup>34</sup> 'That (saying) of Solon', = Solonis illud. The saying is that which Kroisos (Cresus) is said to have remembered when on the burning pile (see Herodot. 1. 32, 86), and which closes many Greek tragedies. <sup>35</sup> On εἰχει with adv. see § 143 n. 11. <sup>36</sup> See n. 34. <sup>37</sup> τὸ δὲ εὐ. 'But may good (Germ. *das Heil*) prevail'. <sup>38</sup> 'said that (he) saw'. See § 63 n. 46. <sup>39</sup> 'consisting', from εὐτοπημι. <sup>40</sup> inf. after εἴπη, perf. pass. from συνάστησι, 'that there had been attached to it' (the cross). <sup>41</sup> gen. ab. = *Deo volente*. <sup>42</sup> καὶ δ. β. πλέος δε, 'you may sail even on a mat'. <sup>43</sup> δρούσας. <sup>44</sup> οὐδέ. <sup>45</sup> See § 9 n. 7. <sup>46</sup> 'the dead', from θάντος. τοῦδε = τοῦτο. <sup>47</sup> 'at what o'clock?' <sup>48</sup> 'as others do', ask. <sup>49</sup> 'those present', from τάρεψι. <sup>50</sup> gen. after διτ. <sup>51</sup> θλαύσι. <sup>52</sup> 'fall to embracing'. <sup>53</sup> δοτι. <sup>54</sup> gen. absol. 'at the suggestion of whomsoever', i. e. 'of I know not whom'.

§ 65. <sup>1</sup> Supply εἴτι. <sup>2</sup> τὴν οὐσίην, dat. after χρῆται, 'employs'. <sup>3</sup> 'with what is present', i. e. with thy lot. <sup>4</sup> compar. adv., *minus*. <sup>5</sup> γῆμαδος. <sup>6</sup> δέ. <sup>7</sup> λυτέα. <sup>8</sup> 'said'. <sup>9</sup> 'keep them', the books. <sup>10</sup> τὸ διλλα. Supply εἴτι. 'Mind it seeth, mind it heareth; all besides is deaf and dumb'. <sup>11</sup> πρ. π. 'before they are hungry'. <sup>12</sup> gen. ab. On the form of the sentence, cf. *Inven. uxorem ducis, salvis tot restibus!* <sup>13</sup> predicate; 'as a pledge'. <sup>14</sup> τοῦ γ. after εἴπ. <sup>15</sup> = *cum liceat*,

whereas we might', from *ἔχοντι*. Participles of certain impersonal verbs are used in the acc. absolute (or *double acc.*). See Madvig, Greek Syntax, § 182. <sup>16</sup> 'to be in difficulties'; aor. pass. in form, mid. in sense, of *δειπνορέα*. <sup>17</sup> τ. δ. i. e. *διετορ*. <sup>18</sup> 'we choose'. <sup>19</sup> = *τίνεται*; τ. δλ. *οὐτεκα*, 'for what other reason'? <sup>20</sup> 'by the gods', i. e. 'in heaven's name'. <sup>21</sup> aor. from *εὐχόμεναι*. <sup>22</sup> δι. δι. τις, 'would any one pray?' <sup>23</sup> gen. after *εἰτι*. <sup>24</sup> 'than'. <sup>25</sup> from *δημαρτι*. <sup>26</sup> τοῦ δισ. gen. after *εὐτεκα*, 'in order to be able'. <sup>27</sup> 'his', a common use of the art. <sup>28</sup> aor. from *τίνεται*. <sup>29</sup> τοῦ π. 'of drinking'. <sup>30</sup> aor. from *έσθιε*. <sup>31</sup> τοῦ φ. 'of eating'. <sup>32</sup> 'like', i. e. like to all, rich and poor; as death is called *οὐ*. <sup>33</sup> = *οὐ*. <sup>34</sup> acc. of limitation. See § 21 n. 6. 'Let not fear subdue thee in mind'; we say 'subdue thy mind'. <sup>35</sup> with this accent and with dat., like Lat. *est* with dat. [= *habeo*]. <sup>36</sup> 'love.' <sup>37</sup> See § 68 n. 24. <sup>38</sup> aor. after *εἰτι*. <sup>39</sup> superl. of *διαθέτει*, 'my good friend'. <sup>40</sup> *ἔπει*, 'said he'. <sup>41</sup> 'when asked'. <sup>42</sup> 'with pleasure'. <sup>43</sup> = *μαίνεται*, 'far from it'. <sup>44</sup> 'said'. <sup>45</sup> 'tumbling'. <sup>46</sup> diminutive of contempt. See § 5 n. 11. <sup>47</sup> δε δι, 'whomsoever', with conj. <sup>48</sup> δ. τ. μ. π. 'because he did not drink'. <sup>49</sup> *πέλη*. <sup>50</sup> 'designed to be ...'. <sup>51</sup> 'he had lived'. See § 64 n. 28. <sup>52</sup> Cf. Hor. *Optat ephippia  
bos, piger optat arare caballus*.

§ 66. <sup>1</sup> καὶ *ἔστι*. <sup>2</sup> conj. of *εἰτι*. <sup>3</sup> οἱ *τολλοι*, 'the many', the multitude. <sup>4</sup> i. e. of written laws. <sup>5</sup> *διοκέται*. <sup>6</sup> *χρήσθαι* with double dative, as *ut Zenone magistro*, 'to employ Zeno as a master'. <sup>7</sup> instead of *αἱ ταλαιπωρίαι γυναικεῖς*; so of *φρόνματα τῶν αὐθιράστων*, 'men of discretion'. <sup>8</sup> ταλ. not in years (*annus*), but in history (*antiquae*), 'women of old time'. <sup>9</sup> *τρέψω*, *τρέψει* and all other dissyllabic verbs in -*έτω*, have no other contracted syllable than *ει*; *δέτω*, 'I bind', is distinguished from the forms of *δέω*, 'I lack', by the contractions *διαδεῖμαι*, *διαδῶ* etc. <sup>10</sup> *οὐδεχέτω*. <sup>11</sup> *ἔδω*. <sup>12</sup> 'paining him', i. e. 'by paining'. <sup>13</sup> On the inf. after verbs of knowing, see § 188 n. 5. <sup>14</sup> τὸ *κράνον*, 'the crown', summit. <sup>15</sup> aor. part. from *προστίνηται*, 'what befell', i. e. accidents. <sup>16</sup> neut. pl. <sup>17</sup> 'being a man', 'as a man'. <sup>18</sup> 'no single thing', stronger than *οὐδέται*. See § 68 n. 10. <sup>19</sup> οἱ *κεῖται*. 'they who possess', perf. part. of *κτάομαι*. <sup>20</sup> to be taken with *ὑπερ*. <sup>21</sup> From *πρόσειμι*, used as inf. of *προσέχομαι*. *εἰ* *ὑπερ*. *πάντας* *πρό*. 'if they suspect that all approach'; whom? dat. <sup>22</sup> pres. ind. of *δίδωμι*, 'what a penalty do they pay!'. <sup>23</sup> aor. mid. of *γράφω*. *Τάδε* *ἔγραψε*. 'brought this indictment'. <sup>24</sup> aor. mid. of *διπόμενημι*, 'swore to it on his side'. In the Athenian courts both plaintiff and defendant swore that their cause was just. <sup>25</sup> i. e. 'son of'. In Greece, as in Rome, and still often in Holland, the name of the father was added for distinctness to the man's own name. <sup>26</sup> A

further designation at Athens was taken from the man's township (*θῆμος*), which was expressed either by an adj. II. (from *Ιλίθος* in the tribe *Κερποτίς*) or by an adv. 'A. (from 'Αλωτεῖ in the tribe 'Αρριοχίς). <sup>25</sup> 'against S.'. <sup>27</sup> 'bringing in'. St Paul in like manner was charged by some Athenians with being 'a setter forth of strange gods' (*ξένων δαιμονίων*). Acts xvii 18. <sup>28</sup> omit in Engl. <sup>29</sup> 'also'. <sup>30</sup> 'the penalty, death'. The text is an exact copy of the indictment. <sup>31</sup> gen. absol. <sup>32</sup> fut. part. of *ποιεῖ*, *ως τεχθεῖ*, 'as if for the purpose of making him rich'. *Arcessente cum Archelao tanquam divitem factu.* <sup>33</sup> aor. of *κελεύω*; 'gave orders'. <sup>34</sup> aor. inf. of *ἀπαγγέλλω*. <sup>35</sup> See § 23 n. 11. <sup>36</sup> gen. of price. <sup>37</sup> *δέ*. <sup>38</sup> 'also'. <sup>39</sup> *τὸν μὲν*. <sup>40</sup> 'has heeded'; perf. of *φροντίζω*. <sup>41</sup> aor. of *διεσθίει*. <sup>42</sup> *δινόθεν διαφ.* *ἔχει* = *unde haberet victimum*, 'whence he might have a living'. <sup>43</sup> perf. of *καταμελέω*, with gen. 'this he has neglected'. <sup>44</sup> Defiant; 'let him do' his worst. <sup>45</sup> *μεῖς*. *ἢ καρδία φ.* 'let him have thoughts beyond man's measure'; 'be all too highminded for a man'. <sup>46</sup> 'going', partic. of *εἰμι* *ιόν*, used as partic. of *ἔρχομαι*. We say: 'Let him go, and do his utmost'. The Greeks say 'Going, let him' etc. See § 68 n. 8. <sup>47</sup> acc. of duration. <sup>48</sup> imperat. <sup>49</sup> *παρθένα*. <sup>50</sup> to be taken with *πλ.* <sup>51</sup> used as adj. <sup>52</sup> *δρόθεα*.

## XIV.

§ 67. <sup>1</sup> gen. abs. = *indignante quodam*. <sup>2</sup> supply *κακά*, and *κακοῖς* with *τοῖς σεαυτῷ*. <sup>3</sup> § 65 n. 4. <sup>4</sup> *πράττω*. <sup>5</sup> 'to such a pitch of carelessness', *eo negligentiae*. <sup>6</sup> *ἔχω*. In this verb the aspirate of the root disappears in the present, in order that two consecutive syllables may not begin with an aspirate. So *θ* is softened in *τρέψω*, *θρέψω*; *θρέξ*, *τραχές*; *ταχύς*, *θασώω*. Yet we find *ἀφή*, *ἀφάνις*, *ἔχει*, *ἔθει*. This law of *dissimilation* is seen in the change e.g. of *r* into *l* in the Romance and Teutonic languages; e.g. Germ. *Maulbeere*, mulberry (not murberry), from *morus*; Ital. *pellegrino*, Fr. *pèlerin*, Germ. *Pilger*, pilgrim, from *peregrinus*. So marble, purple, from *marmor*, *purpura*. See § 69 n. 6. <sup>7</sup> *πολὺ μᾶλλος οὐ*, 'still less'. <sup>8</sup> The so called Attic future. Futures of three or more syllables, in which a short vowel (esp. *α ε η*) precedes *σω*, drop the *σ* in Attic and the termination is contracted: thus *σκεδάννυμι*, *σκεδῶ* - *ρ* - *ρ*; *καλέω*, *καλῶ* - *εῖς* - *εῖ*, (*καλέσω* is conj. aor.); this future is almost exclusively in use for verbs in -*εῖω*, which have it even in Herod. and Hippocr. See § 95 n. 4. <sup>9</sup> 'in so far as', *quatenus*. <sup>10</sup> 'that thou will fare well', from *πράττω*. On the omission of the subject, see § 124 n. 5. <sup>11</sup> = *audituri*, fut. of *διερώ*. <sup>12</sup> 'said'. <sup>13</sup> 'having seized', aor. of *λαμβάνω*. <sup>14</sup> 'also'. <sup>15</sup> 'for posterity'. <sup>16</sup> poetic for *ἔμοις*. <sup>17</sup> *πέρθω*. <sup>18</sup> *ἀγρ*. <sup>19</sup> 'to go away', from *ἀπειμι* (from *εἰμι*); used as pres. inf. of

ἀπέρχομαι. <sup>20</sup> 'to come'; aor. of ἔρχομαι. <sup>21</sup> 'when present', from πάρειμι. <sup>22</sup> κατά.

§ 68. <sup>1</sup> ἀρνίω. <sup>2</sup> attraction for μηδὲν τοῦτων δ, 'having no enjoyment from all that he has'. See § 98 n. 6. <sup>3</sup> ἐπιτάττω. <sup>4</sup> 'even', etiam, vel. <sup>5</sup> παραλίδιω. <sup>6</sup> dicuntur with acc. and inf. <sup>7</sup> gen. absol. <sup>8</sup> aor. imperat. of λαμβάνω, 'Come and take them'. We do not say as the Greeks 'coming take'. See § 66 n. 46, and next note. <sup>9</sup> perf. of λανθάνω. λ. τινῶν τι, 'I do something unperceived by some one'.  
 'He before whom not one, nor god nor man,  
 In one sole act, past, present or to come,  
 But naked stands, that same am I, the Air,  
 Whom one e'en Zeus might name'.

<sup>10</sup> See § 66 n. 17. <sup>11</sup> 'even'. <sup>12</sup> ἔστιν. <sup>13</sup> 'exists'.  
<sup>14</sup> 'present'. <sup>15</sup> πάντα. <sup>16</sup> 'knows'. <sup>17</sup> i. e. His extravagance was too great to last long. <sup>18</sup> 'Cast no man's misfortune in his teeth'. <sup>19</sup> Supply ἔστι. <sup>20</sup> gen. after <sup>45</sup>. <sup>21</sup> 'you will be', fut. of εἰμι. <sup>22</sup> 'said'. <sup>23</sup> φράζω.  
<sup>24</sup> στένω. δις δις αὐτ. στ. 'whoever of them shall have poured a drink-offering'. <sup>25</sup> inf. after χρ. ην. <sup>26</sup> gen. after χρ. <sup>27</sup> aor. of παρέχω, 'holding out'. <sup>28</sup> =futuros esse. <sup>29</sup> i. e. he professed', aor. from ὑπωχρέομαι. <sup>30</sup> =esse. <sup>31</sup> εὐ π. φ. 'though not many studied philosophy'. <sup>32</sup> διελάμψω.  
<sup>33</sup> ἀστέω. <sup>34</sup> Many transitive verbs can take a second cognate acc. See § 56 n. 19. <sup>35</sup> gen. abs. <sup>36</sup> aor. mid. from τοργημ 'he had erected' ['ordered the erection of', causative use of mid.]. <sup>37</sup> =nuntiarum; from διγέλλω. <sup>38</sup> opt. perf. of θητόκω, both τὸ μέγεθος and the relative clause οὗτοι τεθ. depend on διγή 'to relate both the magnitude ... and also that'. <sup>39</sup> Supply τεθάσει, 'were dead'. <sup>40</sup> 'those in Sparta', 'those left in S.'. Subject to κλ. <sup>41</sup> 'beginning with Ag.', i. e. 'from Ag. downwards'. <sup>42</sup> καὶ τι predicate. <sup>43</sup> =nempe, 'as it seems'. <sup>44</sup> Of the same root as sculpo. <sup>45</sup> A proverb. The Kerkopes are a kind of fairy folk in the legends of Herakles, whom they sometimes plague, sometimes amuse. 'Trying to carve a god, I carved Puck'. <sup>46</sup> διοφάνω.  
<sup>47</sup> ἀποτίω. A proverb which might have been applied to the 'whipping boy' of Edward VI. and other of our princes. <sup>48</sup> εἴτα. <sup>49</sup> 'so', i. e. 'just as you are', 'without more ado'.

§ 69. <sup>1</sup> τρέω. <sup>2</sup> δι with opt. is used in Gr. where we employ the auxiliaries 'can', 'may'. <sup>3</sup> to be taken with οἷον. <sup>4</sup> 'if thou art'. <sup>5</sup> σωμοῦτω. <sup>6</sup> ἐκτρέψω. See for the change of letters § 67 n. 6. <sup>7</sup> 'a school-pedant', 'a dominie'. <sup>8</sup> 'said'. <sup>9</sup> 'blame' aor. conj. from μέμφομαι. <sup>10</sup> 'answered', from διοκρίομαι. <sup>11</sup> διλλάδ. <sup>12</sup> 'he who told'. <sup>13</sup> gen. after comparative. <sup>14</sup> 'lived with', i. e. studied under. <sup>15</sup> 'on

his return', aor. part. from *ἐταρέψαμεν*. <sup>16</sup> 'asked'. <sup>17</sup> 'he learnt'. <sup>18</sup> 'that he would shew'. On the omission of the pron. see § 124 n. 5. <sup>19</sup> *χαλεπάρων*. gen. abs. <sup>20</sup> aor. part. of *ἀγω*. *ἡσ. ἄγη*, 'he maintained quietness [kept still] and said'. <sup>21</sup> 'that he had learnt', perf. of *μανθάνω*. <sup>22</sup> explains the *τοῦτο*, 'this, namely to bear'. <sup>23</sup> *ἐτολμήσαε*. upon whom? dat. <sup>24</sup> acc. of limitation. See § 75 n. 2. *καὶ* agrees with *γνω*. 'fair of feature'. <sup>25</sup> sc. *ἐτολμήσαε*. Ph. and T. were two comic poets. The jest *ταρπ* *τούτοις*, 'contrary to expectation', is common in comedy. So Byron turns *solitudinem faciunt, pacem appellant*, 'They make a solitude, and call it — peace'. <sup>26</sup> 'on account of an eel'. <sup>27</sup> 'he'. 'So *ἡ δέ* *δέ*', 'said he'. <sup>28</sup> sing. imperf. of *αἴδει*. <sup>29</sup> 'took', aor. of *αἴρειν*. <sup>30</sup> 'sold', aor. mid. of *διαδίδωμι*. <sup>31</sup> 'exempted', *τυρά τυρετ*, aor. of *διφέγυμι*. <sup>32</sup> 'both'. <sup>33</sup> *διηρέπειν*. <sup>34</sup> 'being', whilst. <sup>35</sup> *καὶ* — *δέ*, 'aye and'. <sup>36</sup> 'also'. <sup>37</sup> Cf. Milton,  
'The great Emathian conqueror bid spare  
The house of Pindarus, when temple and tower  
Went to the ground'.

<sup>38</sup> *στάω*. <sup>39</sup> 'to stand' = *εστηκέται*, perf. of *τετημι*.

§ 70. <sup>1</sup> 'malicious'. <sup>2</sup> 'when it is clear'. <sup>3</sup> opt. with *δι*. See § 69 n. 2. <sup>4</sup> often to be rendered 'one' (the Fr. *on*), esp. in optative clauses with *δι*. <sup>5</sup> The Attics generally, Thuc. almost exclusively, employ the Aeolic terminations *-εας*, *-ειας*, *-ειαν*, instead of *-ας*, *-αι*, *-αιν*, in the 1st aor. opt. act. See § 91 n. 7. § 112 n. 7. § 118 n. 5. § 142 n. 1. <sup>6</sup> 'namely, the seed sown'. <sup>7</sup> *τάνει ταῦτα τοιοῦτα τι*, 'I make some one cease to do something'. <sup>8</sup> with whom? dat. <sup>9</sup> Supply *έστιν*. <sup>10</sup> *έβλω*, used as aor. of *βλέπω*. <sup>11</sup> 'bought', used as aor. of *πνέειν*. <sup>12</sup> See § 69 n. 30. <sup>13</sup> gen. after *εἰ*. So after *εγεοί* in Lat. <sup>14</sup> gen. absol. <sup>15</sup> 'adorned'; perf. part. pass. from *κορυφέω*. <sup>16</sup> so. *χειρί*. So the Lat. *dextera* and *sinistra*. <sup>17</sup> See § 69 n. 35. <sup>18</sup> *έρωτάω*. <sup>19</sup> 'does he give', 3 sing. ind. pres. of *δίδωμι*. <sup>20</sup> *δέ*. <sup>21</sup> 'they (the bearers) said'. <sup>22</sup> Phokion. <sup>23</sup> Alex. <sup>24</sup> 'said he'. <sup>25</sup> *έστιν*. <sup>26</sup> 'thou art here'; from *τάρειν*, conj. after *τερα*. <sup>27</sup> 'they are wont to hate', aor. of *έχθαιρω*. On this use of the aor. see § 76 n. 2. <sup>28</sup> acc. after *εἰ λ*. See § 54 n. 27.

§ 71. <sup>1</sup> *ὑφέπτω*. <sup>2</sup> *καὶ δικρός Διός, etiam invito Iove*. <sup>3</sup> *κατακέδει*. <sup>4</sup> Disyllabic prepositions accented on the last syllable (excepting *ἀπό*, *ἀπτ*, *ἀπ*, *ἀπ*) in anastrophe (when placed after their case) throw back the accent to the first syllable; so *τούτου πέρι* for *περὶ τοῦτον*. <sup>5</sup> *καὶ έδει*. <sup>6</sup> 'The aor. conj. is used in prohibitions, like the Lat. *ne dizeris*. <sup>7</sup> 'do', 2 sing. aor. conj. of *έργάζομαι*. <sup>8</sup> *συνοκίζω*. <sup>9</sup> 'to cloak', aor. of *περιστέλλω*. <sup>10</sup> Supply *έστιν*. <sup>11</sup> 'From

what (time)', 'since'. <sup>12</sup> ἐπινοέω. <sup>13</sup> 'you became', aor. of γίγνομαι. <sup>14</sup> 'you raised', aor. of ἐταίρω. <sup>15</sup> μέγα φρ. 'have high thoughts'. <sup>16</sup> gen. after καταφρ. <sup>17</sup> 'when asked'. <sup>18</sup> 'to his existing means', dat. partic. of εἰμι. <sup>19</sup> 'by adding', partic. of προστίθημι. <sup>20</sup> 'said he'. <sup>21</sup> τὸ τελλέ, 'the bulk'. <sup>22</sup> 'being', partic. of εἰμι. <sup>23</sup> aor. of προτίθημι, 'proposed', τινὶ τι. On the erasis, see § 57 n. 5. <sup>24</sup> 'for a prize of a talent'. <sup>25</sup> 'when ... said', gen. abs. <sup>26</sup> 'when he came up', aor. part. of προσέρχομαι. <sup>27</sup> 'when she saw', from θεωμαι. <sup>28</sup> 'inquired', aor. of πυνθάνομαι. <sup>29</sup> τι τι. 'how fares?' <sup>30</sup> 'when he said'. <sup>31</sup> 'are lost', 2 perf. of ἀπόλλυμι. <sup>32</sup> aor. part. from εἰρω. <sup>33</sup> aor. from ἐναρτίημι. <sup>34</sup> ἐτραφ. αὐτῷ, 'she took up and threw at him'. <sup>35</sup> 'killed', aor. of ἀναρτέω. <sup>36</sup> 'saying'. <sup>37</sup> 'if'. <sup>38</sup> gen. abs. In Holland to this day houses bear inscriptions like *Veritas*; and reading clubs like *Felix meritis*. <sup>39</sup> 'enter', 3 sing. imperat. from εἰσειμι, used as imperat. of εἰσέρχομαι. <sup>40</sup> ποῦ ἀνεσθλ. 'where can he enter?' <sup>41</sup> part. of εἰμι, 'going', used as partic. of ἐρχομαι. δημ. 'to the encounter'.

§ 72. <sup>1</sup> ἀναρτέω. <sup>2</sup> 'having taken', αἰρέω. <sup>3</sup> 'dedicated', aor. of διατίθημι. <sup>4</sup> ὤρα. <sup>5</sup> 'to be assured'. <sup>6</sup> ἐνδῶ. <sup>7</sup> used as aor. of ἕδω. <sup>8</sup> οἱ μέρει—οἱ δέ, αλλι—αλι. <sup>9</sup> κατασκάπτω. <sup>10</sup> 'these oaths', gen. after παρομι. <sup>11</sup> σύν. ἐαυτῷ ποιῶν τι, 'is conscious of doing something'. <sup>12</sup> παραμελέω. <sup>13</sup> οὐκοτε. <sup>14</sup> 'I know'. <sup>15</sup> οὐτε. <sup>16</sup> 'by means of'. <sup>17</sup> belongs to διεφ. <sup>18</sup> 'run away', opt. aor. from ἀποδιδράσκω. <sup>19</sup> belongs to διεστ. <sup>20</sup> 'remove', 2 aor. opt. of ἀφλοτημι. <sup>21</sup> Supply εστι. <sup>22</sup> gen. after κρ. So in Lat. *rerum potiri*. <sup>23</sup> παρά. <sup>24</sup> 'when we concluded', aor. mid. partic. of συντίθημι. <sup>25</sup> 'deposited'. <sup>26</sup> aor. mid. of παίνω, 'ceased'. <sup>27</sup> τ. ε. καὶ, 'why then'; (if you won't laugh,) why does any one even ask me out? <sup>28</sup> ἐκλείτω. <sup>29</sup> perf. part. of ἀπογγυνώκω. The periphrastic use of εἰμι with the perf. part. is general instead of opt. and conj. perf. <sup>30</sup> not expressed in Engl. Cf. § 55 n. 12. διετε. εἰσι μή δέ, 'have acquitted of wrong-doing'. <sup>31</sup> 'also'. <sup>32</sup> Supply εστι. <sup>33</sup> λαμβ. δ. 'to take the law' of a man, is correlative to διδόναι λέκτη, 'to give satisfaction'; the first said of the accuser, the last of the accused. <sup>34</sup> i. e. ταῦτα δέ. On the gen. see § 70 n. 13. <sup>35</sup> κατασκευδώ. <sup>36</sup> 'The sun of all days is not yet set'. It cannot yet be said 'Time is no more'.

§ 73. <sup>1</sup> 'if you are'; on the meaning of this perf. see the vocabulary s. v. φῶ. <sup>2</sup> παῖτω. <sup>3</sup> ἐμφύω. <sup>4</sup> κατασκευδῶ. <sup>5</sup> 'the life in our time'; i. e. the present. <sup>6</sup> συγχέω. <sup>7</sup> 'from a better (nobler) father than Zeus'. πεφ. is conj. after καὶ = καὶ ἔδει, 'even if'. In the next sentence προσεπ. is from προσφύω.

<sup>8</sup> διαρεχίσω. <sup>9</sup> τὰ δλλα. <sup>10</sup> φροντίσω. <sup>11</sup> δπ. κ. ἔχ. 'how they might have to eat', i.e. subsistence. <sup>12</sup> 'said'. <sup>13</sup> στονδήνω. Used in pres. sense. <sup>14</sup> 'after he had declaimed'. The word is of the same root as *meditor*, and denotes 'practice', 'trial', 'rehearsal'. <sup>15</sup> 'after' gen. absol. 'when he said'. <sup>16</sup> ἔπι, 'by myself'. <sup>17</sup> διαφ. 'with Pl.' <sup>18</sup> A comic word, coined to ridicule the Platonic doctrine of 'ideas', i.e. of the eternal archetypes of which particular things are imperfect embodiments. We might say 'horsehood', or (on the analogy of *humanity*) 'equinity'. <sup>19</sup> 'he'; so used also in *η ὁ δι*, 'said he'. <sup>20</sup> 'wherewith'. <sup>21</sup> 'wherewith'. <sup>22</sup> The mind's eye alone can discern ideas. <sup>23</sup> 'you possess', perf. of *κρδουατ*. <sup>24</sup> δδω. <sup>25</sup> to be taken after μέγα φρ.; denotes the origin of the pride. <sup>26</sup> gen. after διαφ. *nihil a pueris differre*. <sup>27</sup> to be taken after γαυριώνων. <sup>28</sup> 'when asked'. <sup>29</sup> 'wherein'? <sup>30</sup> 'you will know', fut. of *ολλα*. Hence in *Philip van Artevelde*.

'Strip me the two,  
This were the meanest, that the noblest beggar,  
That ever braved a storm.'

'Ως here is 'to'. See § 27 n. 13. <sup>31</sup> 'you said'. <sup>32</sup> aor. of *ὑπολαμβάνω*. <sup>33</sup> εἶτε, 'said in reply'. <sup>34</sup> 'give', aor. imper. of διδωμι. <sup>35</sup> 'let us inquire'. <sup>36</sup> 'after he (Dion.) had given'. <sup>37</sup> ηριστ. δροῦσι. <sup>38</sup> παρακατίων. <sup>39</sup> δεαρ ἡ θαρ, 'asleep or awake', adverbial use of these accusatives. <sup>40</sup> 'bandaged', aor. mid. of *τεραδέω*. <sup>41</sup> i.e. another school pedant or dominie. <sup>42</sup> 'on learning', from μαθέσις. <sup>43</sup> δρυδώ. <sup>44</sup> ἐγένετο, aor. of *γένομαι*. The Greek here is: 'it fell out like, when'; we say, 'as when'. <sup>45</sup> gen. after compar. The hen has picked up something 'too large to swallow'. <sup>46</sup> aor. of *κατατίω*. <sup>47</sup> τὸ αὐτό, 'it was the very same thing'. <sup>48</sup> δρδω. <sup>49</sup> 'when you have determined', κρίνω. <sup>50</sup> μέγα. <sup>51</sup> 'if'. <sup>52</sup> =Lat. *acceperis*. <sup>53</sup> 'came'. <sup>54</sup> πέμπω.

§ 74. <sup>1</sup> ἐγκαταλείπω. <sup>2</sup> πράττω. <sup>3</sup> φεύγω. <sup>4</sup> περιάγω. <sup>5</sup> 'in consequence of'. <sup>6</sup> δεινὸν δεδ. like *torva tuentur*. <sup>7</sup> gen. absol. <sup>8</sup> aor. pass. of παρατείνω; 'he was exhausted'; properly 'laid flat', 'prostrated'. <sup>9</sup> aor. of πορεύομαι. <sup>10</sup> 'asked'. <sup>11</sup> 'also'. <sup>12</sup> Δια. <sup>13</sup> ἔγωγε. <sup>14</sup> 'said he'. <sup>15</sup> 'both'. <sup>16</sup> τὰ δλλα. διηγλλάττω. <sup>17</sup> gen. after compar. <sup>18</sup> to be taken with διατ. 'How would you have fared, think you?' <sup>19</sup> aor. pass. of διατίθημι. <sup>20</sup> supply διετέθη δι. <sup>21</sup> In Engl. 'or rather'. <sup>22</sup> οὐδέ. 'I should not even have been able'. <sup>23</sup> aor. of δύναμαι. <sup>24</sup> dat. of the difference, *tanto minus*. <sup>25</sup> partic. perf. pass. of δοκέω. The gen. like the Lat. *Viri est fortiter pati*. <sup>26</sup> Transl. 'What sort of training do you think a man must have had to be so much

less capable of fatigue than the lad.' <sup>27</sup> 'when he had come'. <sup>28</sup> aor. mid. of *θέαμαι*, 'when he had remarked'. <sup>29</sup> Preserve the art. 'the largeness of the gates', 'the smallness of the city'. <sup>30</sup> 'should march out' (by the gates). <sup>31</sup> aor. of *τυγχάνω*, 'thou obtainedst', 'wert allotted', with gen. <sup>32</sup> imperat. 'endeavour'. <sup>33</sup> We say 'to one who said'. The Greeks 'to the man who said'. See § 76 n. 20. § 151 n. 4. <sup>34</sup> 'yes, but'. <sup>35</sup> *φύω*. <sup>36</sup> fut. mid. in form, active in use. See § 76 n. 6. <sup>37</sup> *πειθω*. <sup>38</sup> *καραλείτω*. <sup>39</sup> *διοφεύγω*. <sup>40</sup> = *solebat*. <sup>41</sup> Supply *στρατόπεδον ἰγουμένης*, 'than an army of lions with a deer for general'. <sup>42</sup> *τεθαίμακα* from *θαυμάζω*, perf. in pres. sense.

§ 75. <sup>1</sup> *διωλείτω*. <sup>2</sup> 'in respect of his race', *genere*. Acc. denoting the particular part, property, or attribute, to which a statement is limited. *Σύρος τὴν πατρίδα*, a Syrian by nation; *Σωκράτης τὸν ονομα*, 'Sokrates by name'. So τὸ μέγεθος 'in size'; τὸν ἀριθμόν, 'in number'. In Lat. this acc. is called the Gr. acc. or *umerosque Deo similis*. See § 90 n. 3. § 115 n. 3. § 125 n. 4. § 142 n. 4 and 5. § 150 n. 1. <sup>3</sup> 'which was deserted', depopulated. <sup>4</sup> 'to say'. <sup>5</sup> τὰ ἐκ φιλ. 'the lessons of philosophy', lit. 'what is derived from philosophy'. <sup>6</sup> τὸ π. δ. λ. 'the proper time for speaking'. <sup>7</sup> *ἔθελω*. <sup>8</sup> περὶ τὸ γ. 'about painting'. <sup>9</sup> 'to forget'; aor. mid. of *πτιλαθάρω*. <sup>10</sup> 'to take'; aor. mid. of *προσφέρω*. <sup>11</sup> 'that ... were discovered'; aor. pass. of *εὑρίσκω*. <sup>12</sup> In Gr., as in Lat., the relative is often in the neut. pl., when the antecedents are masc. or fem., if inanimate things are meant. <sup>13</sup> 'also'. <sup>14</sup> 'produced'; aor. of *διαδίδωμι*. <sup>15</sup> aor. of *διδώμι*. <sup>16</sup> aor. of *λαμβάδω*. Cf. § 72 n. 33. <sup>17</sup> aor. of *εύρισκω*. <sup>18</sup> 'stripped themselves', aor. mid. of *ἀπόδω*. <sup>19</sup> 'rubbed themselves with oil', aor. mid. of *δειχφω*. <sup>20</sup> 'yoked', aor. of *ζεύννυμι*. <sup>21</sup> *δοτίς*. <sup>22</sup> *φρόσεις*. <sup>23</sup> *έπανοει*. Supply *μή*. There were public curses at Athens against those who should refuse to tell the way or to give a light, or who should poison wells. See Cic. de offic. III § 55. Iuven. xiv 103, 104. <sup>24</sup> 'If you shall have clothed the naked, and have reproached him at the same time, you rather stript than clothed him.'

## XV.

§ 76. <sup>1</sup> *καὶ δ.* <sup>2</sup> 'often acquired'; as in Hor. *deduxit corpore febres*. The aor. often denotes what frequently, usually occurs. See § 21 n. 25. § 88 n. 3. <sup>3</sup> neut. adj. instead of abstract subst. = δὰ τὴν *συγγένειαν*. See § 82 n. 9. <sup>4</sup> In Greek the adv. receives the force of an adj., when the art. is prefixed; so here δ. *πέλας*, 'he who is near', the neighbour. See § 11 n. 15. § 92 n. 1. § 127 n. 8. So of *τοτε*, 'the men of that day'; η *δυω πε-*

λις, 'the upper city'. We say 'the *then* mayor'. <sup>5</sup> fut. mid. in pass. sense. In longer verbs esp. the fut. passive is avoided; so ὥφελήσομαι, not ὥφελθήσομαι; similarly from ἀμφισβητεῖν, ὄμολογεῖν, ἀπαλλάγτειν, φυλάττειν, γνωμάζειν, ἀδικεῖν, γῆμοιν. <sup>6</sup> οἴμωται. Among the futures of the middle form used in active sense are ἀκούσομαι, βοηθομαι, συγήσομαι, σωτήσομαι, εἴσομαι, γνωστομαι, θωράκαι, θύμοιαι, πεσούμαι. See § 74 n. 36. § 78 n. 15. <sup>7</sup> 'he had been muffled up', plup. pass. of ἔγκαλνττεω. <sup>8</sup> 'said'. <sup>9</sup> 'pay the debt', aor. imperat. of ἀποδίδειν. <sup>10</sup> 'shall be done', fut. of εἰμι. <sup>11</sup> ἀντικαταλάγτειν. <sup>12</sup> aor. of γῆμοιν. <sup>13</sup> 'to leave and'. So γελάσας εἴπει, 'he laughed and said', or 'said with a laugh'. <sup>14</sup> 'when you have played the coward', aor. pass. in form, mid. in sense, of κακίζει. <sup>15</sup> i. e. τωτ. <sup>16</sup> used as aor. of περιστοκέας. <sup>17</sup> We say 'why don't you answer?' So καλῶς θελεῖς is our 'you say well'. <sup>18</sup> 'defeated in wrestling', aor. partic. pass. from καταράλειν, 'I wrestle down'. <sup>19</sup> 'by grappling', aor. part. pass. of στραγλέαν. <sup>20</sup> See § 74 n. 33. ταργή, from ταραχτέα. <sup>21</sup> 'saying'. <sup>22</sup> '(the nightingale) herself', as the position shews. <sup>23</sup> 'if they shall have put it on', aor. part. of ταρτίθην. <sup>24</sup> 'they should appear', aor. conj. pass. of φαίνειν.

§ 77. <sup>1</sup> συναγανθίζομαι. <sup>2</sup> διατράττει. <sup>3</sup> κατερυθίζομαι. <sup>4</sup> 'I should regard'. <sup>5</sup> 'both parties', gen. after αἱρετός. <sup>6</sup> ἀποκλάω. <sup>7</sup> μέμφομαι. <sup>8</sup> aor. imperat. mid., as is shewn by the accent. <sup>9</sup> aor. pass. of ἀποτρίψω. παρὰ μ. ἀ. 'was drowned [lit. 'choked'] within a little', i. e. 'was well-nigh drowned'. <sup>10</sup> 'swore', aor. of δικυροῦ. <sup>11</sup> aor. conj. of μαθήσω. πρ. δι μ. 'before he should have learnt'. <sup>12</sup> 'when asked'. <sup>13</sup> opt. fut. of ὅρπειν. <sup>14</sup> 'I know'. <sup>15</sup> 'you would not have given over laughing'. <sup>16</sup> 'be', 2 pers. sing. imperat. of εἰμι. <sup>17</sup> οὐδὲ δ. 'nor is it even right'. <sup>18</sup> The subject is the same as the implied subject of μῆχ. 'for a man to contrive how he shall escape death'. On the form of the fut. see § 76 n. 6. <sup>19</sup> We say, 'he will do everything [there is nothing he will not do] to escape death'. <sup>20</sup> 'when A. offered', part. pres. of διδῶμι. The sense 'he offered' is frequent in the imperf. <sup>21</sup> gen. after ἔδει. Cf. *opus est*. <sup>22</sup> imperf. of διδῶμι. See n. 20. <sup>23</sup> Ινα. <sup>24</sup> δι ν. 'I should have been'. <sup>25</sup> 'if I had accepted it', aor. part. of λαμβάνω. <sup>26</sup> 'threw out', 2 aor. of ἐκβάλλω. <sup>27</sup> aor. of κατάγνυμι; the subject is τὸ παῦδιον. <sup>28</sup> ταῦδε θεατ. ιν. 'on seeing a boy receive'. <sup>29</sup> Supply ἔστιν. <sup>30</sup> pres. part. of διτηματι. η δ. 'that (art) which is able to heal the soul's diseases', as contrasted with medicine, of which Hippocrates first employed the proverb. <sup>31</sup> 'A. γ. 'but enough, for', i. e. 'however'. <sup>32</sup> 'to go away', διεγι, but used as inf. of διτηχοματι. <sup>33</sup> 'to

die', *morituro*, fut. part. of *ἀποθνήσκω*. <sup>24</sup> 'to live', fut. part. (in use) of *ἰδω*. <sup>25</sup> *πλὴν η*, 'except'. <sup>26</sup> gen. after *καταγεῖ*. <sup>27</sup> *οὐ π*. 'scarcely'. See Riddell's ed. of Plat. *Apol.* pp. 171, 172. <sup>28</sup> 'and yet' = *quamquam*. <sup>29</sup> i. e. not with the intention of not grieving me. <sup>30</sup> Supply *έστι*. <sup>31</sup> 'It is meet to blame them for this'; *τοῦτο* is acc. after the verb.

§ 78. <sup>1</sup> 'obedience to'. <sup>2</sup> *ἀπτομαι*. *οὐ* depends upon it. <sup>3</sup> 'should exact'. <sup>4</sup> *μη γομ*. <sup>5</sup> 'should not think that he would have'. <sup>6</sup> 'he who had become', aor. part. of *γίνομαι*. <sup>7</sup> *καὶ ἀγαθοί*. <sup>8</sup> cognate acc. after *εἰ*. 'who had conferred the greatest benefits upon him'. <sup>9</sup> gen. absol. <sup>10</sup> *έφετομαι*. <sup>11</sup> gen. of price. <sup>12</sup> *έκχέω*, imperfect. <sup>13</sup> 'their neighbours'; see on this use of the adv. with the art. § 76 n. 4. <sup>14</sup> *εἰ δὲ μη*. Ch. commanded men not to revile their neighbours; 'otherwise' [if they did not abstain from reviling, he said] 'that they would hear'. <sup>15</sup> On this inf. in *oratio obliqua*, see § 64 n. 8. On the middle form of the fut. of *ἀκούω*, see § 76 n. 6. <sup>16</sup> *έπι*. <sup>17</sup> Here we might have had *λυτήσονται* or *λυτήσουσται*; in Gr. however even relative clauses in *oratio obliqua* are often in the infin. See Madvig Gr. Syntax, § 169. So in Lat. Madvig Lat. Gram. § 402. <sup>18</sup> partic. pres. of *εἰμι*. <sup>19</sup> *δρέγομαι*. <sup>20</sup> imperat.

§ 79. <sup>1</sup> 'in reality'. <sup>2</sup> conj. pres. of *δύναμαι*. <sup>3</sup> The Magian Smerdis, who personated Smerdis, the murdered brother of Cambyses, and usurped the throne of Persia, was slain by seven noble Persians, who determined the succession in the manner described in the text. <sup>4</sup> *δτου*, *δτω* are commonly used for *οὐτως*, *φτυ*, gen. and dat. of *δτοις*. <sup>5</sup> 'at sunrise'. <sup>6</sup> 'that he shall receive'. <sup>7</sup> compar. of the adv. The neut. sing. of the compar. and neut. pl. of the superl. generally serve as adverbs. <sup>8</sup> A friend of Perikles, who heaped offices upon him. <sup>9</sup> acc. after *έπωνται*. <sup>10</sup> *τὰ δλφιτα*, acc. after *έπωνται*. <sup>11</sup> 'middle'. <sup>12</sup> *οιμώτω*, see § 76 n. 6. <sup>13</sup> Supply *έστι*. <sup>14</sup> aor. conj. of *λαμβάνω*. *μη λ*. 'Am I to accept it?' <sup>15</sup> 'Is it possible for me to live after neglecting a talent?' On this sense of *έστι* see § 84 n. 14. <sup>16</sup> aor. part. of *ὑπεροπάω*. <sup>17</sup> fut. of *τυγχάνω*, with gen. <sup>18</sup> aor. part. mid. of *προτημεῖ*; 'after throwing it [the talent] away'. <sup>19</sup> fut. of *δίδωμι*. *οὐ δέσσω δικηψ*; 'shall I not pay a penalty?' <sup>20</sup> *καὶ* [even] *έτι Αι*. See § 9 n. 7. <sup>21</sup> *ασεβέω*, perf. part., against what? acc. with *εἰς*. <sup>22</sup> follows *έφη*. <sup>23</sup> *π. εἰ*. 'after making a long speech'; aor. part. of *λέγω*. <sup>24</sup> *τι διπ*. 'what he should report'. <sup>25</sup> 'said'. <sup>26</sup> acc. of duration of time. <sup>27</sup> *διαπλάττω*.

## XVI.

§ 80. <sup>1</sup> τέρτιος. <sup>2</sup> 'the son of P.'. See § 9 n. 2. For Alexandros (Paris) see § 8 n. 1. <sup>3</sup> ἀπράτω. <sup>4</sup> ἀπαρτέα. <sup>5</sup> 'away from'. <sup>6</sup> οἴξιω. <sup>7</sup> 'we must shew', the Gr. gerundive, as the Lat. generally has the dat. <sup>8</sup> gen. after compar. *du.* from *δύαθει*. See § 79 n. 7. <sup>9</sup> τρέψω. <sup>10</sup> gen. absol. <sup>11</sup> Supply ἔτεις; the inf. δράσθαι depends on this word; Cf. Hor. *niveus videri*; the active inf. δρᾶς is also admissible; 'like to look on', or 'to be looked on'. <sup>12</sup> aor. part. of διαρέω, 'after breaking open'. <sup>13</sup> aor. of λαμβάνω; depends on ἔτειρ. 'she wrote on (her tomb), that whatever king should be in need of money, should break open the monument and take as much as he wishes'. <sup>14</sup> 'found', aor. of εὑρίσκω. <sup>15</sup> 'lit upon', with dat.; aor. of ἐντυχόμενος. <sup>16</sup> dat. partic. <sup>17</sup> pass. though in act. we say πιστεῖν τοι; in Lat. *credor* is poetic. See § 82 n. 2. <sup>18</sup> σ. τὸ δι. 'maintaining utter silence'. <sup>19</sup> 'the mere name'; so *ipse* in Lat. Cf. § 86 n. 9. <sup>20</sup> ἀπγράφω. <sup>21</sup> φυλάττω.

§ 81. <sup>1</sup> 'much'. <sup>2</sup> transl. the part. by 'if' with the indic. <sup>3</sup> δικούνται, tradunt. Fr. on dit. <sup>4</sup> κατακόπαι. <sup>5</sup> 2 aor. inf. of γιγνομαι. <sup>6</sup> αὐθένται—σύντε. So in Lat. *nullum neque—neque*. <sup>7</sup> gen. absol. <sup>8</sup> 'being able', from δύναμαι. <sup>9</sup> 'to find', aor. of εὑρίσκω. <sup>10</sup> gen. absol. 'when a play was being represented'. <sup>11</sup> 'when the people had taken their seats', aor. <sup>12</sup> 'flew across', aor. of διατέρωμαι. <sup>13</sup> aor. imperat. mid. of ὄρδος. Used like the Lat. *en* or *ecce*. <sup>14</sup> 'said they'. <sup>15</sup> See n. 11. <sup>16</sup> 'reported (it)', aor. of ἀπαγγέλλω. <sup>17</sup> 'to the magistrates'. <sup>18</sup> 'apprehended', aor. part. pass. of συλλαμβάνω. See Schiller's ballad, *Die Kraniche des Ibykus*. <sup>19</sup> φράζω. <sup>20</sup> 3 fut. of τρέπτω. <sup>21</sup> 3 sing. imperf. of ἔκειμι; used as imperf. of ἔκέρχομαι. <sup>22</sup> gen. abs. φθέγγομαι. <sup>23</sup> aor. part. of τιθημαι. <sup>24</sup> 'having taken up again', aor. part. of διαλαμβάνω. <sup>25</sup> gen. absol. Supply τῶν κοράκων. <sup>26</sup> 'hid himself', intrans. aor. of ὑφίστημαι. <sup>27</sup> 'at last'. <sup>28</sup> 3 fut. in form, but used as simple future of κέκραγα, 'I cry', which is used as a present. <sup>29</sup> μ. ὡς δυν. 'to the utmost as far as is possible', i. e. 'to the utmost of your power'. <sup>30</sup> genit. after γένος. See § 155 n. 5. <sup>31</sup> πάσμα. <sup>32</sup> gen. after compar.

§ 82. <sup>1</sup> aor. midd. of ἀτέλλωμ; governed by δικ. (ἔστι). <sup>2</sup> In the act. we say ἐπιβούλευεν τοι, but in pass. ἐπιβούλεύομαι, 'I am plotted against'. So πιστεῖν τοι (to trust) and πιστεύομαι, διμελέας τοις (to neglect) and διμελούμαι. In Lat. this constr. is very rare; generally *persuadet aliquis mihi*, *persuadetur mihi ab aliquo*. *Invideor*, *credor*, are rarely found. See § 80 n. 17.

8 'he who has stolen', from *κλέπτω*. 4 *τὰ τῶν θεῶν*, 'the property of the gods'. 5 *χρῶ*. 6 i. e. Iason. 7 'whether'. 8 *μή ὅταν νόμων*, 'if there are no laws'. 9 'slavery'. The adj. with the art. often represents a subst. See § 76 n. 8. 10 *κτάομαι*. 11 'if'. 12 'speaks'. 13 *οἱ εἰπόντες*, 'he who spoke'. 14 conj. pres. of *εἰπεῖν*, 'if they [the few words] be'; sing. verb after plural noun. 15 'if you shall have failed', aor. part. of *ἀποτυχεῖν*. 16 See § 9 n. 7. 17 *έκπεμπτω*. 18 *κολάζω*.

§ 83. 1 *δίδωμι*. 3 *καταφλέγω*. Some verbs, whose stem-vowel is *e*, retain *e* (which is generally changed into *a*) in the 2 aor. pass. So *λέγω*, 'I collect', *βλέπω*, 'I see', *ψέγω*, 'I blame'. 3 *κατασκόπτω*. 4 *ἔγκαταλέγω*. 5 The periphrasis of the fut. by means of *μελλω* denotes an action on the point of beginning; the dependent inf. is often in the fut. See § 86 n. 8. 6 *συγκαταδύω*. This verb governs the dat. *Σαρδ.* 7 'have worn out my life in the use of', 'have been all my days engaged upon'; *καταρρίψω*; *χρ.* takes a dat. 8 Here used, as often, in an indignant question; 'Do you them really bid me go dig?' 9 intrans. 2 perf. of *ἀπόλλυμι*. 'I am a lost man'. 10 fut. pass. of *όρδω*. 11 gen. abs.; 2 aor. partic. of *ἀποθήσκω*. 'when Z. died', i. e. 'on the death of Z.'. 12 *ἀναρέψω*. 13 gen. of price = *pluris*. 14 perf. mid. 15 *προστάττω*. 16 *έξελέγχω*. 17 *διχθύμαι*. 18 *ἀναγράφω*. 19 *δρίψω*. 20 Σ. ἐ. 'we shall have as allies'. 21 *πείθω*. 22 *κρίνω*. 'Let A. have been pronounced the first of generals', i. e. 'let him be esteemed', etc.

§ 84. 1 perf. mid. 3 'at the longest', from *μακρός*. In Lat. *summum*. 3 *κτάομαι*. 4 'not at all', strengthened form of the negative; so in Lat. *nihil perturbati*. See § 155 n. 4. 5 *διαλλάσττω*. 6 perf. pass. with acc. of limitation 'who is adorned in soul', i. e. 'whose soul is adorned'. 7 *διλέγω*. 8 *δύκω*. 9 *μεραλλάττω*, gen. abs. 10 Supply *εἰστιν*. 11 preposition after its case. On the accent see § 71 n. 4. 12 *δοτράπτω*, 'it lightened'. Verbs denoting natural phenomena are commonly used intransitively; *νεί*, *pluuit*, 'it rains', etc. 13 'burst', aor. pass. of *ρήγνυμι*. 14 *εἰ ήν*, 'if it were possible'. See § 79 n. 15. 15 dat. of partic. We say 'by weeping'. 16 'the dead', aor. part. of *θνήσκω*. 17 'to raise again'; inf. pres. of *διλειτημι*. 18 *τοῦ κλ.* depends on the comparative. 19 *ἄντη*, 'would have been'. 20 *νῦν δέ = nunc vero*, 'but now', i. e. 'as things are'; the real state of the case is contrasted with the hypothesis. 21 *ἔχω* with adv. nearly = *ἔστι* with adj. See § 87 n. 19. § 91 n. 8. With a personal subject it denotes a *state* or *habit*. 'It is impossible'. 22 *καὶ ἔστι*, 'for me also'. 23 belongs to *ἀρήσκεται*. We often find *ἄντη* early in the sentence,

preparing the way for a verb; sometimes this verb has another *α.* with it. § 90 n. 5. So we might say, 'He would—in case, etc.—he would, I say', etc. <sup>22</sup> *λ.* *χ.* 'if tears could do it'; it was not 'on account of tears', that he did not. So *έρεκα* is often used. <sup>23</sup> pluperf. pass. of *άναγω*, 'would have been brought back'. <sup>24</sup> gen. abs.; aor. partic. pass. of *προστίθημι*, 'when an oath has been added'. <sup>25</sup> intrans. 2 aor. of *καθιστημι*. <sup>26</sup> *καὶ* *εἰς*. The inf. is so entirely treated as a subst. that is coupled with an acc. by *καὶ*, 'friends' reproach and sin against the gods'. <sup>27</sup> 'when busily engaged with' (*τρόπ.*). <sup>28</sup> aor. part. from *προσέρχομαι*. <sup>29</sup> *έφη*, 'came up and said'. <sup>30</sup> synecopated perf. inf. from *θνήσκω*, 'that...are dead'. <sup>31</sup> dat. of the pron. <sup>32</sup> 'also'. <sup>33</sup> *διαρράπτω*. <sup>34</sup> 'that I had begotten them', used as imperf. of *οῦδα*. <sup>35</sup> 'that I had begotten them'. On the nomin. see § 124 n. 5, on the partic. § 138 n. 5.

§ 85. <sup>1</sup> See *μητήσκω* in Vocabulary. <sup>2</sup> perf. mid. of *ψεύδομαι*. <sup>3</sup> *σώζω* has aor. *σωάθημ*, from the epic form *σαώσω*, *σωάθημ*. See § 95 n. 8. <sup>4</sup> *τρέψω*. <sup>5</sup> *κατορύπτω*. <sup>6</sup> *έξελέγχω*. <sup>7</sup> 'is determined'; from *δοκέω*. <sup>8</sup> *διαρράπτω*, like the Lat. *iacta alea esto*. <sup>9</sup> participle of *εἰμι*, which often denotes what *really is*, as opposed to what only seems; translate here 'real'. <sup>10</sup> 3 plur. ind. pres. of *δίδωμι*, 'give'. <sup>11</sup> acc. after *εἰν* *ποιεῖται*. See § 63 n. 7. <sup>12</sup> *οἴει* δ. 'think that you ought'. On the omission of the subject before the infin. see § 67 n. 10. <sup>13</sup> verbe denoting 'to care for', take the gen. <sup>14</sup> acc. after *μαθητέω*. <sup>15</sup> *π. τ. δ.* 'from those that know' them; partic. pres. of *έπιστημαι*. <sup>16</sup> dat. after *χρήσθαι*. <sup>17</sup> 'also'. <sup>18</sup> Order *έθ. τ. σ. δ. τῷ γ.* 'you must enure the body to serve the judgement'.

§ 86. <sup>1</sup> 'that Kyros, who won'. <sup>2</sup> 'envy me not my tomb'; i. e. do not violate it, let my bones rest in peace. <sup>3</sup> See § 83 n. 5. <sup>4</sup> *σωάγω*. <sup>5</sup> 'what was required for the expedition'. <sup>6</sup> *ως* with the part. here expresses a pretext. Kyros concealed from his troops that he was marching against Artaxerxes, king of Persia. <sup>7</sup> Supply *έστι*. *πειστέον*, *διολογητέον* and *διαλλακτέον* are here passives of the middle; i. e. *πειστέον* = δεῖ *πειθεσθαι*, 'one must obey', not δεῖ *πειθεῖν*, 'one must persuade'. <sup>8</sup> 'to know', fut. of *οἶδα*. On *μελλω* with the fut. inf. see § 83 n. 5. <sup>9</sup> 'by itself', i. e. without the body. See § 80 n. 19. <sup>10</sup> 'it appears'. <sup>11</sup> *ημῖν* *έργα*, *έριτ nobis*, 'we shall have' that. See § 65 n. 31. <sup>12</sup> gen. after *έπιθ.* and *έρ.* <sup>13</sup> correlative to *τότε* above. <sup>14</sup> dat. agreeing with *ημῖν* above; 'living', i. e. while we live.

§ 87. <sup>1</sup> The third future (paullo post *inturum*) is the pro-

per future of those perfects which have a special present significance. See § 81 n. 28. *λέμειται*, 'it remains', *λελείψεται*, 'it will remain' (*λειψθήσεται*, 'it will be left'); *κέκτημαι*, 'I possess', *κεκτήσομαι*; *μέμνημαι*, 'I remember', *μεμνήσομαι*. Other 3rd futures are used by the Attics as simple fut. pass. So *τεταύτουμαι*, *κεκόμουμαι*, *βεβλήσομαι*.<sup>2</sup> Supply *αὐτοίς*.  
<sup>3</sup> *προστάττω*.<sup>4</sup> 'of this', i. e. what is necessary for guarding the constitution. <sup>5</sup> conj. of *εἰμι*.<sup>6</sup> Supply *ἐστι*, as with the following verbal adjectives.<sup>7</sup> verb adj. from *πείθεσθαι*, 'to obey'. It may also take the acc. from *πείθεω*, 'to persuade'. See § 86 n. 7.<sup>8</sup> It might be also *σωφροσύνη διωκτέα ἐστι καὶ δισκρέα*, as in Lat. *temperantia servanda est*; the Lat. poets rarely say: *aeternas quoniam poenas in morte timendum est*.<sup>9</sup> These genitives depend on the compar.<sup>10</sup> On the neut. predicate see § 13 n. 8. § 61 n. 1.<sup>11</sup> *τῷ μ. μ.* 'in greater esteem'.<sup>12</sup> *καὶ παρ' ἀνθρ. . . ξχονσι*, 'and among men of sense'.<sup>13</sup> infin. after *δεῖ*.<sup>14</sup> *δὲ ἀν. κ.* 'whatever it [our country] bids'.<sup>15</sup> aor. inf. of *τρόχω*.<sup>16</sup> agrees with the unexpressed *τρόχω*, which is the subject of the preceding infinitives.<sup>17</sup> infin. after *προστάττη*.<sup>18</sup> *δεῖσθαι*, 'to be bound'.<sup>19</sup> *τρωθ.* fut. part. pass. from *τιτρώσκω*, 'to be wounded'; *δπωθ.* fut. part. from *ἀποθνήσκω*.<sup>20</sup> *οὐτ. ἐ.* nearly = *τοῦτο* = *ἐστι*. See § 84 n. 21.<sup>21</sup> 'nor must we leave the ranks'.<sup>22</sup> 'both'.<sup>23</sup> *τει-* depends on *δεῖ*, which is to be supplied from *τοιητέον = τοιεῖ δεῖ*.<sup>24</sup> 'as'.<sup>25</sup> 'is by nature', intrans. perf. of *φύω*.<sup>26</sup> acc. after *βιδέ*.<sup>27</sup> i. e. 'than father or mother'; gen. after the compar.<sup>28</sup> Supply *δοτος βιδέσθαι*.

## XVII.

§ 88. <sup>1</sup> *Qui patrem nihil laedet*, 'not at all'. See § 84 n. 4.<sup>2</sup> *μένω*.<sup>3</sup> 'has often overthrown', from *σφάλλω*. On the aor. to denote what is usual see § 76 n. 2.<sup>4</sup> *φαίνω*.<sup>5</sup> here adv.<sup>6</sup> *γιγνομαι*.<sup>7</sup> *δητι ἡκιστα, quam minime*.<sup>8</sup> *μαίνομαι*.<sup>9</sup> Supply *δητι δυστυχεῖς*.<sup>10</sup> Supply *ἐστι*.<sup>11</sup> 'They slew', syncopated aor. of *κτείνω*, like *ἴθω* from *βαίνω*.<sup>12</sup> gen. absol. 'when D. said'.<sup>13</sup> conj. aor. from *μαίνομαι*.<sup>14</sup> 'said he' (P.).<sup>15</sup> Supply *ἀποκτενούσεις*.<sup>16</sup> 'but when he [the slave] said'.<sup>17</sup> pluperf. of *μείρομαι*.<sup>18</sup> Supply *εἴμαρτο*.

§ 89. <sup>1</sup> from *δοτος*. *ἐρωτῶ* like *ρογο* with a double acc.<sup>2</sup> 'turned out', from *καθιστημι*.<sup>3</sup> Supply *αὐτῷ*, and with the following participles *αὐτόν*.<sup>4</sup> *διοφαίνω*.<sup>5</sup> 'at the time of'. The great plague at Athens B. C. 430, during the Peloponnesian war.<sup>6</sup> *φαίνω*.<sup>7</sup> 'an honorable death'.<sup>8</sup> 'in my judgement'.<sup>9</sup> *κρίνω*.<sup>10</sup> 'have failed', 'are lost'.

from *ἐκλείπω*. <sup>11</sup> 'else than', 'except'. <sup>12</sup> Supply *λόγοις*.  
<sup>13</sup> *οὐκ* *οὐδὲ* *δύως*, 'I know not how', *nescio quo modo*, parenthetic. <sup>14</sup> *τ. d. χ.* 'for ever'. <sup>15</sup> gen. absol. 'though he himself neither wrote anything, nor left anything behind him'.  
<sup>16</sup> dat. after *παρεστώς*. <sup>17</sup> intrans. perf. part. from *παριστῆμι*, 'standing by'. <sup>18</sup> aor. part. of *δεκτοῦμι*.

§ 90. <sup>1</sup> *ἐκήρ. δώσ.* 'proclaimed that he would give'. <sup>2</sup> predicate. <sup>3</sup> acc. of limitation. See § 75 n. 2. <sup>4</sup> *ἡ ἵπποις*, 'the cavalry'. <sup>5</sup> observe the double *ἄρις* with the one verb. § 84 n. 28; *δύν.* opt. of *δύναμαι*. <sup>6</sup> *καθαίρω*; takes a gen. like *καθαρός*, § 83 n. 3. <sup>7</sup> *ἐκδέρω*. <sup>8</sup> *μηδ. μήτε—μήτε*. See § 81 n. 6. <sup>9</sup> Attic fut. of *ἐξελαύνω*. See § 67 n. 8. <sup>10</sup> cognate acc. 'who will cause his father no pain, and most enjoyments'. <sup>11</sup> intrans. 2 perf. of *διαφθείρω*. <sup>12</sup> *οὐρέκα*. <sup>13</sup> *στέλλω*. <sup>14</sup> *δρῆγατε*. <sup>15</sup> aor. of *εἰσέρχομαι*. <sup>16</sup> from *δύναμαι*, 'if ye have any power'.

§ 91. <sup>1</sup> *δῆλομαι*. <sup>2</sup> The inf. depends on *δεινός*; see Vocabulary under *δεινός*. <sup>3</sup> *χάρκω*. <sup>4</sup> See § 66 n. 3. <sup>5</sup> personal construction, as in Lat. *dictetur Hercules tulisse*. <sup>6</sup> 'the whole time which he spent among men'. <sup>7</sup> On the form of the aor. see § 70 n. 5. <sup>8</sup> *οὐτῶς δύσκερ* *εὖ* *ἔχ.* 'in the same state as now'. See § 84 n. 21. <sup>9</sup> aor. of *καταλαμβάνω*. <sup>10</sup> *καταφθείρω*. <sup>11</sup> aor. part. of *πίπτω*. <sup>12</sup> *τείνω*. On the periphrasis of the perf. pass. see § 72 n. 29. § 93 n. 2. <sup>13</sup> *τὸ d.* <sup>14</sup> 'having found', aor. of *εὑρίσκω*. <sup>15</sup> 'said'. <sup>16</sup> Hence the proverb *Vox et praeterea nihil*.

§ 92. <sup>1</sup> See § 76 n. 4. <sup>2</sup> i. e. *λόγοις*. <sup>3</sup> *τὰ τῶν δῆλων*, *aliena*. <sup>4</sup> 'in soul'. <sup>5</sup> *καθαίρω*. <sup>6</sup> *αἴρω*. <sup>7</sup> 'has not the nature'; i. e. 'it is not natural to it'. <sup>8</sup> 'when he saw', aor. of *δρῶ*. <sup>9</sup> 'said that he did not care at all for'. On the omission of the pron. before the inf. see § 67 n. 10. <sup>10</sup> acc. of limitation. See § 75 n. 2. <sup>11</sup> imperf. of *ἔξειμι*, used as imperf. of *ἔξέρχομαι*. <sup>12</sup> = *abibis*; 2 sing. ind. of *ἀρεῖμι*, used as fut. of *ἀπέρχομαι*. <sup>13</sup> See § 91 n. 8. <sup>14</sup> *τι π. = quid facturus?* <sup>15</sup> *καὶ έάν*. <sup>16</sup> conj. aor. after *έάν*. <sup>17</sup> *τεκλίνω*. <sup>18</sup> 'when he had borrowed'; aor. mid. of *κίνημα χρήσας*, *δύματα χρησάμενος*, 'having lent feet and borrowed eyes', of a blind man carrying a lame. <sup>19</sup> intrans. 2 aor. part. of *ἔτυμαι*. <sup>20</sup> 'that he slept', aor. of *καταδράνω*.

§ 93. <sup>1</sup> *suscepturum* (from *παραλαμβάνω*), 'to take in charge', i. e. as their governor. <sup>2</sup> *ἀποκρείω*. The periphrastic form is universally used for the conj. and opt. perf. pass.; it is also more frequent in the active. See § 91 n. 12. <sup>3</sup> 'but he'.

δ, η, τέ, are frequently used with δέ, without δ μέν, etc., preceding, when a person or thing before mentioned is introduced.  
 4 sc. οὐλόν. See § 9 n. 2. So in Lat. *Hectoris Andromache*, i. e. οὐλόν. 5 ὀπλίζω. 6 αἴρω. 7 used as aor. of διαλέγω. On this *gnomic* aor. see § 76 n. 2. 8 a nulla re, gen. after ἀπέξ. 9 The antecedent is οὐδενός. So in Lat. unde. 10 dat. after ἐν in ἐμμεμ. 11 ἐμμένω. 12 διεκπεραίνω. 13 'and before he shall have ended his life'. 14 'before he shall have seen', aor. conj. from ὄράω.

§ 94. 1 See § 69 n. 2. § 70 n. 5. 2 'sprang up'; 2 aor. intrans. (ἔφυε) from φύειν. 3 pass. aor. with mid. sense. 4 See § 50 n. 5. 5 αἴρω. 6 'from childhood'. See § 48 n. 5. § 146 n. 11. 7 perf. mid. 8 σήμαινε. 9 = οὐτως, 'whose (son)'. 10 καὶ ὑπόθεν. 11 intransitive perf. of φύειν. 12 On this Aeolic aor. opt. 13 'not at all'. § 84 n. 4. 14 καθαίρω. 15 'said that he would answer'; on the omission of the pron. before the inf. see § 63 n. 46. 16 opt. of δύναμαι. 17 'not having laboured', i. e. without labour. 18 aor. of παραβάλλω. 19 'when the horse died', aor. of διτοθήσκω. 20 'he had learnt', aor. of μαθάνω. 21 See n. 19. 22 κατὰ ἔτος, 'year by year'. 23 'whatever'. 24 ἔχυφαινω. 25 superl. of δύασθω. 26 aor. midd. of περιβάλλω.

§ 95. 1 See § 67 n. 1. 2 fut. of εἰμι. 3 inf. fut. after verb of promising. 4 See § 67 n. 8. 5 2 aor. conj. from λαυβάνω. 6 ἀγω. 7 possessive gen. See Vocabulary under κρίνω; and § 4 n. 8. 8 καταδίω. For περιεις. see § 85 n. 3. 9 βασκάνω. Here the plur. verb after the neut. pl., because τὰ ταῦθα denotes persons. The Lat. *fascinum* (whence 'fascination') is of the same root as βασκ. Spitting into the lap (*sinus*) was a common mode of averting the evil eye. See Juven. vii 112. 10 aor. part. of διαβάλλω. 11 συμβάλωσι, aor. conj. of συμβάλλω. 12 'appear', aor. pass. in middle sense of φάνω. 13 aor. of ὄραω. On this inf. and ὄρασθαι, below, see § 80 n. 11. 14 'They say', on dit. 15 αἴρω. 16 aor. of λαυθάρω; 'unawares carried an ox'; i. e. she carried the calf day by day, until it imperceptibly grew up into an ox. On the construction of the verb, see § 68 n. 9. 17 plur. aor. of ἔρχομαι. 18 syncopated perf. of θυήσκω. 19 κατασχέω. 20 aor. of κτείνω.

§ 96. 1 μυρίδοι sc. ἀνδρῶν. The dat. stands in Gr. in answer to the question, With what? of troops as the instruments of military operations, as the abl. in Lat. *omnibus copiis invadere* etc. 2 ἔγκολάπτω. 3 ἔπεινω. 4 sc. ἔχω. 5 ξέπει, Ionic form of ξένει. 6 aor. imperat. of ἀγγέλλω.

<sup>7</sup> 'here'; cf. the Lat. *hac*.      <sup>8</sup> Epitaph on Leonidas and his Spartans at Thermopylae (Herodot. vii 228 § 2).      <sup>9</sup> δαφθεῖσις.      <sup>10</sup> 'Ἄλις μοι', 'I have had enough of'; 'no more for me of'.      <sup>11</sup> παρεῖναι. See § 74 n. 8.      <sup>12</sup> syncopated intrans. perf., in pres. sense, of *τοτημι*. 'they stand up for' (έτι), 'are engaged in'.      <sup>13</sup> αὐτεῖναι.

## XVIII.

## MIXED EXAMPLES.

§ 97. <sup>1</sup> 'appearance'; gen. after *μελέτω*.      <sup>2</sup> Human life is compared with the seasons; we must not in youth 'wear out the mantle', which we shall need in old age; i. e. we must reserve the strength of the body by temperance.      <sup>3</sup> παρακαλέω.      <sup>4</sup> supply *τάσθαι*.      <sup>5</sup> 'called', aor. of *λέγω*.      <sup>6</sup> ήν (ἀράτη) *ἀραγῆσας*, cognate acc. See § 68 n. 34.      <sup>7</sup> The tragic poet who deceives by the perfection of the illusion, is more just, because he does what he undertakes to do.      <sup>8</sup> gen. after the comparat.      <sup>9</sup> The spectator who is deceived by the illusion is wiser, as having more sympathy with the poet.      <sup>10</sup> 'marched through', aor. of *διέρχομαι*. There is a special term (*σαγηνεύω*) for this Persian practice of *drawing* a country. See Herodot. iii 149, vi 31.      <sup>11</sup> ήτα *εἰχ*. 'that they might be able'.      <sup>12</sup> 'to tell'.      <sup>13</sup> On this periphrastic perf. see § 91 n. 12.      <sup>14</sup> θρῆξ.      <sup>15</sup> Predicate. Caesar, being also bald, esteemed the right of wearing a crown of bay above all his other honours (Suet. 45).      <sup>16</sup> aor. imperat. of *ἰκρέομαι*.      <sup>17</sup> = σοῦ, governed by *ὑπερ*.      <sup>18</sup> θηήσκουσιν *ὑπερ*. On the accent see § 71 n. 4.      <sup>19</sup> gen. absol.      <sup>20</sup> 'said'.      <sup>21</sup> gen. absol.      <sup>22</sup> gen. after comparat.      <sup>23</sup> Supply *τοτι*.      <sup>24</sup> 'it is fated that we escape nothing (of all), whatsoever the gods send'.      <sup>25</sup> conj. pres. of *διδώμει*; conj. after *δοτα* *δε*.

§ 98. <sup>1</sup> χρήματα.      <sup>2</sup> Supply *διμαρτήσεσθαι* out of *διμαρτύρονται*.      <sup>3</sup> The *έφελκυστικώ* is used because of the metre.      <sup>4</sup> 'of a good father'; gen. of origin. See Madvig, Gr. Syntax § 54 c.      <sup>5</sup> 'those who were (at that time) called Gr.'.      <sup>6</sup> Dat. of the agent after perf. pass. See § 111 n. 35.      <sup>7</sup> The subject to be supplied out of the preceding obs. So in Lat. *Quibus multa nefanda perpetrata sunt, oderunt*.      <sup>8</sup> 'led', aor. of *ἄγω*.      <sup>9</sup> 'hung up', from *ἀρέσκειμαι*, used as perf. pass. of *ἀντιθέμη*.      <sup>10</sup> 'when he found it', aor. of *εύρισκω*.      <sup>11</sup> 'but when he (A.) said', gen. absol.      <sup>12</sup> γράφω. On the periphrastic perf. pass. see § 91 n. 12.      <sup>13</sup> i. e. 'these (fields)'.      <sup>14</sup> 'said he'.      <sup>15</sup> 'do ye think?'.      <sup>16</sup> τὰ *ἀδικήματα*.      <sup>17</sup> dat. of instr. with *πρόδει*.      <sup>18</sup> καὶ *ἴστεται*.      <sup>19</sup> τινά, sing., subject of *γράφειν*.      <sup>20</sup> 'them', i. e. τὰ *ἀδικήματα*.      <sup>21</sup> ἀν *έξαρτος*.

'would suffice'. On the Aeolic aor. see § 70 n. 5. <sup>22</sup> gen. abs. containing the condition: 'if Zeus were to write'. <sup>23</sup> Supply ἔξαρκέσει. <sup>24</sup> ἔστι. <sup>25</sup> βούλεοθε. <sup>26</sup> 'give', pres. ind. of δίδωμι. <sup>27</sup> 'to them'. <sup>28</sup> Predicate. 'The sins (*τὰ δίδικ.*) of men are no evil to the gods'.

§ 99. <sup>1</sup> Like the Lat. *bene audire*: See the Vocabulary. Milton imitates this usage: *Or hearst thou rather pure ethereal stream?* <sup>2</sup> 'with what is thine own'. § 50 n. 5. <sup>3</sup> from μυησκω. <sup>4</sup> Attraction instead of ην. See § 68 n. 2. <sup>5</sup> 'if'. <sup>6</sup> μὴ προστ.=*dissimulet*, 'if the reviled makes as though it were not so', i.e. 'takes no notice of it'. <sup>7</sup> gen. after a verb of caring. <sup>8</sup> ἔχ. τινός, 'to hold on to', 'to keep close to'. <sup>9</sup> conj. of εἰμι, depends on ινα. <sup>10</sup> Cf. 'If any man will do His will, he shall know of the doctrine, whether it be of God'. <sup>11</sup> With this saying of Antoninus cf. St Matt. xxv 42-45.

§ 100. <sup>1</sup> προέχω. See § 57 n. 5. <sup>2</sup> sc. ἔστιν. <sup>3</sup> διαλ-λάττω. <sup>4</sup> τονός subject of the inf. τελέων. <sup>5</sup> object of πράξεων. *Quid hunc facturum exspectas?* <sup>6</sup> 'remember', perf. mid. imperat. μυησκω. <sup>7</sup> Prov. of those who when required to return A, deny that they have received B; or generally who make an irrelevant defence. <sup>8</sup> κάρα σου 'thy head'; in Lat. we must say *caput tuum*. § 50 n. 5. <sup>9</sup> fut. of συγχέω. <sup>10</sup> has this accent when it comes after its case; See § 71 n. 4. <sup>11</sup> i.e. τότ, 'whilst thou art dripping with blood'. <sup>12</sup> 'will flow'; fut. of πέω. See § 76 n. 6; and on the plur. verb after dual noun see § 54 n. 30. <sup>13</sup> τινω. <sup>14</sup> 'Punish her, for it is even from hence that women's conditions (*τὰ τῶν γυν.*) are distempered; some, either for children's sake, or on the score of kindred, after finding a woman evil did not destroy her, and thereupon wrong-doing has stolen upon many [of the sex], and moves onward, so that virtue becomes extinct'. Or thus:

'Strike her and spare not: for all women's ills  
From this source spring; some man, for children's sake,  
Or kin's, hath caught in sin and left alive;  
Then Vice from one to many hath wound its way,  
On and still onward; Virtue is seen no more'.  
<sup>15</sup> aor. of πτελλυμι. <sup>16</sup> aor. of λαμβάνω. <sup>17</sup> τὰ δίδικον.  
<sup>18</sup> perf. of ντρόπεω. <sup>19</sup> η δηρή. <sup>20</sup> gen. absol.; aor. part. pass. of διτρόπεω. <sup>21</sup> Supply εἰσι.

§ 101. <sup>1</sup> ἔστι. <sup>2</sup> 'even if', καλ ἔδει. <sup>3</sup> poet. aor. conj. of the epic verb βλάσκω. <sup>4</sup> δέμος. <sup>5</sup> 'to stand', intrans. <sup>6</sup> 2 aor. of ιστημι. <sup>7</sup> οὐτοτε δύναστο δι, 'would never be able'; δ. opt. pres. of δύναμαι. <sup>8</sup> ἐκ ἀσ. 'secretly'. *ἐκ* with the

neut. adj. often serves for an adverb;  $\delta\kappa\tau\omega\delta\varphi\epsilon\rho\omega\delta$ , 'openly', etc.  
<sup>8</sup> neut. pl. <sup>9</sup>  $\kappa\alpha\lambda\delta\tau\alpha\kappa\pi\epsilon\rho$ . <sup>10</sup>  $\alpha\mu\tau\omega\delta$  (or  $\alpha\mu\tau\eta\delta$ ) with the superl. denotes the highest point which the quality expressed by the adj. has attained in the person (or thing) spoken of. See Madvig Gr. Syntax § 95 n. 2. Here 'at its noblest'.  
<sup>11</sup> conj. aor. pass. in middle sense of  $\phi\alpha\tau\omega$ . <sup>12</sup>  $\kappa\alpha\lambda\epsilon\tau\cdot$   
<sup>13</sup> aor., in form pass., of the deponent  $\delta\epsilon\kappa\kappa\omega\omega\alpha\omega$ . <sup>14</sup> 'initiations' (into the mysteries). <sup>15</sup>  $\mu\delta\lambda\omega\pi$ . See n. 3. <sup>16</sup> See § 9 n. 7. <sup>17</sup> 'life'. <sup>18</sup> Supply  $\delta\epsilon\tau\cdot$ . <sup>19</sup>  $\alpha\lambda\tau\epsilon\omega$ . <sup>20</sup> intrans. perf. of  $\phi\omega\omega$ , 'is naturally'. <sup>21</sup> dat. after  $\iota\omega\omega$ , 'an evil equal to a forced thirst'. <sup>22</sup> On the form see § 70 n. 5.  
<sup>23</sup> aor. of  $\pi\iota\omega\omega$ . <sup>24</sup> partic. of  $\delta\delta\omega\omega$ . We can also say 'than by giving him to drink'. <sup>25</sup>  $\delta\pi\delta$ . <sup>26</sup> gen. after  $\eta\pi\pi\omega\omega$ . Cf. n. 45. <sup>27</sup> gen. after  $\kappa\epsilon\pi\omega\delta$ , as after *vacuus*. <sup>28</sup> 'is wont'. § 110 n. 2. <sup>29</sup> aor. part. of  $\delta\kappa\chi\epsilon\omega$ , 'after giving his tongue full vent', so a wind  $\pi\omega\delta\omega\delta\pi\omega\epsilon$ , 'blows strong'; a river  $\pi\omega\delta\omega\delta\pi\omega\epsilon$ , 'flows with full stream'. <sup>30</sup> depends on  $\phi\delta\epsilon\omega$ . <sup>31</sup> 'he spoke'. <sup>32</sup>  $\delta\lambda\lambda\delta\gamma\alpha$ , 'but (in vain), for'; i. e. 'however'. <sup>33</sup> prepares the way for  $\mu\delta\theta\omega\delta$  below. See § 84 n. 23. <sup>34</sup> gen. absol. 'if the gods conceal'. <sup>35</sup> opt. aor. of  $\mu\alpha\pi\theta\delta\omega\omega$ . <sup>36</sup>  $\pi\alpha\pi\tau\cdot$ . <sup>37</sup> 'you should go over', aor. of  $\epsilon\pi\epsilon\zeta\epsilon\pi\chi\omega\omega$ . <sup>38</sup>  $\kappa\lambda\gamma\omega$ . <sup>39</sup> 'for a deed of shame'. <sup>40</sup> acc. of duration. <sup>41</sup> 'give', aor. imperat. of  $\delta\delta\omega\omega$ . <sup>42</sup>  $\kappa\alpha\lambda\epsilon\tau\cdot$ . <sup>43</sup>  $\kappa\alpha\lambda\epsilon\omega\omega$ . <sup>44</sup> of  $\phi$ . 'parents'. <sup>45</sup> gen. after  $\eta\cdot\omega$ . Cf. n. 26.

§ 102. <sup>1</sup>  $\mu\epsilon\tau\cdot$ .  $\delta\epsilon\pi\tau\cdot$  'during the meal', 'while dining'; the Lat. *inter cenantum*. <sup>2</sup> 'in comparison with his' (Alexander's). <sup>3</sup> Translate by the pluperf. in Engl. <sup>4</sup> aor. of  $\lambda\alpha\mu\beta\delta\omega\omega$ . <sup>5</sup> 'think'; the Latin *sibi videri*. <sup>6</sup> gen. after  $\lambda\delta\theta\pi\omega\delta$ . <sup>7</sup>  $\mu\epsilon\cdot$ . <sup>8</sup> i. e.  $\epsilon\kappa\epsilon\iota\omega\omega\delta$   $\delta\lambda\kappa\mu\pi\pi\omega\delta$ , where  $\delta$  is a cognate accusative, 'that errand whereon I came'. <sup>9</sup> aor. of  $\lambda\kappa\mu\epsilon\omega\omega\omega$ . <sup>10</sup> takes the gen. in the poets, like many adjectives beginning with a privative, 'without the honour of'. <sup>11</sup> aor. pass., used as mid., of  $\pi\pi\phi\alpha\tau\omega\omega$ . On the crasis see § 57 n. 5. <sup>12</sup> dat. after  $\mu\chi\theta\cdot$ . <sup>13</sup> 'it was fated', opt. of  $\chi\pi\theta\cdot$ . <sup>14</sup> 'to be joined (in wedlock) to'; aor. pass. of  $\mu\lambda\gamma\pi\pi\omega\omega$ . <sup>15</sup> 'should reveal to men, for them to behold'. <sup>16</sup> fut. opt. of  $\epsilon\pi\mu\cdot$ . <sup>17</sup> aor. (in use) of  $\pi\omega\omega$ . <sup>18</sup> 'at the hands of'. <sup>19</sup> i. e.  $\pi\omega\omega\epsilon\pi\omega\delta\pi\omega\delta\pi\omega\epsilon$ ; <sup>20</sup> 'bathed in tears', perf. mid. of  $\kappa\lambda\delta\omega\omega$ . <sup>21</sup> fut. of  $\lambda\kappa\mu\epsilon\omega\omega\omega$ . <sup>22</sup> imperat. of  $\epsilon\pi\iota\sigma\pi\omega\omega\omega$ . 'know of these things as in actual progress, and no longer delaying'. <sup>23</sup> 'The hopes you chase are winged', i. e. you are too impatient. <sup>24</sup>  $\delta\tau\pi\chi\epsilon\omega$ , 'he has not sped ill'. <sup>25</sup> Supply  $\delta\epsilon\tau\cdot$ , 'fortune has not one only form', but many; he may have been fortunate, though not exactly as you would wish. <sup>26</sup>  $\tau\delta\tau\cdot\theta$ . 'the service of the god'. <sup>27</sup> 'to add' to our knowledge. <sup>28</sup> 'so long as it may be allowed', conj. of  $\epsilon\kappa\epsilon\tau\cdot$ . <sup>29</sup> part. of  $\epsilon\pi\mu\cdot$ , 'while yet a boy, one

knows how to do evil', *πρόκα*, 'gratis', i. e. without any charge for the teaching. <sup>30</sup> On the inf. after verbs of knowing ('know how to') see § 138 n. 5. <sup>31</sup> οὐδὲ πρόλ. 'not even if he shall have taken'; aor. conj. of *λαμβάνω*. <sup>32</sup> aor. to denote what is usual. See § 76 n. 2. <sup>33</sup> 'that we may neither appear to be'; the corresponding *μήτε* 'nor' is not contained in this fragment. <sup>34</sup> 'to be of', i. e. 'of the number of', 'to rank amongst'. <sup>35</sup> καὶ ἀπόδ. 'even though our father be abroad'. <sup>36</sup> 'has suffered', perf. of *πάσχω*, *τὸ ἔπειδι*, 'my' (sufferings). i. e. 'what I have'. <sup>37</sup> gen. after *εἰστι*. <sup>38</sup> Supply *αἴροις*, i. e. 'such friends'. <sup>39</sup> 'to escape' them, aor. of *φεύγω*. <sup>40</sup> aor. of *ἔρχομαι*. 'Did there not come a rumour respecting P. either, that he would arrive?'

§ 103. <sup>1</sup> 'from an enemy's mouth'. <sup>2</sup> *μή* in prohibitions takes generally the aor. conj. or pres. imperat. § 71 n. 6. <sup>3</sup> *λιτεβίτι*; fut. of *ἔστστι*. <sup>4</sup> 'to support life'. <sup>5</sup> *ἰνquit*, from *φημι*. <sup>6</sup> See § 9 n. 7. <sup>7</sup> *Veni, vidi, vici*. <sup>8</sup> gen. absol., aor. partic. of *ἀυτοπέω*, 'when Cato had killed himself'. <sup>9</sup> gen. after *φθι*. so also *σωτηρία*. <sup>10</sup> 'for you also'. <sup>11</sup> gen. absol., 'when some bade him beware of'. <sup>12</sup> 'he said that he did not fear'. <sup>13</sup> *δέδια* is used as a pres. <sup>14</sup> aor. partic. of *δεῖκνυμι*. <sup>14</sup> Shakespeare, *Jul. Caes.* Act I. sc. 2.

'Let me have men about me that are fat;  
Sleek-headed men, and such as sleep o' nights:  
Yond' Cassius has a lean and hungry look;  
He thinks too much; such men are dangerous.'

<sup>15</sup> 'to be discharged', aor. pass. of *ἀφίημι*. <sup>16</sup> *συγχωρέω*.  
<sup>17</sup> 'said'. <sup>18</sup> 'say nothing'. <sup>19</sup> The 24 letters of the Gr. alphabet. Latin, which has no W, and in which I and J, U and V, respectively, are not distinguished, has only 23 letters. <sup>20</sup> *πρότερον ἢ δ.*, 'before going through the 24 letters'.  
<sup>21</sup> used for *σεαυτόν*. See § 55 n. 16. § 116 n. 6. <sup>22</sup> aor. mid. of *ἐκτίλαμβω*. 'he (Aug.) took hold of him (Ath.) by the hand and said'. <sup>23</sup> 'detained', aor. of *κατέχω*. <sup>24</sup> 'saying'.  
<sup>25</sup> 'also'. <sup>26</sup> τ. ἐν d. r. 'the young men in repute', i. e. of rank. <sup>27</sup> 'when they did not attend'. The full expression is *προσέχεω τὸν νοῦν*, 'to apply the mind', with dat.

§ 104. <sup>1</sup> *κρδομαι*. <sup>2</sup> 'as a friend'. <sup>3</sup> καὶ *αἴροις*, *et ipse*, 'I too'. § 51 n. 15. <sup>4</sup> *τὸ ἀπὸ τοῦδε*, 'from this time'. <sup>5</sup> 'oneself'. <sup>6</sup> 'life at Athens'. This termination was originally derived from the dat. pl. We find *Ιλλαταιῶν*, 'at Platea', *Ολυμπιῶν*, 'at Olympia'. <sup>7</sup> *μεταβάλλω*, gen. absol. <sup>8</sup> acc. after *πατοῦσαν*. <sup>9</sup> 'even'. <sup>10</sup> explains *τόδε*, 'this, namely, to be praised in excess'. <sup>11</sup> 'they [i. e. men, the Fr. *on*] use the construction of' the act. with the dat.,

and the mid. with the acc. From this verb comes Syntax.

<sup>12</sup> Any part of any word, taken *materialiter*, as it is called, may thus be used as an indeclinable subst. Thus λέγει τοῦτο τὸ ἔκών, 'the word ἔκών means this'. ἐν τῷ ἔκών, 'in the word ἔκών'. So in Lat. *a similibus sunt dissimilia*; *ut ab* lupus, lepus, lupo, lepori, 'From like (nominatives) come unlike (oblique cases); as from (the nominatives) *lupus*, *lepus* come (the dative) *lupo*, *lepori*'. <sup>13</sup> imperat. <sup>14</sup> 'being the first', 'beginning the fray'. <sup>15</sup> the 'roundness', i.e. the ease and smoothness. It is Aristophanes, who repels the charge that he is a plagiarist of Euripides. <sup>16</sup> τὸ ἴψιν. <sup>17</sup> ὡς δινεῖ. <sup>18</sup> dual of πρέσβυτος.

§ 105. <sup>1</sup> See § 55 n. 2. τὸλλα is τὰ δλλα. <sup>2</sup> καὶ δρά. <sup>3</sup> 'to the same number'. <sup>4</sup> Predicate, 'as food'. <sup>5</sup> fut. of εἰπει. <sup>6</sup> αὐτοῦ τοῦτο. <sup>7</sup> 'what [wherein] he will be the better after being educated'. <sup>8</sup> even'. <sup>9</sup> 'he will not sit', used as fut. of καθηγεῖται. <sup>10</sup> gen. abs. 'when some one was introducing to him', pres. part. of συνιστημεῖ. <sup>11</sup> gen. abs. 'on the other's saying'. <sup>12</sup> gen. of price. <sup>13</sup> 'to buy', used as aor. of ὑνέμοι. <sup>14</sup> imperat. <sup>15</sup> ἵψα. <sup>16</sup> opt. <sup>17</sup> 'might know', opt. of οἶδα. <sup>18</sup> 'for what purposes', neut. pl. <sup>19</sup> 'also'. <sup>20</sup> In the Attic comic poets the cooks are generally hired for the occasion, not permanent servants. <sup>21</sup> aor. of ἐμπίπτω; 'he fell into'. We say 'out of the frying-pan into the fire'. <sup>22</sup> aor. of λαμβάνω. <sup>23</sup> 're-store', aor. imperat. of ἀπολίθωμι. <sup>24</sup> 2 sing. fut. of λαμβάνω. On the form see § 76 n. 6. <sup>25</sup> 'he discovered', aor. of γιγνώσκω. <sup>26</sup> ὡς μὲν θεοῦ *velut imprudens*. <sup>27</sup> παρακαταβάλλω, aor.; 'let it drop alongside'. <sup>28</sup> ironical. 'as he pretended'. <sup>29</sup> διαμούσω. <sup>30</sup> 'but some'. <sup>31</sup> 'say that he said while doing so'. <sup>32</sup> Supply τοῦτο. <sup>33</sup> 'should be lost', aor. midd. of ἀπόλλυμι. <sup>34</sup> 'when one has learnt'; πούν is object to ἔχειν. <sup>35</sup> 'see double', i. e. 'see twice as well'. <sup>36</sup> aor. of ἐξαμαρτάνω. <sup>37</sup> τὸ αἴρω. So in Lat. *bis idem peccare*, 'to commit the same fault twice'; cognate acco. See § 97 n. 6. <sup>38</sup> Supply τοῦτο. *Non est sapientis.*

§ 106. <sup>1</sup> θάπτω. <sup>2</sup> 'after him', after his name. <sup>3</sup> on the acc. see § 54 n. 27. <sup>4</sup> 'in any point'. <sup>5</sup> pass. aor. with midd. meaning. <sup>6</sup> 'I should not be alive'. *Ei* with ind. past in the conditional clause, and *dv* with ind. past in the apodosis, are employed where the condition has not been fulfilled; *Si eius periculum fecisset, non essem vivus.* <sup>7</sup> sc. δὲ οὐδείς. <sup>8</sup> τοῦτο paroxyton, 'exists'. <sup>9</sup> δλ. δλείφω. K. δ. δ. 'You flay a flayed dog', i. e. you waste your pains. <sup>10</sup> 'also'. <sup>11</sup> 'to suffer', aor. of πτοχώ. <sup>12</sup> used as aor. pass. of τύπτω in the sense of πληγῆν δίδωμι, 'I wound'. <sup>13</sup> depends on λόγος

έστι, 'the story runs that the eagle said, when he saw'.  
14 aor. of ἔρω. 15 τάδε ἀλισκ. cognate acc. 'We suffer this capture'; 'we are here taken'. 16 ημῶν αὐτῶν. See § 103 n. 21. 17 poetic for διλσκόμεθα. Hence Waller:

'That eagle's fate and mine are one,  
Which, on the shaft that made him die,  
Espied a feather of his own,  
Wherewith he wont to soar so high.'

§ 107. <sup>1</sup> acc. of limitation; in Lat. mostly the abl.; *claudus altero pede*, 'lame of one foot'. See § 75 n. 2. <sup>2</sup> See § 93 n. 3. <sup>3</sup> πρωτός. On the crasis see § 57 n. 5. <sup>4</sup> δημονοργέω. <sup>5</sup> See § 53 n. 2. <sup>6</sup> τῶν θεῶν depends on *Δλος*. <sup>7</sup> The augm. comes after the prep., though ἐπιτηδέων is not a compound, but formed from ἐπιτηδέος; so προεφένεσα, though προφένετω is from προφήτης. § 111 n. 1. <sup>8</sup> Δλος δλλο sums up an enumeration of particulars; in such cases we add 'in a word'. <sup>9</sup> 'I am doomed to mourn my lost hair', lit. 'to the mourning of the hair'. <sup>10</sup> On the accent of a prep. after its case see § 71 n. 4. <sup>11</sup> conj. aor. pass. 'has had her yellow crop [i. e. her mane] reaped'; θέρος cognate acc. <sup>12</sup> gen. of quality, 'a meadow of river waters'. <sup>13</sup> 'has seen', aor. conj. of ὅρω. <sup>14</sup> generally taken passively, 'when the sun shines full upon her'. <sup>15</sup> 'after her mane has been shamefully plucked bare beneath clippings'. <sup>16</sup> καὶ δι. <sup>17</sup> On the form of the opt. see § 70 n. 5. *οἰκ. δι*, 'even the pitiless would pity her'. <sup>18</sup> cognate acc. = δι τοιάδη μ. 'for her great fits of frenzy as she mourns and weeps the mane she once had'. <sup>19</sup> See § 76 n. 4. <sup>20</sup> 'will be the ruin of me', fut. of διτλλυμ. <sup>21</sup> λέγε. <sup>22</sup> ἐτι. <sup>23</sup> ὑπρόχειμοι is 'I have to start with': οἰς δι etc. 'whoever have by nature no stock of virtue of their own (*οἰκ.*) belonging to them (*πρ.*)'. <sup>24</sup> partic. of προσεμι. <sup>25</sup> explained afterwards by *εἰς τὰ μν.* etc. 'fly thither for refuge, i. e. to their tombs and their family'. <sup>26</sup> 'count their ancestors, how many (they were)'. In Engl. we say 'count the whole series of their ancestors'. Cf. Verg. *per noctem, quam longa est*, 'the live-long night'. <sup>27</sup> οὐδὲ τοι. π. 'they are none the better' for their pedigree. <sup>28</sup> fut. of λέγω. <sup>29</sup> = φτιη. <sup>30</sup> ἐγένοντο, aor. of γέγοναμ. 'For how would they ever have been born (without ancestors)?' <sup>31</sup> gen. absol. <sup>32</sup> 'laughed at him', sing. verb after pl. noun. <sup>33</sup> 'said'. <sup>34</sup> conj. after ὅταν. <sup>35</sup> 'the suite'. <sup>36</sup> The subject is *τὰ παιδάρια*. <sup>37</sup> gen. after κατ. <sup>38</sup> 'playing the connoisseur'.

§ 108. <sup>1</sup> οὐδὲν δρ. 'it is of no avail'. <sup>2</sup> in act. δραμεῖν τυχεῖ τι; in pass. δραμόμεται τι. So in Lat. *doceor aliquid*, and with all passives of *quem-quid* verbs. <sup>3</sup> τ. ε. 'went to...and

said'. <sup>4</sup> 'but when he [the schoolmaster] said'. <sup>5</sup> 'because'. <sup>6</sup> 'I do not know how', supply γεωμετρεῖν. <sup>7</sup> τοῦτο, 'and what of that?' <sup>8</sup> Supply οἶσθα. 'For you do not know how to read either'. <sup>9</sup> 'to prove', from δείκνυμι. <sup>10</sup> δι.. with dat. Cf. Hor. *Invitum qui servat, idem facit occidenti.* <sup>11</sup> Supply ἔστι. <sup>12</sup> 'We use what is present', i. e. 'we enjoy what is provided'. <sup>13</sup> παρατίθημι. <sup>14</sup> aor. opt. of δοκέω; on the form see § 70 n. 5. 'if any one should require his entertainer to serve up fish or cakes, he would be thought strange'. <sup>15</sup> plur. ind. pres. of διδωμι. <sup>16</sup> κ. τ.=atque id or idque, 'and that too'.

§ 109. <sup>1</sup> sc. ἔστι, 'it is hard'. )( βρίσκον. <sup>2</sup> i. e. χρημάτων. <sup>3</sup> 'in a day', in *one* day. <sup>4</sup> τοῦ ἔτερου—τοῦ ἔτερον, alterius—alterum, accuser and accused. <sup>5</sup> ἔταλπω. <sup>6</sup> aor. of παρέχομαι. <sup>7</sup> aor. of ὄρδω. <sup>8</sup> 'He who is hastening to see virtue as though it were his country, must pass by pleasures as Sirens'; he who is as eager to see virtue, as Odysseus was to regain Ithake, must pass by pleasure as O. sailed past the Sirens. <sup>9</sup> 'when he said'. <sup>10</sup> Supply ἔστι. <sup>11</sup> poetic and ancient form of τοῦ. <sup>12</sup> Supply αἰσχρὸν εἶναι. <sup>13</sup> 'when he met', aor. of ἐντυγχάνω. <sup>14</sup> 'foul is foul, seem it, or seem not so'. <sup>15</sup> καὶ τέτοι, 'both if—and if'. <sup>16</sup> δλλά. <sup>17</sup> pres. part. of δύναμαι. <sup>18</sup> οὐδέ. Supply δικαῖος ἔστι. <sup>19</sup> 'abstained', aor. mid. of ἀτέχω. <sup>20</sup> καὶ οὐ. <sup>21</sup> 'It is not possible'. See § 84 n. 14. <sup>22</sup> agrees with the subject to εἰπεῖν, 'for a man to say while living'. § 77 n. 18. <sup>23</sup> ταῦτα. <sup>24</sup> 'I shall suffer', fut. of παῖδεων. <sup>25</sup> 'you spoilt', aor. of παῖδελλυμι. <sup>26</sup> 'by pouring on it', aor. of ἐπίχεω. <sup>27</sup> aor. of πίνω. <sup>28</sup> aor. of ἐθίω. <sup>29</sup> aor. of λέγω. <sup>30</sup> λέγω τινα τι is the common construction. See § 106 n. 3. <sup>31</sup> 'I lie here'. An epitaph.

§ 110. <sup>1</sup> 'by nature'. <sup>3</sup> 'are wont'. So Hor. *aurum per rumpere amat saxa*. § 101 n. 28. <sup>2</sup> verbal adj. of χρόμωμαι, utensilum, takes the dat. <sup>4</sup> κλίνω. <sup>5</sup> 'and again towards the other quarter' (the south). <sup>6</sup> δλλά=τι δλλά. <sup>7</sup> pres. ind. of παραδίδωμι, 'we hand on'; an allusion to the torch-races, in which each runner passed on his torch to the next. Lucre. *et quasi cursore vita lampada tradunt.* <sup>8</sup> Supply ἔστι. <sup>9</sup> 'when advanced' in life, intrans. aor. of προβαίνω. <sup>10</sup> 'when they came together', aor. of συνέρχομαι. <sup>11</sup> 'struck', aor. of κατικνέομαι. <sup>12</sup> 'and said', aor. of λέγω. <sup>13</sup> gen. absol. 'when one was reading'. <sup>14</sup> 'when he had given a peep of'. <sup>15</sup> like illi, 'the famous'. <sup>16</sup> aor. of διαβαίνω. <sup>17</sup> aor. (in use) of κέραγα. διαβάσας δέντε ἀτέκ. 'he would have mounted...and cried aloud'. § 76 n. 13. <sup>18</sup> On the accent of prepositions after their case see § 71 n. 4. <sup>19</sup> gen.

after *φροντ*. <sup>20</sup> 'to establish', aor. of *καθίστημι*. <sup>21</sup> 'if'.  
 22 'ye shall have destroyed', aor. conj. of *καθαιρέω*. <sup>23</sup> 'You draw down the moon to your own hurt'. Prov. The Thessalian witches were said to lose the use of eyes and feet. Cf. Verg. *carmina vel caelo possunt deducere lunam*. <sup>24</sup> 'after coming to speech with D.' <sup>25</sup> 'was amazed at'; the aor. pass. is frequent in this sense; the pres. *καταλήγω* is not used in good authors. See § 111 n. 4. <sup>26</sup> acc. after *κατ.*, as after *horreo* etc. in Lat. <sup>27</sup> The nom. because the subject of the infin. is the same as that of the main verb. See § 67 n. 10. § 84 n. 36. <sup>28</sup> 'if I were not A, I would have been D.' <sup>29</sup> *ἐπαίρω*. <sup>30</sup> 'they say', on *dit.* <sup>31</sup> 'did he go abroad', used as imperf. of *προέρχομαι*. Similarly *εἰσήγει*.

§ 111. <sup>1</sup> *ἔγκωμάζω*; augm. following the prep., though the verb is formed from *ἔγκωμος*. See § 107 n. 6. <sup>2</sup> *διαπέλεσθαι*.  
 3 'painted'. <sup>4</sup> 'was amazed at'. See § 110 n. 25. <sup>5</sup> *δῆλος* *ἥτε* θ. 'shewed that he admired'. <sup>6</sup> used as aor. of *ἔρωτάω*. <sup>7</sup> aor. of *προσέρχομαι*. <sup>8</sup> aor. of *πάσχω*. <sup>9</sup> *τι παθ.* 'What had come to him that he should?' 'what possessed him to admire?' <sup>10</sup> is subject of *εἰπεν*. <sup>11</sup> pluperf. of *κρδομαι*, 'you would not have asked me, if you had had my eyes'. <sup>12</sup> opt. aor., in use, of *φημι*, 'I would say'. <sup>13</sup> 'also'. <sup>14</sup> 'of'. <sup>15</sup> 'but' I would say 'if any one has educated ears'. <sup>16</sup> Supply *ἔχοντων*. <sup>17</sup> Supply *εἰσελθειν*. <sup>18</sup> The construction is *ἀκοειν τινός τι*.  
 19 *καταστρέψω*, 'I have been compelled'. <sup>20</sup> *εἰμι* used as fut. of *ἔρχομαι*. <sup>21</sup> 'having heard of', perf. of *πνιθάνομαι*.  
 22 'we knew', imperf. of *οἶδα*. <sup>23</sup> *παρά σοι* (on the accent see § 71 n. 4). 'let her (Io) learn from thee (Prometheus)'.  
 24 'by'. <sup>25</sup> *πάντα δοσα*. <sup>26</sup> Supply *ἔπιστασθαι*. 'I know all that a man of birth should'. <sup>27</sup> *τε*. <sup>28</sup> *ια*, 'where'.  
 29 *καὶ οὐκ*. <sup>30</sup> 'even'. <sup>31</sup> neuter. <sup>32</sup> 'though I am'.  
 33 'poor wretch'; in this sense *πνηρε* has this accent. <sup>34</sup> 'do you stand', intrans. perf. of *Ιστημι*. <sup>35</sup> dat. of agent after perf. pass. See § 98 n. 6. <sup>36</sup> *διασπαράττω*, 'have been rent asunder', sing. verb after neut. plur. <sup>37</sup> *διαρραχίζω*, 'have been severed'. <sup>38</sup> 'the lordly flesh of porkers' and other expressions, as well as the rhythm of the whole passage, is a burlesque of the tragic vein. <sup>39</sup> *καραλούω*, 'has been crushed in pieces'. <sup>40</sup> gen. after *τὸν μ.* <sup>41</sup> i. e. the paunch, *vulva*.  
 42 *κατασμόω*, 'have been consumed'. <sup>43</sup> *τὰ ἀκρ.* 'pettitoes'.  
 44 *μυγαλίζω*, 'has been munched'. <sup>45</sup> *παρεντρύγω*. The *παρόδ*, here and below, denotes what is taken by the way, as a side dish; 'has been picked'. <sup>46</sup> *ἔξωτάω*, 'baked'. <sup>47</sup> *παρεγκάπτω*, 'have been gulped down as a finish'. <sup>48</sup> *λείπω*.  
 49 aor. of *ἔσθιω*. <sup>50</sup> 'haste, haste'. Many imperatives of transitive verbs are used intransitively, *παῦε*, 'stay'; *δύε*, the

Lat. *age*, etc.      <sup>51</sup> *τοτέ*.      <sup>52</sup> aor. of *χάσκω*.      <sup>53</sup> ‘even’.  
<sup>54</sup> ‘these remnants’, gen. after *ἀμ.*      <sup>55</sup> aor. of *ἀμαρτίω*.  
<sup>56</sup> aor. conj. of *τρέχω*.

§ 112. <sup>1</sup> *δ* belongs to *όλοπερος*; ‘he who believes’.      <sup>2</sup> *καὶ*  
<sup>—δέ</sup>, ‘and also’.      <sup>3</sup> *quam pulcherrime*.      <sup>4</sup> *τὰ ἔν τῷ κόσμῳ*,  
‘all that is in the world’.      <sup>5</sup> *οὐδέ, ne—quidem*.      <sup>6</sup> *κτύδομαι*.  
<sup>7</sup> on the form of the opt. see § 70 n. 5; on the meaning of the  
opt. with *δε* § 69 n. 2.      <sup>8</sup> *μακρὺς* is ‘blessed’; but in the  
voc. it is one of those words which cannot be rendered literally.  
We must say ‘my good friend’, ‘my good sir’, ‘my good fellow’,  
or the like; and in a long dialogue we must omit most of these  
compellations.      <sup>9</sup> imperat. of *έτιλταται*. ‘know how’ takes  
the inf. See § 102 n. 30. § 138 n. 5.      <sup>10</sup> *Ινα.*      <sup>11</sup> See § 86 n. 9.  
<sup>12</sup> *τὰ ἄσ.* cognate acc. after *διτετ.*      <sup>13</sup> ‘may add’, aor. conj. of  
*προσλαμβάνω*.      <sup>14</sup> ‘in number’, acc. of limitation. See § 75  
n. 2.      <sup>15</sup> *καλέω*.      <sup>16</sup> ‘to the wedding-feast’, the common  
sense of the plur.      <sup>17</sup> *πότερα*=Lat. *utrum?*      <sup>18</sup> *καὶ τοῦ*  
*ἴμπτ.* ‘also from the harbour’, i.e. foreign merchants.      <sup>19</sup> *τοῦ*  
*το.*      <sup>20</sup> ‘What is this to you?’      <sup>21</sup> ‘It is a kind of supre-  
macy in this art, to know beforehand’ etc.      <sup>22</sup> fut. of *έσθιω*.  
<sup>23</sup> inf. of *πρόβατα*.      <sup>24</sup> ‘I know not that I ever saw fish dearer’.  
<sup>25</sup> aor. of *τιμῆς*.      <sup>26</sup> gen. of time.      <sup>27</sup> ‘you would have  
been’.      <sup>28</sup> depends on *τις*.      <sup>29</sup> ‘I used to give’, imperf. of  
*διδώμι*.      <sup>30</sup> Supply *έπριατα*. Priamos buys Hektor from  
Achilles at the end of the Iliad.      <sup>31</sup> aor. partic. of *κατατίθημι*.  
<sup>32</sup> aor., in use, of *δνέομαι*. ‘A conger I bought, and laid down  
as much [money] as it drew’ [i. e. weighed]. In English, ‘at  
its weight in silver’.      <sup>33</sup> ‘have killed’, perf. of *δναρέω*.

§ 113. <sup>1</sup> gen. abs. see § 67 n. 1.      <sup>2</sup> i. e. Gelo.      <sup>3</sup> *ἐπαγ-*  
*γέλλομαι*.      <sup>4</sup> *διαδέχομαι*.      <sup>5</sup> *ἐκρίττω*.      <sup>6</sup> *ἐκφεύγω*.  
<sup>7</sup> conj. aor. after *δε*, ‘if’. It is a cook who is speaking; he  
does not accept an engagement, until he is satisfied respecting  
the guests.      <sup>8</sup> *ἔστιν*.      <sup>9</sup> Sacrifices were the most frequent  
occasions of feasts.      <sup>10</sup> pass. of *συίστημι*, ‘of what the feast  
consists’.      <sup>11</sup> *καλέω*.      <sup>12</sup> ‘for which I must hire myself or  
be on guard against them’.      <sup>13</sup> *οτο*, ‘for instance’.      <sup>14</sup> art. to  
*γένος*.      <sup>15</sup> *κ.* *τὸ δέματ*. ‘that is in the harbour’.  
<sup>16</sup> ‘after he has lost’, aor. of *αποβάλλω*.      <sup>17</sup> *φορία*.      <sup>18</sup> aor.  
*γίγνομαι*.      <sup>19</sup> ‘Such (an employer) I let alone’, aor. of  
*ἀφίημι*. On the use of the aor. see § 76 n. 2.      <sup>20</sup> *δλλά*.  
<sup>21</sup> ‘just so much as to satisfy the law’, i. e. to fulfil the letter  
of his vow.      <sup>22</sup> poetic dat.; depends on *όμοι*.      <sup>23</sup> ‘he casts up  
the account’.      <sup>24</sup> intrans. fut. of *ἐπιβάλλω*, ‘how large a pro-  
portion [of the expense] will fall on his shipmates’.      <sup>25</sup> ‘set-  
ting [the sum] down’, partic. of *τίθημι*.      <sup>26</sup> *στλάγχη*, ‘each  
eats his own meat’, i. e. the flesh of the victims which he has

himself offered. <sup>26</sup> *εἰσπλέω*. <sup>27</sup> 'up to', 'not less than'; so *ad* in Lat. <sup>28</sup> inf. perf. of *γιγνομαι*, depending on *περιχ-* 'that as much as 10 and 12 [drachms] to the mina [=100 drachms] have come in'; *i. e.* rejoicing at having made, on this one voyage from Byzantium, a profit of 10 or 12 per cent. <sup>29</sup> 'asked'. <sup>30</sup> 'said yes'. <sup>31</sup> 'being present', part. of *πάρειμι*. <sup>32</sup> *i. e.* of Sokrates. <sup>33</sup> 'would you have preferred to see me put to death justly rather than unjustly?'

§ 114. <sup>1</sup> the pl. because the fame of several different persons is spoken of. <sup>2</sup> 'the freedom derived from it'. <sup>3</sup> *καθαιρέω*. <sup>4</sup> *οἱ πρὸ αὐτοῦ*, 'those before him', 'his predecessors'. *βελτιστεῖ*. <sup>5</sup> 'if'. <sup>6</sup> depends on *νόμιμον τοῦτο ἔστι*. <sup>7</sup> *καὶ ἔστι*. <sup>8</sup> *τὰ ἀνάλ.* <sup>9</sup> 'without more ado'. <sup>10</sup> gen. after *προλαβεῖν*. <sup>11</sup> aor. conj. of *τυγχάνω*, 'if he shall happen to spend'. <sup>12</sup> 'they forbid', aor. of *πραγορεῖν*; on the use of the aor. see § 76 n. 2. <sup>13</sup> *μή* after verbs denoting prohibition is not expressed in Engl. See § 55 n. 12. <sup>14</sup> *πιθηκαῖ*, conj. aor. mid. of *πιθεῖν*, 'whoever shall not have obeyed'. <sup>15</sup> 2 aor. of *ἐπιβάλλω*; on the tense see n. 12. <sup>16</sup> *μ. δ.* 'not even anything whatever', 'nothing in the world'. <sup>17</sup> conj. after *ἔστι*. <sup>18</sup> aor. of *παραβίβωμι*, 'they deliver him over'; see n. 12. <sup>19</sup> neut. <sup>20</sup> 'do you understand?' from *συνίημι*. <sup>21</sup> On *ἔχει* with adv. see § 143 n. 11. <sup>22</sup> 'that he must either turn foot-pad'. <sup>23</sup> acc. of duration. <sup>24</sup> gen. after *τιστιν*. <sup>25</sup> *Δια*. <sup>26</sup> = *sed quid hoc ad me, quaeſo?* <sup>27</sup> *σε*. <sup>28</sup> 'it is not possible, owing to you, to get a share of anything of the fish kind'. *μ. aor. of περαλαμβάνω*. <sup>29</sup> 'you have brought together', perf. of *συνάγω*. <sup>30</sup> gen. after *πόλις*. <sup>31</sup> 'the fishes' in Gr. = 'the fish-market'; so 'the herbs' = 'the vegetable market'. <sup>32</sup> A parsley crown was the prize at the Isthmian games. <sup>33</sup> 'has come in', perf. of *εἰσέρχομαι*. <sup>34</sup> 'you have snapp'd it up in a trice', *ἀράδω*. <sup>35</sup> aor. of *δρᾶω*. 'owing to you it is not possible to see a partridge or thrush, even on the wing'. <sup>36</sup> 'saying, that he had a short sword'; the Greeks say 'the sword short'; see § 59 n. 24. <sup>37</sup> 'said'. *πρόσθεις* imperat. aor. of *προστίθημι*. 'Add a step also'; *i. e.* close with the enemy at once, so that the longer weapon may have no odds.

§ 115. <sup>1</sup> *τρέψω*. <sup>2</sup> constr. *πραγκαύστερόν (ἔστιν) ι. ψ. σώματος = ἡ σώμα*. <sup>3</sup> acc. of limitation; 'in efficacy'. See § 75 n. 2. <sup>4</sup> 'as the votes turned out equal'. <sup>5</sup> gen. absol. <sup>6</sup> without art. See § 147 n. 1. <sup>7</sup> dat. of the difference, with comparat. So in Lat. *quanto contradicebat [tanto] pluria adiciente*, 'the more he refused, adding more'. <sup>8</sup> partic. of *προστίθημι*. <sup>9</sup> 'you cast him out', conj. aor. of *ἐκβάλλω*. <sup>10</sup> aor. inf. of *διδωμι*. <sup>11</sup> 'on the score of pay-

ment'. <sup>12</sup> fut. pass. of *ἐκπίνω*. <sup>13</sup> fut. of *εἰμι*. <sup>14</sup> 'having his shoes put on'. Hence *ὑπόδημα*, 'a shoe'. <sup>15</sup> perf. of *κτάομαι*.

§ 116. <sup>1</sup> perf. middle; partitive gen. after *τινές*. That it is not gen. absol. is shewn by the art. <sup>2</sup> *διαλλάττω*. <sup>3</sup> *έθίζω*. <sup>4</sup> 'elected'; from *αἱρέω*. <sup>5</sup> The pronoun is emphatic; 'we men' (in opposition to Necessity, which inflicts calamities upon us). <sup>6</sup> *αὐτὸς τραπ' αὐτῶν*. In Gr., as in Lat., pronouns attract one another; *mea me*, *tua te*, etc. Here *αὐτῶν* (= *έαυτῶν*) is for *ημῶν αὐτῶν*. The reflexive pronoun is often used in Gr. for the 1st and 2nd persons, (in the sing. for *έμαυτοῦ* and *σαυτοῦ*). § 103 n. 21. <sup>7</sup> = *έδει*. <sup>8</sup> aor. of *πτάρνυμαι*. Sneezing was sometimes regarded as a good omen (Hom. *Od.* xvii 541. Xen. *Anab.* ix 2 § 9), but generally as a bad. See Frontin. *strateg.* i 12 § 11: 'Timotheus of Athens when about to give battle to the Corcyraean fleet, said to his pilot who, because he had heard one of the rowers sneezing, had begun to sound a retreat, *Do you wonder that of so many thousands one has a cold?*' <sup>9</sup> 2 aor. of *δράω*. <sup>10</sup> perf. as pres. *δρακός* is (in use) conj. aor. of *κέκραγα*. <sup>11</sup> aor. imperat. of *έγχεω*. <sup>12</sup> aor. of *πίνω*. For the infin. see § 101 n. 24. <sup>13</sup> *Δια. δέ* is aor. imperat. of *διδωμι*. <sup>14</sup> *οἶμαι*. <sup>15</sup> See § 104 n. 6. <sup>16</sup> 'it appears'. <sup>17</sup> 'for instance'. <sup>18</sup> *ὑπερακοντίζω*. This fishmonger has 'outshot' his neighbours, surpassed them all. <sup>19</sup> 'in the first place'; one particular in which he stands alone is that he lets his hair grow to be offered to a god. So Achilles vowed his hair to the Spercheios (Hom. *Il.* xxiii 142); Aias to the Ilissos (Philostr. *Heroic.* 11). Cf. Deuter. xv 1. Jerem. vi 6. <sup>20</sup> with gen. See § 4 n. 4. <sup>21</sup> 'he says'. <sup>22</sup> 'but [it is] not for this', this is not the true reason. <sup>23</sup> Branding was a common punishment for slaves; *inscripta ergastula, litterati*. In Martial we find a branded slave afterwards risen to wealth and station, concealing his brand by a bandage (ii 29, 9, 10). <sup>24</sup> predicate; 'as a curtain'. <sup>25</sup> *δικοπίνεται*. <sup>26</sup> 'if'. <sup>27</sup> gen. of price. <sup>28</sup> Supply *τοι*. <sup>29</sup> aor. of *προστίθημι*. <sup>30</sup> 'what kind'. Aeginetan silver coins weighed more than Attic. This fishmonger pays in Attic (as we might say 'in currency' or 'in greenbacks') and is paid in Aeginetan (as we might say 'in gold'). <sup>31</sup> *τὸ δρῦ*. <sup>32</sup> aor. conj. of *καταβάλλω*. <sup>33</sup> *έπραξατο*, 'he exacts'. On the use of the aor. see § 21 n. 25. <sup>34</sup> 'to pay back small change', aor. of *ἀρούδωμι*. <sup>35</sup> aor. of *προστιθίωμι*. <sup>36</sup> 'both ways', i. e. both in receiving and paying. <sup>37</sup> 'the agio', or profits upon the exchange. <sup>38</sup> A description of a 'fright', whom not even her father ever kissed, from whose hands the dog would not eat, whose complexion turned day into night. <sup>39</sup> 'gain', aor. of *λαμβάνω*. <sup>40</sup> *ηγείται*, 'would

have been'. <sup>41</sup> aor. of *ἀφίημι*. <sup>42</sup> σφάζω. <sup>43</sup> θυήσκω.  
 'i. e. θεούσθαι.

§ 117. <sup>1</sup> ὡς δλ. 'in very truth'. The use of *ώς* (and *quam*) with superlatives is similar. <sup>2</sup> οἱ πολλοί, *plerique*. <sup>3</sup> 'are wont'; used as pres. The pres. is only found in the Homeric part. *ἴθων*. <sup>4</sup> predicate to *θεῶν*, which gen. depends on *καταφρον*. <sup>5</sup> μεγαδιάγδω. The double augm. in *διαγάδω* and *διακονεύ* (perf. δεδιηκόνηκα) is more remarkable, as they are derived from *διάγατα* and *διάκονος*. Less surprising are *ἡνειχόμην* (imperf. of *ἀνέχομαι*), *ἡώρθοντ* (imperf. of *ἀνορθόω*). <sup>6</sup> See § 55 n. 2. <sup>7</sup> τὸν ἀπὸ τούτου, 'from that time forth'. <sup>8</sup> συγκεράννυμι, 'united'. <sup>9</sup> διναιρέω. § 116 n. 33. <sup>10</sup> κυαθίζοντα, 'filling the cup'. <sup>11</sup> ἐντορε. <sup>12</sup> aor. of *ἐπιχέειν*. <sup>13</sup> τρία. An allusion to the practice of mixing three parts water to one of wine; a mixture which the speaker thinks ungenerous. <sup>14</sup> 'if'. <sup>15</sup> 'you know', aor. conj. of *γιγνώσκω*. <sup>16</sup> fut. of *εἰμι*. <sup>17</sup> ἀνήλωσε, aor. of *ἀναλίσκω*. Sing. after *πόλ.*, although the plur. is the nearest subject. <sup>18</sup> See § 62 n. 11. <sup>19</sup> gen. after *τερ*. 'from his plays'. <sup>20</sup> perf. of *λαυδάω* λ. σ. *ἀφ*. 'you are unwittingly effacing'. <sup>21</sup> οἶμαι. <sup>22</sup> 'that his tr. consisted in these antitheses'. <sup>23</sup> perf. pass. of *λέδωμι*. <sup>24</sup> imperf. of *προστίθημι*. See § 26 n. 8. <sup>25</sup> 'resembles'.

§ 118. <sup>1</sup> 'to become your own'; i. e. independent. <sup>2</sup> 'what are popularly esteemed as good things'; *ea quae vulgo habentur bona*. <sup>3</sup> See § 66 n. 3. <sup>4</sup> acc. of limitation. See § 75 n. 2. 'in things relating to war'; as we say 'in war'. *Great in council, great in war*. <sup>5</sup> On the form of the aor. see § 70 n. 5. <sup>6</sup> 'the female births'. <sup>7</sup> gen. absol. *εἰδογύω*. <sup>8</sup> 'also'. *εἰτορ*, 'said'. <sup>9</sup> 'seems'. <sup>10</sup> gen. of price. A cook is speaking. <sup>11</sup> These accusatives 'a glaucus [some unknown fish] at 3 drachms!' etc. depend on 'to buy!' 'to think of buying!' understood. <sup>12</sup> gen. in exclamation, where the Lat. has acc. *O curas hominum!* <sup>13</sup> καὶ ἐποι. <sup>14</sup> aor. of *λαυδάω*. <sup>15</sup> used as aor. of *ωτέομαι*. <sup>16</sup> belongs to *διηγάμην*, aor. of *ἀνάγχω*. 'If it had been possible for me also to procure from any quarter and to buy a neck [as I have bought *τραχήλους*, 'necks of oysters'], I would have hung this neck which I have, before bringing these dishes hither'. <sup>17</sup> aor. of *εἰσφέρω*. <sup>18</sup> δεῦρο. <sup>19</sup> διακονέω. On the augm. of § 117 n. 6. <sup>20</sup> 'I was being ruined', imperf. mid. of *ἀπόλλυμι*. <sup>21</sup> κατέδονται, fut. of *κατεσθῶ*. <sup>22</sup> διαπυρίω, 'will spit out'. The cook is afraid that he will never be repaid the large sums he has spent; it will be all consumed, and the guests will spit out even the costliest wines. <sup>23</sup> 'you will be tripped up', *καταπλιτρομαι*. *A* is a young spendthrift, *B* his father. 'Our chorus', because the chorus consisted partly of old,

partly of young men. The son uses long words, and the father shews whence they came. <sup>24</sup> fut. of *ἀποβαίνω*. 'These words of yours will lead to some result', i. e. you will repent of them. <sup>25</sup> *τὸ δὲ ἀποβῆ*.

§ 119. <sup>1</sup> *δρυτὴ τοῦ βούλεσθαι*, 'an impulse to desire'; supply *ἐμπιπτεῖ*. <sup>2</sup> instead of *ἐντὸν* *αὐτῶν*. Sometimes in Lat. (Madvig's Lat. Gr. § 250 a), and commonly in Gr. (Madvig's Gr. Syntax, § 38 g) the dat. is used with perf. and pluperf. pass., to denote what one *has* ready, completed. Sometimes there may be an ambiguity; e. g. *πάντα λέλεκτα σοι* may be 'you have heard all', or 'you have said all'. See § 123 n. 5, § 125 n. 2. <sup>3</sup> sing. verb after neut. pl. *ὑπὸ ταύτας* depends on *τεταγμένα*. <sup>4</sup> The gen. depends on *προβούτημα* (for the crasis see § 57 n. 6), which verb implies a comparative, 'estimated above'. <sup>5</sup> 'whether'. <sup>6</sup> The perf. of deponents in Gr. as in Lat., is pass. in form, but (generally) active in sense. See § 121 n. 8. <sup>7</sup> See § 93 n. 3. <sup>8</sup> *καλλίστην* agrees with *δρθεῖ* the dative of the instr.; *μυρτῶ* is dat. of the difference (like the Lat. *multo maior*, 'by much', *infinito plus*). <sup>9</sup> aor. imperat. mid., with partic. 'cease trifling'. See § 122 n. 12. <sup>10</sup> 'if'. <sup>11</sup> 2 pers. sing. fut. of *λαυθάνω*. λ. π. 'you will unawares make'; see § 68 n. 9. <sup>12</sup> conj. aor. mid. of *λαυθάνω*. Takes a gen. like *ἔχομαι* and other words denoting 'to lay hold of'. <sup>13</sup> On the form see § 52 n. 17. <sup>14</sup> 'born', syncopated perf. part. of *γέγονομαι*. <sup>15</sup> *μή οὐ*, after a negative, or interrogation; here *μή οὐ μαθῆ*, 'without having learnt'. <sup>16</sup> *δύνατο*. <sup>17</sup> *καὶ ἔδω*. <sup>18</sup> aor. mid. of *βδῆλω*. <sup>19</sup> κ. ἔβ. 'he fixed and cast'. <sup>20</sup> aor. conj. of *μετέχω*, with gen. <sup>21</sup> gen. after *σωτηρίας*. <sup>22</sup> δ. γε, *quae quidem*, 'yes, money which'. <sup>23</sup> mid. of *διώλημι*. <sup>24</sup> from *τιθημι*. 'She [Fortune] makes'. <sup>25</sup> *εἰσφέρω*. In Athens there was no poor-law; but a kind of benefit-clubs (*ἔπανοι*), which made a contribution (*εἰσφέρετο* *ἔργασιν*) for their needy members, who were bound to repay the loan when in better circumstances. <sup>26</sup> *λαυθάνω*. <sup>27</sup> 'you will know'. <sup>28</sup> 'you seemed', aor. of *δοκέω*. <sup>29</sup> partic. of *οἶδα*. <sup>30</sup> 'to resemble [*εἰδέ*] one who knows'; i. e. 'you seemed as if you knew'. <sup>31</sup> fut. of *λαυθάνω*. <sup>32</sup> conj. aor. of *λαυθάνω*. <sup>33</sup> 2 pers. fut. of *σύνοιδα*, 'you will be privy to yourself'; i. e. your conscience will convict you. <sup>34</sup> imperat. <sup>35</sup> 'even'. <sup>36</sup> 'if'. <sup>37</sup> fut. pass. of *δρῶ*. <sup>38</sup> On the form see § 63 n. 2. <sup>39</sup> belongs to *ἔπιτι*. <sup>40</sup> 'you know'. <sup>41</sup> perf. of *μανθάνω*. <sup>42</sup> Supply *ἔστι*. <sup>43</sup> agrees with the subject of *μαθεῖν*, 'for a man, after hearing, not to learn'. <sup>44</sup> aor. of *μανθάνω*. <sup>45</sup> *δίδωμι*. <sup>46</sup> aor. of *λαυθάνω*. <sup>47</sup> perf. part. pass. of *εὑρίσκω*. On the dat. *ἄλλοις* see n. 2. <sup>48</sup> fut. of *συμβάλω*.

§ 120. <sup>1</sup> The art. belongs to the partic.; *εἰτ.* is pred. <sup>2</sup> 'counted amongst his greatest instances of good fortune'. On this partitive gen. see Madvig's Gr. Synt. § 51 c. <sup>3</sup> φείδομαι. <sup>4</sup> gen. absol. See § 67 n. 1. <sup>5</sup> ἔφη, 'said'; <sup>6</sup> εστ' = εστε. θανάτε aor. of θνήσκει. <sup>7</sup> gen. after ἔκ. <sup>8</sup> δλλάδ. <sup>9</sup> i. e. κακών. Cf. Hor. *Respicere ignoto discas pendentia tergo*; and Catull. *Non videmus manticae quod in tergo est.* <sup>10</sup> 'is chosen', pass. of the middle sense. *αλροῦμαι* is I. 'I am taken' pass. of *αλπέω*; (in this sense *δλσκομαι* is more common); II. 'I choose', mid.; III. 'I am chosen'. <sup>11</sup> aor. mid. of *αλπέω*. <sup>12</sup> 'I was chosen', again pass. of the middle. <sup>13</sup> πολλά. <sup>14</sup> pass. aor. from a deponent. <sup>15</sup> On the accent see § 71 n. 4. <sup>16</sup> τὰ ἐννοία. <sup>17</sup> aor. of *γνωστώκω*. 'I know that about one and the same event many contradictory statements have been pressed by witnesses'. <sup>18</sup> See n. 10 and 12. <sup>19</sup> 'from those who have been proposed', perf. pass. of the middle of *προβάλλω*. <sup>20</sup> imperf. mid. of *ἐνοτημη*, 'opposed'. <sup>21</sup> dat. after *μαχ.* 'to fight with', or 'against'.

§ 121. <sup>1</sup> εὐρίσκω. <sup>2</sup> 'those kinds of food', partitive gen. <sup>3</sup> Supply *έκεινα*. <sup>4</sup> sc. διατείθει. <sup>5</sup> i. e. with her. <sup>6</sup> 'secretly', 'unperceived', from *λανθάνω*. <sup>7</sup> See § 114 n. 4. The gen. depends on *ἐπιφανεοτάτας*. Phrases like 'after performing the most illustrious exploits of all his predecessors', instead of 'more illustrious than any' etc. were frequent in the 16th and 17th century in English. Milton, *P. L. Adam, the goodliest man of men since born His sons, the fairest of her daughters Eve.* <sup>8</sup> κατεργάζομαι, the perf. in act. sense; see § 119 n. 6. <sup>9</sup> § 126 n. 9. <sup>10</sup> ἐτι. <sup>11</sup> aor. of *γιγνουμαι*. <sup>12</sup> imperf. of *οἶδα*; plur. verb after dual. <sup>13</sup> δινό. <sup>14</sup> These participles depend on *γιδ.* Σ. 'they knew that S. lived' etc. <sup>15</sup> perf. pass. of *προλέγω*; 'they have been before described'. <sup>16</sup> conj. of *φημι*. <sup>17</sup> ἔχω. <sup>18</sup> the subj. is *ἀτρώ*. 'Can one say that it was because they desired the life and the temperance of S. that they coveted his society, or rather because they thought that, if they associated with him they would become' etc. <sup>19</sup> pres. partic. of *διδωμι*. The gen. absol. contains the condition: 'if God offered them, either to live, etc., or to die, they would have chosen death rather'. <sup>20</sup> δράω. <sup>21</sup> syncopated perf. inf. of *θνήσκω*. <sup>22</sup> aor. mid. of *αλπέω*. <sup>23</sup> attraction for *εξέκινω* d. See § 68 n. 2. § 99 n. 4. <sup>24</sup> ως τ. = *quam primum*. <sup>25</sup> Here the pass. aor. is used as midd.; above we had *δρέξασθαι* in the same sense.

§ 122. <sup>1</sup> 2 aor. from *παραλαμβάνω*. <sup>2</sup> The gen. depends on *νεκρούς*. <sup>3</sup> ἐγκρύπτω. <sup>4</sup> aor. of *ἐρχομαι*. <sup>5</sup> aor. of *δύω*. <sup>6</sup> 'to' of approach to persons, *ώς τὸν Δι' εἰς τὸν οὐρανόν*. See

§ 78 n. 30. <sup>7</sup> perf. opt. of *πυνθάνομαι*. <sup>8</sup> 'said I'. <sup>9</sup> *εἰσοι*, 'you are allowed'. <sup>10</sup> aor. midd. of *αἰρέω*. <sup>11</sup> 'to be cast into', aor. of *ἐμπίπτω*, used as pass. of *ἐμβάλλω*. Masters had full liberty to scourge their slaves, whom they also punished by sending them to the mill. <sup>12</sup> *πα. συνεχ.* See § 119 n. 9. <sup>13</sup> aor. of *καταγορεύω*. <sup>14</sup> *τὰ αἱ*. <sup>15</sup> aor. of *πάσχω*. <sup>16</sup> *παρά*. <sup>17</sup> aor. of *τυγχάνω*, with gen. <sup>18</sup> perf. partic. pass. of *ἀμαρτάνω*; depends on *συγ*. <sup>19</sup> conj. aor. midd. after *μή* prohibitive, see § 108 n. 2. <sup>20</sup> *εἰη*, opt. of *εἰμι*. <sup>21</sup> 'we fled', i. e. 'were banished'. <sup>22</sup> aor. of *κατέρχομαι*; the technical term for an exile's return. <sup>23</sup> fut. of *φεύγω*. On the form, see § 76 n. 6.

§ 123. <sup>1</sup> 'robbed of a portion of his dominion'. See on the construction *ἀφαιροῦμαι τι* Madvig's Gr. Syntax § 25. <sup>2</sup> The acc. with inf. gives in *oratio obliqua* the complaints of Hades. 'For, said he', etc. See § 146 n. 20. Madvig's Lat. Gr. § 403 a. Gr. Synt. § 163 d. <sup>3</sup> perf. part. midd. from *συλλέγω*. <sup>4</sup> *εἰπω*. <sup>5</sup> instead of *ὑπὸ Εέρικου*. See § 119 n. 2. <sup>6</sup> Water and earth as the elements of the land were the token of its submission (Aristot. *Rhet.* II 28 § 18). <sup>7</sup> aor. of *ἔρχομαι*. <sup>8</sup> imperf. of *δύναμαι*. <sup>9</sup> 'When E. said', gen. absolute. <sup>10</sup> 'those who stand up before the time', pres. midd. of *προεξαντλημι*. <sup>11</sup> Police, called from their staves *ραβδοῦχοι* or *ραβδοφόροι*, kept order at the games. <sup>12</sup> imperat. pres. of *τίθημι*. See § 26 n. 8. <sup>13</sup> Attraction for *ἔκεινων* d. See § 121 n. 22. <sup>14</sup> perf. of *κτάομαι*. <sup>15</sup> imperf. of *τίθημι*. <sup>16</sup> 'if taken', aor. pass. of *λαμβάνω*. <sup>17</sup> *ρώνυμο*. <sup>18</sup> Supply *ληφθεῖς*. <sup>19</sup> 3 sing. pres. of *παρίημι*. <sup>20</sup> 'let it go', aor. of *μεθίημι*, *εἰπώ*, 'and said'. <sup>21</sup> *έκδιδωμι*. <sup>22</sup> 'they say'. <sup>23</sup> aor. of *πυνθάνομαι*. <sup>24</sup> opt. of *εἰμι*. <sup>25</sup> 'that he said'. Cf. St. Luke II 52. <sup>26</sup> 'you will be able', *δύναμαι*. <sup>27</sup> aor. of *μανθάνω*. <sup>28</sup> 'you will know how', *ἐπισταμαι*. See § 112 n. 9. <sup>29</sup> *ἰστημι*. <sup>30</sup> fut. midd. of *ἰστημι*.

§ 124. <sup>1</sup> *καταχέω*, *τινός τι*. <sup>2</sup> *φημι*, with acc. and inf. <sup>3</sup> See § 9 n. 7. <sup>4</sup> 'as a proverb', proverbially. <sup>5</sup> In Gr. when the subject of the inf. is the same person as the subject of the principal verb, it is in general not expressed with the inf.; predicates or attributes belonging to it are in the nomin. See § 110 n. 27. Madvig's Gr. Synt. § 160. The Lat. poets sometimes imitate this constr. Madv. Gr. § 401 n. 3. Catull. *phaselus ille ait fuisse navium celerrimus*. <sup>6</sup> *ξηραίω*. <sup>7</sup> *ἐρ τ. μ. = impermis*. See Madvig's Gr. Syntax § 96 n. 2. <sup>8</sup> aor. of *δοκέω*. <sup>9</sup> *δέ* is often found at the beginning of the apodosis, where we do not translate it. See § 125 n. 15. <sup>10</sup> 'burst out', *ἐκπίπτω*. <sup>11</sup> 'rose up from'. <sup>12</sup> imperf. of *οἴχομαι*. <sup>13</sup> Cf. Hamlet's speech (Act 2 sc. 2 l. 524).

‘this player here,  
But in a fiction, in a dream of passion,  
Could force his soul so to his own conceit,  
That from her working all his visage wann'd,  
\* \* \* \* \* And all for nothing !  
For Hecuba !  
What's Hecuba to him, or he to Hecuba,  
That he should weep for her ? What would he do,  
Had he the motive and the cue for passion,  
That I have ?’

<sup>14</sup> ‘has befallen’,  $\gamma\iota\gammaομαι$ .   <sup>15</sup> gen. absol.; aor. of  $\phiημι$ .  
<sup>16</sup> ‘It is not possible’; see § 79 n. 15.   <sup>17</sup> ‘when he saw’,  
 $\deltaράω$ .   <sup>18</sup> ‘when he heard’,  $\piνθάνομαι$ .   <sup>19</sup> aor. pass.  
 in form, midd. in sense, of  $\deltaιλέγομαι$ .   <sup>20</sup> ‘has not had the  
 trumpet's blast about his ears’, perf. pass. of  $\piερισαλπίζω$ .

§ 125. <sup>1</sup> Supply  $\omega\delta\delta\epsilon\tau$ .   <sup>2</sup> For  $\iota\phi'$   $\etaμῶ$ . See § 119 n. 2.  
 This example is more remarkable, as  $\iota\phi'$  with the gen. is frequently found, if the perf. pass. has (as here  $\pi\hat{a}σι$   $τοῦ$   $\piολίτων$ ) already one dat. dependent on it.   <sup>3</sup>  $\delta\piοτρέφω$ .   <sup>4</sup> acc. of limitation. See § 75 n. 2.   <sup>5</sup> ‘in the sea-fight’; cognate acc. See Madvig's Gr. Synt. § 26 b. and above, § 53 n. 17.   <sup>6</sup> The pres.  $\kαταπλήττω$  is not found in good authors; see § 110 n. 25.  
<sup>7</sup> Aor. of  $\delta\piκνέομαι$ .   <sup>8</sup> ‘in search of’, ‘drawn by’.   <sup>9</sup> ‘he was incessant in talk’. See § 101 n. 29.   <sup>10</sup> aor. of  $\iota\piολαυδάω$ .   <sup>11</sup>  $\pi\kappa$ .  $\xi\phiη$ , ‘cut him short and said’.   <sup>12</sup> ‘do you *really* say?’   <sup>13</sup> gen. absol.   <sup>14</sup> aor. of  $\gamma\iota\gammaωσκω$ .   <sup>15</sup> gen. absol.; aor. of  $\lambda\gammaω$ .   <sup>16</sup> See § 124 n. 9.   <sup>17</sup> To understand the jest, say ‘Silencia’.   <sup>18</sup> gen. absol. see n. 6.   <sup>19</sup> aor. of  $\lambda\mu\betaάω$ .   <sup>20</sup> ‘making it *our* pride on our parts’.   <sup>21</sup> aor. of  $\tauυγχάω$ ; with gen.  
<sup>22</sup> with negative, ‘not at all’. We see here the origin of the phrase: ‘It is much to obtain what you desire; more, not even to desire at first’.   <sup>23</sup> gen. absol. aor. of  $\pi\piγ\iota\gammaομαι$ .  
<sup>24</sup> ‘said’.   <sup>25</sup> ‘fear’. perf. used as pres.   <sup>26</sup> ‘but he (A.) said’.

§ 126. <sup>1</sup> aor. of  $\lambda\mu\betaάω$ .   <sup>2</sup> ‘what relates to wine-making’.   <sup>3</sup> historic pres.   <sup>4</sup> ‘after day-break’ (next morning).   <sup>5</sup> i. e. that they were not poisoned.   <sup>6</sup> resolve the partic. into a relative clause with ‘although’.   <sup>7</sup> ‘he himself’;  $\xi\kappa\pi\pi\alpha$ , although he had.   <sup>8</sup> See § 114 n. 4.   <sup>9</sup> See § 121 n. 8.   <sup>10</sup> aor. of  $\tauυγχάω$ .  $\delta\tau$ .  $\delta\pi\pi\tau$ . ‘happened to be staying’.   <sup>11</sup> aor. of  $\piροέρχομαι$ ; ‘he had come out of’, with gen.   <sup>12</sup> aor. of  $\kappaαπάττω$ .   <sup>13</sup> intrans. aor. of  $\piεριφώ$ ; ‘clung to him and’.   <sup>14</sup> aor. pass. of  $\delta\pi\pi\pi\omega$ .  
<sup>15</sup> aor. of  $\pi\iota\pi\omega$ . The story is an instance of that Greek belief in Nemesis, and the jealousy of heaven, which appears in the legend of Polykrates' ring.   <sup>16</sup> aor. opt. of  $\delta\delta\omegaμι$ .   <sup>17</sup> aor.

of μεταδίδωμι. <sup>18</sup> 'even'. <sup>19</sup> 'that you should call on Fortune, putting your own hand to the work'. We say 'that you should not call on F., without etc.' or 'that you should put etc., when you call on F.' Cf. the story of Herakles and the waggoner, whence our proverb, 'Put your own shoulder to the wheel'. <sup>20</sup> acc. absol. 'as though it were right', 'as thinking it right'. See § 65 n. 15. <sup>21</sup> gen. absol. <sup>22</sup> aor. of λέγω, 'but when he said', gen. absol. <sup>23</sup> aor. imperat. of δίδωμι.

§ 127. <sup>1</sup> 'had arrived', from παραγγομαι. <sup>2</sup> δέδουκα. Verbs of fearing are followed by μή, as Lat. *metuo ne sit*. <sup>3</sup> 'if one were preferred'. <sup>4</sup> αἴρω. <sup>5</sup> 'the needy'. <sup>6</sup> μᾶλλον δέ, *vel potius*; the following δέρπων is predicate. <sup>7</sup> A few irregular verbs, in addition to the liquid verbs, form the first aor. without σ. So εἰπεῖν, σεύω, διτέμαι, δατέμαι, φέρω (θρεύκα). <sup>8</sup> On the adv. see § 76 n. 4. <sup>9</sup> aor. of ἔκφεύγω, used as pass. of ἔκβαλλω, 'to be banished'. <sup>10</sup> 'that she might remain'. <sup>11</sup> From τυγχάνω, 'having obtained' (her request). <sup>12</sup> 'after using', i. e. after putting on. <sup>13</sup> καὶ—δέ, 'and—also'. <sup>14</sup> sc. τῷ Γλαύκῳ. <sup>15</sup> ἀπέθ. aor. of ἀποθνήσκω. <sup>16</sup> aor. of ἔφευρτοκω. What follows is an account of Palamedes' inventions. <sup>17</sup> καὶ ἔκεινα, 'those 10 from one, yes (ye) and from them (tens) discovered fifties up to 1000'; i. e. decimal notation. <sup>18</sup> καὶ ἔκ. εὑρε, see n. 15. <sup>19</sup> χλια. <sup>20</sup> 'for shepherds of ships', i. e. captains, as chieftains are 'shepherds of the people' in Homer. <sup>21</sup> 'am', intrans. perf. of φύε. A countryman, who cannot read, describes the letters of the name ΘΗΣΕΤΣ. <sup>22</sup> 'by compasses'. <sup>23</sup> Supply ἔστι. <sup>24</sup> as it were'. <sup>25</sup> ἐλίσσω. The older forms of the capital Σ are still more like a 'twisted curl'. <sup>26</sup> Supply γωνίας, 'at right angles', or vertical. <sup>27</sup> i. e. γραμμή, 'line'. <sup>28</sup> Supply γραμματα, 'three cross lines are fixed on' the vertical in E. <sup>29</sup> 'it is easy', ἐν with neut. adj. is often thus used; ἐν καλῷ ἔστιν, 'it is well'; ἐν δαφαλεῖ, 'it is safe'. <sup>30</sup> syncopated intrans. perf. part. from διαστῆμα; 'from divergent points'.

§ 128. <sup>1</sup> αὐτομολέω. <sup>2</sup> 'one of the most notable Persians'. <sup>3</sup> ἥκω, 'I am come'; as οἴχομαι, 'I am gone'. <sup>4</sup> πέμπω, gen. abs. <sup>5</sup> 'the bearers'. <sup>6</sup> 'though there were many Athenians'. <sup>7</sup> 'when they said'. <sup>8</sup> 'because'. <sup>9</sup> 'he should discharge'. <sup>10</sup> ὡς ἡδύ [ἔστι], 'how sweet it is'. <sup>11</sup> 'even'. <sup>12</sup> 'to forget', aor. midd. of λανθάνω. <sup>13</sup> syncopated intrans. perf. part. of παρίστημι. <sup>14</sup> imperat. <sup>15</sup> Palamedes. <sup>16</sup> τῶνδε, gen. after διπλωτε, aor. of διπλέω; cf. δοκέω, δέξω. Both verbs have also the regular future. <sup>17</sup> 'to speak with God', i. e. not against Him; like our 'with reverence be it said'. So σχεδὸν εἰπεῖν, 'so to say'; 'pretty

nearly'. In general the infinitive, used thus restrictively, has  $\omega$  with it;  $\omega\ \acute{\epsilon}\tau\sigma\ \acute{\epsilon}\lambda\tau\acute{\epsilon}\nu$ , 'so to say';  $\omega\ \sigma\iota\pi\acute{\epsilon}\lambda\acute{\nu}\tau\acute{\epsilon}\nu$ , 'in a word'. See Madvig's Gr. Syntax § 151. <sup>18</sup>  $\chi.\ \delta.$  'past-times'. <sup>19</sup> See § 127 n. 15. <sup>20</sup> 'for them as they sit', i. e. rest;  $\kappa.$  is used as pros. <sup>21</sup>  $\alpha\iota\tau\acute{\epsilon}\omega.$  <sup>22</sup>  $\mu\acute{o}\ \acute{\epsilon}\sigma\acute{\epsilon}\iota.$  <sup>23</sup> syncopated form of  $\delta\acute{e}\delta\acute{e}\pi\acute{\epsilon}\eta\kappa\acute{\epsilon}\nu\acute{\alpha}\iota.$  Cf.  $\tau\acute{e}\nu\acute{\epsilon}\nu\acute{\alpha}\iota,$   $\acute{\epsilon}\sigma\acute{\epsilon}\nu\acute{\alpha}\iota,$   $\tau\acute{e}\lambda\acute{\epsilon}\nu\acute{\alpha}\iota.$  <sup>24</sup>  $\xi\iota\pi\acute{\epsilon}\phi\omega$  (=  $\sigma\iota\omega$ ). <sup>25</sup> cognate acc. 'gives forth winter thunders', 'thunders winterly'. <sup>26</sup> gen. abs., partic. of  $\pi\acute{a}\rho\acute{e}\mu\acute{\iota}.$  <sup>27</sup> aor. pass. in form, in sense mid., of  $\kappa\acute{a}\tau\acute{a}\rho\acute{e}\omega.$  'When a highway was at hand, I fell into a bye-way'. Prov. of neglected opportunities. <sup>28</sup>  $\acute{\epsilon}\pi\acute{a}\rho\acute{e}\omega.$  <sup>29</sup>  $\omega\ \acute{\delta}\acute{e}\delta\acute{e}\rho\acute{e}\s$ . <sup>30</sup> syncopated perfect for  $\acute{\epsilon}\pi\acute{a}\rho\acute{e}\kappa\acute{\epsilon}\mu\acute{\epsilon}\iota\acute{\nu}\acute{\alpha}\iota,$  from  $\acute{\epsilon}\pi\acute{a}\rho\acute{e}\nu\acute{\alpha}\iota.$  Cf.  $\acute{\epsilon}\sigma\acute{a}\mu\acute{\epsilon}\iota,$   $\acute{\epsilon}\theta\acute{e}\nu\acute{\alpha}\iota\acute{\nu}\acute{\alpha}\iota.$

## XIX.

VERBS IN  $\mu.$ 

§ 129. <sup>1</sup> 'they ascribe', on attribue. <sup>2</sup> aor. of  $\xi\iota\pi\acute{\epsilon}\mu\acute{\iota}.$  <sup>3</sup> perf. of  $\phi\acute{r}\acute{e}\sigma\omega$  in pres. sense. <sup>4</sup> 'during the days', 'all day long'. <sup>5</sup> 'they tie up', on *met à l'attache*. <sup>6</sup> gen. absol. 'when there is such a thing as a whip'. <sup>7</sup> 'do you propose?' Evidence extracted from a slave by torture was regarded as trustworthy; but his oath worthless. <sup>8</sup>  $\acute{\epsilon}\pi\acute{a}\rho\acute{e}\omega.$  <sup>9</sup> The robe of Athene, carried in procession at the Panathenaia. <sup>10</sup>  $\acute{\epsilon}\pi\acute{a}\rho\acute{e}\mu\acute{\iota}.$  <sup>11</sup> The poet Philippides is speaking of the honours paid by the Athenians to Demetrios Poliorcketes. The Dionysia were called Demetria. Demetrios was received with the state of Demeter and Dionysos. The figures of Demetrios and Antigonos were woven in the peplos with those of Zeus and Athene; this peplos was rent by a storm while carried through the Kerameikos. The Dionysia were prevented by an unseasonable frost; the grapes and figs and great part of the corn were blasted by hoar-frost. The person attacked ( $\delta'$   $\delta'$  etc.) is Stratokles, the proposer of these honours (Plutarch, Demetr. 12). <sup>12</sup>  $\sigma\iota\pi\acute{\epsilon}\mu\acute{\iota}.$  Demetrios desiring to be initiated into the lesser and greater mysteries, one of which fell in Boëdromion (3rd month), the other in Anthesterion (8th month), Stratokles passed a decree, b. c. 301, for calling Mountechion (10th month) first Anthesterion, and then, after the lesser mysteries had been celebrated, Boëdromion. Thus he 'abridged the year into one month' (Plutarch *ibid.* 26). <sup>13</sup> aor. of  $\acute{\epsilon}\pi\acute{a}\lambda\acute{u}\mu\acute{b}\acute{d}\omega.$  Stratokles 'seized the acropolis for an inn', by his decree assigning D. lodgings in the Parthenon (*ibid.*). <sup>14</sup> In the famous battle, b. c. 362, Epaminondas received his death-wound from Gryllos, but defeated Agesilaos. <sup>15</sup> Syncopated perf. inf. of  $\theta\iota\eta\acute{\epsilon}\kappa\acute{\omega}\acute{\iota}.$  <sup>16</sup> 'laid aside' aor. mid. of  $\acute{\epsilon}\pi\acute{a}\rho\acute{e}\theta\iota\eta\acute{\mu}\acute{\iota}.$  <sup>17</sup> 'also'. <sup>18</sup> 'added'. <sup>19</sup> 'however'. <sup>20</sup>  $\theta\iota\eta\acute{\epsilon}\kappa\acute{\omega}\acute{\iota}.$

<sup>21</sup> Aristotle wrote a memorial of G., which is lost. Compare the story of M. Horatius Pulvillus (Liv. ii 8), who, when informed of his son's death while dedicating the Capitoline temple of Jupiter, simply gave orders for the funeral 'Let him be carried out', and proceeded with the ceremony. <sup>22</sup> τιθημι.

<sup>23</sup> περιπίπτω. <sup>24</sup> καταγγένεσκεν. <sup>25</sup> τὸ διάχ.

§ 130. <sup>1</sup> δεῖημι. <sup>2</sup> πλ. is here used as a substantive; see § 38 n. 19. <sup>3</sup> καὶ δγαθῷ. <sup>4</sup> See § 32 n. 4. <sup>5</sup> 'in addition to those very advantages which they have in hand'. <sup>6</sup> fut. mid. <sup>7</sup> 'also'. <sup>8</sup> Supply 'bring', φέρε. <sup>9</sup> supply 'be brought', φέρου. <sup>10</sup> θνήσκω. <sup>11</sup> aor. imper. of ἀπέχω. <sup>12</sup> attraction for ἔκεινων, *d*, where *d* is cognate acc. § 102 n. 8. <sup>13</sup> conj. aor. of πάσχω. <sup>14</sup> πάσχω is used as pass. of *εν ποιεῖν*, and therefore takes ὑπό with gen. of agent. § 62 n. 41. <sup>14</sup> imperat. <sup>15</sup> from συνίμη. συνίσαι is from σύνειμι (*ειμι*).

§ 131. <sup>1</sup> 'which you feel towards us'. <sup>2</sup> 'set down as', i. e. take for, regard as. <sup>3</sup> 'why?' as *quid!* <sup>4</sup> 'which comes from'. <sup>5</sup> meat-offerings were commonly wrapped in fat and so burnt (Hom. Il. i 460). Hence the art. *τὴν*; 'the fat proper to such a sacrifice'. <sup>6</sup> trans. 1 aor. <sup>7</sup> 'exist', continue to be. <sup>8</sup> intrans. 2 aor. opt. <sup>9</sup> gen. of price, *minoris, pluris.* <sup>10</sup> used as aor. of ὠνέομαι. <sup>11</sup> 'may sell'; used as aor. of πωλέω.

§ 132. <sup>1</sup> belongs to *αἰκόντρα*, 'him who administers'. <sup>2</sup> 'also'. <sup>3</sup> 'the public affairs'. <sup>4</sup> δρόστημι. <sup>5</sup> See § 120 n. 1. <sup>6</sup> 'that they would conquer'. <sup>7</sup> δεικνυμι. <sup>8</sup> Supply ἐστι. <sup>9</sup> In the Greek temples many pretended relics of the heroic age were preserved. (See extracts from Pausanias in Thirlwall's *Greece*, viii 468.) Add the tools of Epeios, the maker of the Trojan horse (Pseudo-Aristot. *mirabil. ausc.* 116, *Lycophr.* 950, *Justin* ix 2); Agamemnon's shield and sword (Ampelius 8 § 5, where are many other instances); the arms of Diomedes (Strab. vi 434, Pseudo-Aristot. l. c. 117); the bow and breastplate of Philoktetes (Appian *Mithrid.* 77); the dagger of Helikaon and the tripod won by Diomedes at the funeral games of Patroklos (Phanias ap. Athen. vi 281); the tusks of the Kalydonian boar (Procop. i 15); the Argos' anchor (Arrian *peripl.* 9 § 2, who has doubts about an iron anchor, but is inclined to believe in fragments of a stone one); cups presented by Aineias to the oracle at Dodona; and a brazen *phiale* with his name presented to Hera (Dionys. Hal. i 51; Trojan altars, *ibid.* 53, 55; cf. 64 init.); relics of Orestes in Rome (Hygin. *fab.* 261, *Serv. Aen.* ii 116, vi 136); a *phiale* of Odysseus at Circeii (Strab. v 232); six different cities disputed the possession of the Trojan image of Pallas (Marquardt.

Becker, *röm. Alterth.* iv 206). Many other examples are cited in Lobeck's *Aglaophamus*, 51 sq.; Friedländer's *Sittengesch. Roms*, ed. 2, II 107 seq., e.g., Leda's egg, the anvil tied by Zeus to Hera's feet, the sword of Iphigeneia, the hair of Isis, the bones of the monster to which Andromeda was exposed (brought from Joppa and exhibited by Scaurus when aedile). In Christian times some feathers of Gabriel's wing, a cherub's bone and rays of the star of Bethlehem have been exhibited to the credulous; the exhibition of the holy coat at Trèves in 1844 led to the discovery of 20 others. See Erasmus, *Peregrinatio religione ergo*. Horace ridicules these mock antiques: *Quo vas et ille pedes lavisset Sisyphus aere.* <sup>10</sup> *ἀναρράννυμι.* <sup>11</sup> conj. of *ἔτειμι*, used as conj. pres. of *ἔστερχομαι*. <sup>12</sup> *conjunction* aor. of *ἔστερχομαι*. <sup>13</sup> used as aor. of *ωρέουμαι*. <sup>14</sup> 'the passers-by', partic. of *πάρειμι*, used as partic. pres. of *παρέρχομαι*.

§ 133. <sup>1</sup> imperat. <sup>2</sup> used as pres. <sup>3</sup> 'in the case of'. <sup>4</sup> partic. of *εἰμι*. <sup>5</sup> *παγγυνυμι.* <sup>6</sup> 'like', with gen. <sup>7</sup> intrans. perf. of *κατάγυνυμι*. <sup>8</sup> aor. of *πίνω*. <sup>9</sup> = Lat. *licet*. <sup>10</sup> 'by lamp-light'. In Lat. *ad lucernam*. <sup>11</sup> gen. of time. <sup>12</sup> *τερέψειμι*; used as inf. pres. of *τερέρχομαι*. <sup>13</sup> used as perf. of *ζάω*.

§ 134. <sup>1</sup> 'those who have received favours'. <sup>2</sup> 'even'. <sup>3</sup> *ἀφίστημι*. Supply *τῆς ἀρχῆς* out of *ἀρχοτι*. <sup>4</sup> gen. absol. <sup>5</sup> *πάρσονυμαι*. See § 116 n. 8. <sup>6</sup> syncopated intrans. perf. <sup>7</sup> 'the field of itself'. <sup>8</sup> 'with my own hands'. <sup>9</sup> *λαμβάρω*. 'I do everything towards giving and receiving'; i.e. I do all I can to improve the land, and to receive crops in return. <sup>10</sup> i.e. *ἀγρός*. <sup>11</sup> See § 68 n. 10.

§ 135. <sup>1</sup> *έμπιμπλημι.* <sup>2</sup> *δρέγουμαι.* <sup>3</sup> 'whether he is to march?' <sup>4</sup> *λανθάνω*. <sup>5</sup> *δὲ*. <sup>6</sup> *άγ.* 'I bought unawares'. <sup>6</sup> 'not even full 13'. <sup>7</sup> Twenty bushels of seed corn, 13 of crop; 'the remaining' <sup>7</sup> have, methinks, marched against Thebes'. The 'Seven against Thebes' of Aeschylus's play went to Thebes, but never returned; so my seven bushels have been sown, but have not sprung up. <sup>8</sup> 'May all turn out for the best'. Derived from *διησις*, 'advantage'; the other in jest derives it from *δόρ*, 'an ass'. <sup>9</sup> aor. opt. of *γίγνομαι*. <sup>9</sup> 'You have your wish'. 'It does turn out *δόρησις*'. <sup>10</sup> i.e. *δέ* *ἀγρός*. <sup>11</sup> A technical term, borrowed from E. himself. 'He condensed pleasure', i.e. made it full and perfect. <sup>12</sup> *έμαστι*. <sup>13</sup> *έτει*. 'he diligently chewed'. It is a cook that is speaking, who takes the highest good of Epicurus to consist in the pleasures of the palate. <sup>13</sup> *όρδω*. <sup>14</sup> *τὸ αἴγα*. 'the highest good', the *summum bonum* or *finis bonorum*. <sup>15</sup> *τ. οἷον ἔστι*, 'saw it, of what kind it is', i.e. 'saw its nature'. <sup>15</sup> The Stoics.

<sup>16</sup> depends on *εἰδότες*.      <sup>17</sup> *οἴδα*.      <sup>18</sup> *δέ γε*, etc. 'since they have it not'.      <sup>19</sup> 'they cannot give it to another either'.

§ 136. <sup>1</sup> See § 61 n. 1. <sup>2</sup> *ἔπειμι*, used as partic. pres. of *ἔπει-χομαι*; gen. absol. <sup>3</sup> 3 sing. imperf. of *οἴδα*. <sup>4</sup> 'if.' <sup>5</sup> 'lay-man', i. e. the unprofessional man; here, one who is no cook. <sup>6</sup> depends on *ἔχω*. <sup>7</sup> *εἰσειμι*; used as conj. pres. of *εἰσέρχομαι*. <sup>8</sup> 'cummin-sawyers', i. e. 'skin-flints'. <sup>9</sup> 'fa-mines', i. e. starvelings. A cook is lecturing his pupils, and tells them there is no sauce like impudence. If a cook comes blustering with a train of apprentices, and calls the servants of the house niggardly starvelings, every one crouches before him. <sup>10</sup> 'a genuine cook', no mere braggart. <sup>11</sup> 'even'. <sup>12</sup> not only rejected but 'flogged to boot'. <sup>13</sup> *ἀπειμι*, used as fut. of *ἀπέρχομαι*. <sup>14</sup> 'as I suggested then'. <sup>15</sup> 'to the empty braggart'. <sup>16</sup> 'mouths'; there is a pun on mouths of men and of harbours. <sup>17</sup> *καλέω*. <sup>18</sup> *τὰ ἔπιτ*. <sup>19</sup> *πέρας*, 'the summit' or *ne plus ultra*. *προσδ.* *προστρέχω*. 'For as into the marts of commerce, [so with us], the height of skill is this, if you run well for the mouth'. <sup>20</sup> 'a wedding feast', see § 113 n. 16. <sup>21</sup> See § 113 n. 9. <sup>22</sup> Supply *ἔστι*. <sup>23</sup> 'The giver' is the father-in-law; 'the receiver', the bridegroom. <sup>24</sup> Supply *εἰσι*. 'there are here'. <sup>25</sup> = the Italian *conver-sa-zione*; in modern Greek *συναναστροφή* (Corai). <sup>26</sup> 'a race-course'; i. e. stage for displaying. <sup>27</sup> *μυηῆσκω*.

§ 137. <sup>1</sup> *fas est.* <sup>2</sup> opt. of *εἰμι*, expressing a wish. 'Ισημερ from οἴδα. <sup>3</sup> gen. of price. Madvig Gr. Synt § 65 a, Lat. Gr. § 294. <sup>4</sup> See § 69 n. 2. <sup>5</sup> *οὐκέτι καὶ*, 'do not (as the others do) also'; *οὐκέτι* denotes, 'when you come to speak of them, you can *no longer* say, that they also &c.'. *εἰώς*, *εἰδότες*, *εἰδεῖν* and *τιστι* all from *οἴδα*. <sup>6</sup> 'when prosperous'. *τοῦτο* imperat. of *εἰμι*. <sup>7</sup> 'that are not accomplished'. <sup>8</sup> *λαυθάνω*. <sup>9</sup> *διαρρήγνυμι*. <sup>10</sup> λ. δ. 'unawares burst asunder'. <sup>11</sup> *τοιούτο*. <sup>12</sup> 'such a pantry [his stomach] has he, as of a house'. <sup>13</sup> *συγένυνται*. A lady is telling the story of her marriages. <sup>14</sup> The beard and tattered cloak (*τριβών*, *pallium*) were the characteristic badges of those who would pass for philosophers; Lucian diverts himself continually at their expense. Epictetus (Arrian iv 8 § 4 seq.) 'Here is a philosopher. How so? Why, he wears a cloak and beard. Well, what have mendicant priests? Therefore, if men see any of them acting ill, they cry at once, *See what a philosopher does*; whereas they should rather, from his unworthy acts, conclude that he is no philosopher. If however the profession of the philosopher were only to wear a beard and cloak, then they would have spoken reasonably'. Again § 12, 'What is it then that makes a philosopher? a cloak? No, but reason. What is his end? to wear a cloak? No, but

to have sound reason. What are his speculations? how to make his beard long, or hair luxuriant?" See Juven. xiv 12.  
 14 ἔρχομαι. 15 ἔμπιπτω. 16 οὐδὲ δέ = *ne hic quidem*. 17 τὸ δρῦ. 18 The Lat. *esto*. The philosopher refused her money, because it was not a good. 'Granted', she says, 'let it be evil; for this very reason give it me, throw it from you'. 19 'fill' the cup. 20 τίνω. On the inf. see § 141 n. 16. § 152 n. 19. 21 from ἀτεμή; used as pres. inf. of ἀτέρχομαι. 22 γυγάσκω. 23 Substantives of this kind are often used adjectively, both in Gr. and Lat. *Galli equites*. 24 μανθάνω. 25 Probably a freedman, retained about his old master's person, is speaking; slaves could not be initiated.

§ 188. 1 παριστῆμι. In the dual and plur. of the perf. and plur. and in the moods and partic. the shortened form is most common; ἐσταμεν not ἐστήκαμεν, ἐστώ, -ώσα, not ἐστηκώ, -ώσα; ἐστηκός is however more usual than ἐστός. Cf. § 146 n. 5. § 148 n. 6. 2 πρόσεμι. 3 'because she was'. 4 οἴδα. 5 'that it is true'. οἴδα θεοῖς εἰκων, 'I know that I am yielding to the gods'; οἴδα θεοῖς εἰκεν, 'I know how to yield to the gods'. So ἐπισταται ἀδεων and κυβερνῶν τοσοι below. 6 Hippokrates. 7 'though composing'. *τοσοι* is from οἴδα. 8 ἐπιτυγχάνω. 9 aor. imperat. mid. of προτημη. 10 'Bow, wow, uttering the cry of [barking like] a dog'. 11 μανθάνω. 12 used as aor. of ἐρωτάω. 13 'what will there be to me more?' i. e. 'what more shall I have?' 'How shall I be better off?' 14 the dat. with δεῖ is rare; generally the acc.

§ 189. 1 See § 9 n. 7. 2 παριστῆμι. 3 διακαθαρώ. 4 'like those who have their sight'. 5 attraction for ἔκεινω. 5. The dat. depends on παρέστ. 6 οὐ μή with aor. conj., (and sometimes with fut. ind.) expresses a strong negation. Originally οὐ δέος ἔστι μή, 'there is no fear of'. Madvig Gr. Syntax § 124 n. 4. 7 διαπράσω. 8 'why have you laid down your burden, and why do you still stand etc.' 9 from κείω; 'a bread-waster', no bread-winner. 10 λαμβάνω. 11 'The name Way-side [i. e. a foundling] should have been given him'. τεθ. is pass. of the mid. sense. 12 τὸ δυ. 13 ξι. 14 σῦκα. 15 On the construction λέγεων τινά τι see § 54 n. 27. The fig-sellers put the best, ripe figs at the top of their baskets. 16 εἴρα. 17 ὁ μέρ, the buyer. τοιαύτα, 'such', i. e. as he sees at top. 18 object to § 5. 19 i. e. the seller. 20 κέρια. 21 Like the Esquimaux, the poor Athenians used their mouths as a pouch (for money, Aristoph. Vesp. 791, Eccles. 818). 22 A good example to prove that ἀπεδόμην is used as aor. to πωλέω.

§ 140. 1 ἀμφιέννυμι.

2 'as a helmet'. See § 66 n. 6.

## XX.

## IRREGULAR VERBS.

§ 144. <sup>1</sup> 'would have thought', from *οἶδα*. <sup>2</sup> *i. e.* <sup>7</sup> *τὸν αὐτὸν*. The acc. is a kind of cognate acc. as in Lat. *idem bis peccare*. See Madvig Gr. Syntax, § 27. Lat. Gr. § 229. <sup>3</sup> The gen. depends on *εστι* omitted (*sapientis est viri*); Madvig Gr. § 54. Lat. § 290. <sup>4</sup> *μεταβαθδλλω*. <sup>5</sup> *πλ. δσον*, *quam maxime, mirum quantum*. Madvig Gr. § 198 a, n. 4. <sup>6</sup> 'differing', *i. e.* that they differ. <sup>7</sup> 'also'. <sup>8</sup> *γιγνομαι*. <sup>9</sup> *πίπτω*. <sup>10</sup> Supply *εστι*. Cf. 'Man never is, but always to be blest'. <sup>11</sup> *πινθάνομαι*. <sup>12</sup> neut. gen. after *δεῖ*. <sup>13</sup> = *quid sibi opus esset?* <sup>14</sup> 'with a side-glance at *νοῦς*'. *κανοῦ* might also be taken as *καὶ νοῦς*. The boy's book and pen and tablet must be 'new', or, with each he must bring 'intelligence'. <sup>15</sup> *γιγνομαι*. <sup>16</sup> On the nomin. see § 124 n. 5. <sup>17</sup> *ιπτέχω*. <sup>18</sup> 'and [said that] he pardoned all offenders except himself'. <sup>19</sup> 'and snores louder than he shouts' [for the battle]. <sup>20</sup> gen. absol. <sup>21</sup> 'Why, who blames him?' *ἀπιθώ* aor. of *διφρέω*. <sup>22</sup> Supply *δύοντα*. <sup>23</sup> 'being reputed son of a cook', gen. absol. <sup>24</sup> 'of the cook's apron'. On the gen. see § 142 n. 18.

§ 145. <sup>1</sup> *διαγιγνώσκω*. <sup>2</sup> 'for', *i. e.* 'for, if you do'. <sup>3</sup> *καλέω*. <sup>4</sup> *petituros*, denotes the purpose of the mission. See § 151 n. 4. <sup>5</sup> gen. dependent on *δεησούμενος*. <sup>6</sup> gen. after the compar. <sup>7</sup> Supply *εστι*. <sup>8</sup> accus. of limitation. See § 75 n. 2. <sup>9</sup> 'as'. <sup>10</sup> *δινοθέννυμι*. <sup>11</sup> acc. after *κ. δ.* as after *κ. ποιεῖν*. See § 85 n. 11. <sup>12</sup> *κατδ.* <sup>13</sup> aor. in use of *διαβάω*. <sup>14</sup> 'already a heaven-sent calamity', *i. e.* past a mere human, natural. <sup>15</sup> *οἴδα*. <sup>16</sup> *τὸν διγαθόν*. <sup>17</sup> gnostic aorists. See § 76 n. 2. The poet teaches that matter is indestructible.

'Earth-sprung to earth returns, of skyey seed  
The scions seek again the heavenly pole;  
Of all things born none dies, but each by each  
Dissolved, shews forth an individual form'.

*ἰδίαν* is 'a form of its own', after dissolution it assumes again a distinctive form proper to it. Another reading is *ἐτέρων*, 'a different', *i. e.* a new form. <sup>18</sup> imperat. <sup>19</sup> 'Let the magistrate and the commoner greet one in a friendly way; in this case whose [literally in old Engl. 'whether's'] greeting do you suppose cheers the hearer more?' Observe that *πρόσωπον* is used as verbal subst. to *προσειπτεῖν*. <sup>20</sup> 2 aor. here intrans. <sup>21</sup> *ἀπόλλυμι*. <sup>22</sup> 'if'. <sup>23</sup> On this cognate acc. see § 53 n. 17. 126 n. 5. <sup>24</sup> intrans. perf. <sup>25</sup> used as aor. pass. of *λέγω*. <sup>26</sup> *διλέσκομαι*. <sup>27</sup> a common name for a slave. <sup>28</sup> *θυήσκω*.

<sup>29</sup> 'a long farewell to you'. <sup>30</sup> λιμένα. <sup>31</sup> ἐύρισκω. <sup>32</sup> καὶ  
νῦν. *Nil mihi vobiscum.* The passage is an epitaph. <sup>33</sup> ξέρ-  
ειμι, 'that they may be acquainted with that life in which they  
delight, eating worms'. Mark the mixture of dual and plur.  
<sup>34</sup> εἰμι, used as fut. of ἔρχομαι. *Non ibis!* <sup>35</sup> λαμβάνω.  
<sup>36</sup> 'Go packing with your decrees and your compulsion'.  
<sup>37</sup> join with εἰ. Cf. Hor. *non pasces in cruce corvos*; and *abire in*  
*malam rem.* <sup>38</sup> 'with', 'as a relish to'. <sup>39</sup> fut. of *κατ-*  
*εσθίω.* <sup>40</sup> δῖω.

§ 146. <sup>1</sup> 'humanly', i. e. with moderation; so we say  
'humanly speaking', i. e. so far as man's foresight can reach.  
<sup>2</sup> 'what belongs to'. <sup>3</sup> γυγνώσκω. See § 152 n. 25. <sup>4</sup> δι-  
τοθήσκω, used as pass. of δικοτείνω. <sup>5</sup> θηήσκω. This short-  
ened form is more frequent than τεθηήκεναι. Cf. § 148 n. 17.  
and θητάναι, § 138 n. 1. <sup>6</sup> See § 142 n. 9. <sup>7</sup> 'during life'.  
<sup>8</sup> πάσχω. <sup>9</sup> ἐκπίπτω, which is used as pass. of ἐκβάλλω.  
<sup>10</sup> διάδω. <sup>11</sup> *a pueris.* See § 48 n. 5. <sup>12</sup> διαφεύγω. <sup>13</sup> 'the  
quarries'; the same in which the Athenians, taken prisoners  
with Nikias and Demosthenes, were confined B.C. 418, and ex-  
posed to the inclemency of the weather. <sup>14</sup> 'for not praising'.  
<sup>15</sup> The only name by which the Greeks knew the letter Ο was οῦ;  
Ω was ω̄; Τ, ῡ; Ε, ε̄ (Athen. x. 453 x; Plato Cratylus 393 d);  
the names by which these letters are vulgarly known are of very  
late introduction, and the last two are wrongly explained. Ο was  
used by the Spartans also to denote *No*: Auson. epist. xxiv 86,  
37 *una fuit tantum, qua respondere Lacones, littera, et irato regi*  
*placuere negantes.* The king was Philip of Macedon (Plut. de  
garrulitate c. 21). A similar play on the letter Ι (Aye) is in  
*Romeo and Juliet* III 2, 45 etc. <sup>16</sup> gen. after πλήρας; so in  
Lat. occasionally after *implere*. <sup>17</sup> the small and large let-  
ters, filling the page, would have the effect of an often-repeated  
soft *No* followed by a loud one: *No NO; No NO.* <sup>18</sup> 'of'.  
<sup>19</sup> Supply ἔστι. <sup>20</sup> *oratio obliqua*; 'for (he said) that he was'.  
See § 123 n. 2. <sup>21</sup> 'even'. <sup>22</sup> αἰρέω.

§ 147. <sup>1</sup> Like γῆλος, σελήνη, γῆ, and other appellatives,  
which approximate in sense to proper names, βασιλεύς is used  
without the art. to denote 'the Persian king' (Heind. on Plat.  
Euthyd. 8). See § 159 n. 6. <sup>2</sup> κατασκέλλω. <sup>3</sup> δράω.  
<sup>4</sup> διαφέρω. <sup>5</sup> τυγχάνω. <sup>6</sup> πίνειν τιός, 'to drink of some-  
thing'. A use of the partitive gen. to denote an indetermi-  
nate portion of a whole. So in Germ. *von einer Speise essen*.  
Engl. 'The people did eat of their sacrifices'. Madvig Gr.  
Synt. § 51 d. <sup>7</sup> 'are victorious'; and have conquered.  
<sup>8</sup> 'his men'. See § 142 n. 2. <sup>9</sup> Supply ἔστιν. <sup>10</sup> syncop-  
ated perf. Cf. § 138 n. 1. <sup>11</sup> acc. after προελ. <sup>12</sup> ἔστι.  
<sup>13</sup> On δῆν with adv. see § 143 n. 11. <sup>14</sup> καὶ ημεῖς. <sup>15</sup> τὸ

αὐτό. <sup>18</sup> καύδα. <sup>19</sup> One of the many Attic forms of address which we cannot render literally; 'my good fellow', in a querulous tone. <sup>18</sup> καταδαρθάντο. <sup>19</sup> συνειδότα. On the dat. following see § 72 n. 11. <sup>20</sup> midd. <sup>21</sup> εἰδότα. <sup>22</sup> fut. pass. used as midd. <sup>23</sup> On the accent see § 71 n. 4. <sup>24</sup> εἰτα and οὐτώ are frequent after participles, 'though born...', still after that'. <sup>25</sup> syncopated perf. of γίγνομαι. See § 138 n. 1. <sup>26</sup> καὶ οὐδεῖς. <sup>27</sup> κρατήρα. <sup>28</sup> οὐδὲ ὁ ἀτῆρ. <sup>29</sup> ἐσθίω. <sup>30</sup> adverbial; followed by καὶ. Cf. aequo ac. <sup>31</sup> 'the man is like a labouring ox, he does no work till he has been well fed'. <sup>32</sup> 'the Dog', i. e. 'the Cynic'. <sup>33</sup> 'passed a sentence of banishment against you'. <sup>34</sup> Supply κατέγνω.

§ 148. <sup>1</sup> ἐμβαίνω. <sup>2</sup> εἰτεῖν. <sup>3</sup> 'before men expected it'. <sup>4</sup> πάλισκομαι. <sup>5</sup> πάσχω. The art. belongs to προσδοκάν, on which παθεῖν depends. <sup>6</sup> Both τεθρεύς and τεθνηκέται are used by the Attics. Compare the epic τετητέος (Att. πεττέω) from πίπτω. See § 138 n. 1. § 160 n. 7. <sup>7</sup> οὐδὲ οὐδεῖς, 'not even one'. Lat. *nemo, ne hoctium quidem.* <sup>8</sup> ἀπωλόμεθα. <sup>9</sup> This was said in exile, when T. had received the tribute of three cities from the Persian king. <sup>10</sup> αὐτέαν, the acc. depends on σφ. <sup>11</sup> Supply ἐστι. <sup>12</sup> μία. <sup>13</sup> καθαρόω. <sup>14</sup> ήρπε, from εἰρπω. <sup>15</sup> 'those, who once possessed it, I see' etc. <sup>16</sup> τὰ ἔχω, ἔσχατω. <sup>17</sup> Cf. § 146 n. 5. <sup>18</sup> 'nor have we [alone] lost a husband'; mark the sudden change from εἷνος to the plur., and then back to ἔχω. So in the next passage. <sup>19</sup> imperat. of οἴδα. ἀφ. ὁ. On the nomin. see § 124 n. 5; on the partic. after a verb of knowing § 138 n. 5. <sup>20</sup> 'making his lot swerve to what is not fated'. <sup>21</sup> intrans. <sup>22</sup> ἐγκ. midd. <sup>23</sup> 'Were you not the worst of men, you would never be dis honouring your own city and praising this as your country'. <sup>24</sup> προσδοκῶσα. <sup>25</sup> pluperf. intrans. of ἔγειρω. <sup>26</sup> ἐκδιδόσκω. <sup>27</sup> intrans. aor. of παραβῶν. <sup>28</sup> ὄρματος. <sup>29</sup> from γά (εἴμι) used as imperf. of ἔρχομαι.

§ 149. <sup>1</sup> ἀ—συμφέρει depends on ἀκούειν. <sup>2</sup> ἐσθίω. <sup>3</sup> καὶ ἔκαι. <sup>4</sup> to be rendered in Engl. by a past tense; so εἰτεῖν in the next sentence. <sup>5</sup> 'go abroad', used as pres. opt. of προέρχομαι. <sup>6</sup> κατεσθίω. <sup>7</sup> πορεῦν. <sup>8</sup> δημπέχω. <sup>9</sup> fut. of εἴμι. <sup>10</sup> conj. 2 pers. <sup>11</sup> used as aor. of εἰμί. <sup>12</sup> μερομαι. <sup>13</sup> αἰρέω. <sup>14</sup> belongs to εἰτεῖν, 'methinks I would say'. <sup>15</sup> imperat. <sup>16</sup> 'if'. <sup>17</sup> conj. aor. of γίγνομαι. <sup>18</sup> καὶ, 'even'. <sup>19</sup> perf. used as a pres. [root ήω]. δέδοκται is more common in 1 and 3 pers. sing. <sup>20</sup> Supply ἐστι. 'It's all to no purpose'. <sup>21</sup> with adv. 'fares'. <sup>22</sup> τρέπω. <sup>23</sup> Supply ἐστι. <sup>24</sup> λαμβάνω. <sup>25</sup> γίγνομαι. <sup>26</sup> The assonance may be imitated 'akin not to their persons, but to their personality'. <sup>27</sup> 'in order that', 'for the purpose of'. <sup>28</sup> The words π. ἀ.

are treated as a neut. subst. when the art. is prefixed; 'respecting the [question], of what character he is to turn out'. <sup>23</sup> *ἐκβαίνω*.

§ 150. <sup>1</sup> Acc. of limitation. See § 75 n. 2. <sup>2</sup> *διπορεῖν*.  
<sup>3</sup> *τίνω*. <sup>4</sup> 'unprovoked', 'without having suffered any previous injury'. <sup>5</sup> *ἐκφέρω*. <sup>6</sup> 'intrans.'. <sup>7</sup> 'When water chokes, what must one drink after it to wash it down?' prov. Cf. 'Who shall decide when doctors disagree?' <sup>8</sup> = *ἐκείνων* & *μαθεῖν*. <sup>9</sup> *μανθάνω*. <sup>10</sup> *ἰστημι*, syncopated perf. <sup>11</sup> *ταρέρχομαι*. <sup>12</sup> *ἀπόλλυμι*. <sup>13</sup> 'if'. <sup>14</sup> fut. of *εἰμι*. <sup>15</sup> *τοῦτο*. <sup>16</sup> *ἐλαττών*, perf. pass. <sup>17</sup> *ωνείδεστε* gnomic aorist, see § 76 n. 2. <sup>18</sup> *γίγνομαι*. <sup>19</sup> acc. after *εἰπ.* 'this', i. e. οὐ γ. a. *γέρων*; <sup>20</sup> 'if'. <sup>21</sup> See § 142 n. 9. <sup>22</sup> The son can say to the father, when he declines to indulge him; 'Have not you been young yourself?' the father cannot retort, 'Have not you been old?' <sup>23</sup> *τρώω*. <sup>24</sup> See § 143 n. 11. With οὐδ. supply *εστί*. 'There's no difficulty in finding fault with a boxer's fighting, but to fight oneself is not longer easy'; no longer, i. e. when you pass from criticism to proof of your own prowess. <sup>25</sup> gen. after *ετ.* 'different from'. <sup>26</sup> *πάσχω*. <sup>27</sup> *συμπίκτω*. <sup>28</sup> cognate acc. after *ἀρνυχ*. and *ενδαιμ.* <sup>29</sup> *μιμητόκω*, aor. pass. in form, midd. in sense; takes gen. as in Lat. <sup>30</sup> *ὑπολαμβάνω*. <sup>31</sup> 'also'. <sup>32</sup> *γιγνώσκω*. <sup>33</sup> *καὶ δε*; take *δε* with *γι*.

§ 151. <sup>1</sup> *βίντημι*. <sup>2</sup> So in Lat. *et nati natorum et qui nascentur ab illis*. In Old Test. *children's children*. <sup>3</sup> *ἦσαν*, 'as long as'. <sup>4</sup> *ἀναλίσκω*. A person charged with a certain function is described in Gr. by the part. fut. with art. οὐδὲ δὲ καλύπτων παρίστη, 'nor was there any there to hinder it'; 'nor was there there the man to hinder it'. So δέμετα τοῦ παβσώντος, where we say, 'we need some one to put a stop to it'; lit. 'the man who shall'. See § 74 n. 33. Madvig's Gr. Synt. § 180 b n. 1. For the fut. part. without art. see above § 145 n. 4. <sup>5</sup> The aor. is frequent in this sense; the pres. is not used in good authors. <sup>6</sup> 'of what is right'; 'of what he ought to say'. <sup>7</sup> *μηδὲ δέ*, 'not even one single thing', stronger than *μηδέτε*. So οὐδὲ εἰς. See § 152 n. 27. <sup>8</sup> *καὶ ἔδυ*. <sup>9</sup> *δύο*. <sup>10</sup> *γόμψε*. <sup>11</sup> *μηδὲ δε*, 'not even if'. <sup>12</sup> *σφόδρα π.* 'very much'. <sup>13</sup> *λαμβάνω*. <sup>14</sup> perf. in use of *λέγω*. <sup>15</sup> *πινθάνομαι*, gen. abs. <sup>16</sup> 'also'. <sup>17</sup> *ποτέ*. <sup>18</sup> *μανθάνω*. <sup>19</sup> Supply *εστί*. <sup>20</sup> *δια*. <sup>21</sup> *αλέω*. <sup>22</sup> Pythagoras (Iuvén. xv 174) *ventri indulxit non omne legumen*, 'denied his stomach certain kinds of pulse'. Verses were ascribed to him Δειπολ, πάνδειλος, κυάμων δέπο χείρας ἔχεσθε. Ιανὸς τοι κυάμους τε φαγεῖν κεφαλάς τε γοργίων, 'Caitiffs, utter caitiffs, hold your hands from beans; to eat beans and parents' heads is all one'. <sup>23</sup> *ἀποθητόκω*.

<sup>24</sup> conj. aor. of *ἔξαγορεώ*. <sup>25</sup> Zeno the stoic. <sup>26</sup> This line gives Zeno's bill of fare. <sup>27</sup> predicate 'by way of relish'. <sup>28</sup> 'to drink with [or after] it'. See § 150 n. 7.

§ 152. <sup>1</sup> 'his parents' (*τάκτω*). <sup>2</sup> neut. predicate to fem. subject. See § 61 n. 1. Supply *ἔστι*. <sup>3</sup> *κεράννυμι*. <sup>4</sup> *ἀπέλαύνω*. <sup>5</sup> *φέρω*. <sup>6</sup> *οὐτε*. *κατέπερ*, 'although', regularly takes the partic. in Attic. So in the silver age *quamquam diruta* (Luven.) 'although destroyed'. See § 157 n. 1. <sup>7</sup> from *εἰμι*, used as pres. imperat. of *ἔρχομαι*. <sup>8</sup> omit in English. <sup>9</sup> *ἔμπιπτλημι*. <sup>10</sup> used as fut. of *ἔρχομαι* (*ἀνέρχ.*) <sup>11</sup> *θῶπα*; properly a subst. <sup>12</sup> Translate:

'Therefore come fire, come swords: scorch, burn this flesh,  
Drain my black blood and glut thee; for the stars  
Shall sink to earth, earth shall mount up to sky,  
Ere that from me there meet thee one smooth word'.

<sup>13</sup> *οἴδα*. <sup>14</sup> *ταῦτα*. <sup>15</sup> *τιμωρημι*. <sup>16</sup> *ἀνδρα*. <sup>17</sup> the nomin. absolute, which is rare, 'and if one shall have spoken but to a single man'. <sup>18</sup> *πέθεστο*, opt. aor. of *πυνθάνωμαι*. <sup>19</sup> *πίνω*. On the infin. see § 157 n. 20. <sup>20</sup> *ὑπέ*. <sup>21</sup> *προκαταλαμβάνω*. <sup>22</sup> *ἔφευροςκω*. <sup>23</sup> *φεύγω*. <sup>24</sup> *λέγε*. <sup>25</sup> aor. imperat. of *γιγνώσκω*. See § 45 n. 3. § 146 n. 3. Ovid. *ars amat*. II 499, 500 *fama celebrata per orbem littera, cognosci quae sibi quemque iubet*. Attributed to Bias, Thales, and Chilon, and to the Pythian god himself, on whose temple it was inscribed (Xen. *memorab.* IV 2 § 24). Sokrates seems to have frequently taken it for his text. <sup>26</sup> Either *τοῖσι* 2 sing., or *τοῖσι* 2 pl. imperat. of *οἴδα*. <sup>27</sup> See § 151 n. 7. 'Tis from a grudge that you thus ungrudgingly teach me much, in order that hearing much I may learn no single thing'. <sup>28</sup> *μανθάνω*. <sup>29</sup> The master says, *Fiat experimentum in corpore vili*. The slave, the *corpus vili*, replies, 'I know'. The learned Marc-Antoine Muret, when travelling in disguise, fell ill in Lombardy. The doctors, taking him for a vagrant, said, *Faciamus experimentum in anima vili*. Muret exclaimed, *Vilem animam appellas, pro qua Christus non deditgatus est mori*? On the proverb see § 61 n. 27. <sup>30</sup> *μανθάνω*. <sup>31</sup> perf. midd. of *περβιδλλω*. <sup>32</sup> *τὸ δέμπω*. <sup>33</sup> fut. of *εἰμι*. *μ. ἐ*. 'you will not have learnt', a rare periphrasis; in the perf. the auxiliary verb and participle commonly represent the opt. and conj. <sup>34</sup> fut. of *εἰμι*.

§ 153. <sup>1</sup> Constr. *δεῖ ἔμφρ.* *τὰς ὁδοὺς τῶν δόικ.* *δρχ.* 'while they are only beginning'. *ἀπτσχέν* in the first sentence is aor. of *ἀπτέχω*. <sup>2</sup> *ἔμπιπτρημι*. <sup>3</sup> *δοιημι*. <sup>4</sup> *διαλαμβάνει*. <sup>5</sup> *μόν.* *τ.* *ἔχει*, governed by *γνωρ.* <sup>6</sup> *καλέω*. <sup>7</sup> 'Who knows but death is life, and life death? except that notwithstanding [though there is so little to choose between the two] those mortals who see the light' etc. <sup>8</sup> *διλημμα*, *intrana*. 2 perf.

<sup>9</sup> κτάομαι. <sup>10</sup> 'This is mere by-play'. It is a cook, who is boasting of his skill. <sup>11</sup> 'if'. <sup>12</sup> λαμβάνω. <sup>13</sup> 'proper implements'. <sup>14</sup> τὸ δέπτ. <sup>15</sup> ἀρμόσωμαι, from ἀρμότω. <sup>16</sup> 'Syrus', a common name of a slave in comedy, many slaves coming from Syria. <sup>17</sup> γλυγομαι. <sup>18</sup> τὸ αὐτό. <sup>19</sup> ὄρδω. 'What happened in the case of the Sirens of old, that self-same thing you will see again'. <sup>20</sup> 'owing to'. <sup>21</sup> See § 151 n. 7. § 152 n. 27. <sup>22</sup> δέναμαι. <sup>23</sup> = omnino. <sup>24</sup> διέρχομαι. <sup>25</sup> πάρεμι, used as pres. part. of παρέχομαι. <sup>26</sup> ἐστήξεται, a fut. formed from ἐστηκά, which is used as a pres. <sup>27</sup> βυνέω. <sup>28</sup> πάνα, acc. of limitation; see § 75 n. 2. <sup>29</sup> προστρέχω. <sup>30</sup> conj. after ἀχρι δν. The rescuer must stuff his nostrils against the fumes of the good things, as the companions of Odysseus did their ears against the songs of the Sirens. <sup>31</sup> σφόδρα π. 'very many'. <sup>32</sup> 'of those who are seated', i. e. of the guests. <sup>33</sup> καρεσθίω. <sup>34</sup> ἐκριάμην, aor. of ὀνέομαι. 'Some say you dye your hair, that hair which you buy jet-black from the market'. <sup>35</sup> intrans. 2 aor. of ἐπιβαλλω. <sup>36</sup> τε. <sup>37</sup> fut. of διέρχομαι. The thought is in Ps. **XLIX** 17, Eccles. v 15, 1 Tim. vi 7.

§ 154. <sup>1</sup> ὄρδω. <sup>2</sup> μετὰ οὐ παλύ, 'after no long time'. See § 159 n. 4. <sup>3</sup> 'to associate with'. Lat. *cum optimis Graecorum vici*turus. <sup>4</sup> ὄρδω. <sup>5</sup> ἔξαρέω. <sup>6</sup> ὁ ἔταιρος. <sup>7</sup> μαρθίνω. <sup>8</sup> γιγνώσκω. The verses are a σκόλιον, or festive song, called 'crooked', because it passed from guest to guest in no order, but by the choice of the last singer. Admetos is the king of Pherai in Thessaly; by 'the good' is meant his wife Alkestis, who died for him; by 'the cowards' his father who refused to die for him. <sup>9</sup> ἔπι. ἔτι. 'to laugh and say', 'to say with a laugh', see § 69 n. 20; on the nomin. see § 124 n. 5. <sup>10</sup> dat. after ἔτι. <sup>11</sup> gen. of time; mark the plur., though two are spoken of. <sup>12</sup> ἐπιτυχάσω. <sup>13</sup> gen. after μετώπος, as in Lat. after *plenus*. <sup>14</sup> ἔχω. <sup>15</sup> 'your beard', a very frequent meaning of the art. <sup>16</sup> with partic. See § 152 n. 6. 'although you, if any man, have for your years black hair'. The Greeks say 'if any other man also', and 'the [or your] hair black'. See on the use of the art. § 59 n. 24. <sup>17</sup> θολέω. <sup>18</sup> gen. absol. 'when some one required him'. <sup>19</sup> δοτησ. <sup>20</sup> τὸ δῆ. See § 135 n. 14. <sup>21</sup> 'which they [i.e. men] are ever seeking'. <sup>22</sup> εὖ γε, 'bravo!' 'well said!' became a Lat. word *Euge, poeta!* <sup>23</sup> See § 135 n. 12. <sup>24</sup> ἔτιτιν. <sup>25</sup> See § 152 n. 27. <sup>26</sup> 'For [in the pleasures of the palate] the highest good [as defined by Epicurus] is added to pleasure', you have not only the enjoyment of eating, but the possession of the *summum bonum*. The cook caricatures the teaching of Epicurus. <sup>27</sup> καὶ ἔτι. On the neut. predicate σοφόν see § 61 n. 1. <sup>28</sup> κατά, 'in that art which concerns us', i. e. in our

culinary art. <sup>20</sup> 'Order is everywhere wise, but of our art it is almost the head and front'. <sup>20</sup> παρατίθημι. <sup>21</sup> καὶ ἀφ. αἴφαρέω. <sup>22</sup> ἐπάγω. <sup>23</sup> 'how they [the guests] are disposed for the dinner'. <sup>24</sup> 'of the dishes themselves'; you must discriminate between dishes, no less than between companies. <sup>25</sup> aor. of ἐπαντίημι, here intrans. 'some piping hot, some when they have abated of their heat'. <sup>26</sup> Supply ἀρνεῖν. The cook shews that generalship is required in his craft.

§ 155. <sup>1</sup> perf. with intensified present signification, 'know for certain'. τένωκεν perf. of τίνω. <sup>2</sup> 'very well'. <sup>3</sup> *to*. from οἴδα. <sup>4</sup> περιτίπτω. <sup>5</sup> Lat. *fugae nihil meminit*. Madvig Lat. Gr. § 455 n. 4. See above § 84 n. 4. <sup>6</sup> On the following gen. see § 81 n. 30. § 147 n. 6. <sup>6</sup> συναλοκομαί. <sup>7</sup> διατρώγω. <sup>8</sup> 'tries to get clear'. <sup>9</sup> noctu. ἐκχυθ. ἐκχέω. <sup>10</sup> gen. abs. πίπτω. <sup>11</sup> 'When the oak has fallen, all the world goes a wooding'; a proverb applicable to Alexander's death. <sup>12</sup> 'the interval is short'. <sup>13</sup> gen. abs. θυήσκω. <sup>14</sup> μῆγνυμι. <sup>15</sup> A favorite maxim with Tiberius (Dio Cass. LVIII 23). Nero, the burner of Rome, corrected one who quoted it, *Immo ēμοῦ γῶντος* (Suet. 88). In modern times *Après moi le déluge* has been put into the mouth of prince Metternich, lord Palmerston, etc. <sup>16</sup> χασκω (κετραχ.) <sup>17</sup> ὁ θερος. <sup>18</sup> δεινό. <sup>19</sup> πτοσχω. <sup>20</sup> οἴδα. In Lat. *Quam quisque norit artem, in hac se exerceat.* <sup>21</sup> τὸ ίη. <sup>22</sup> ἀπόλλημι. <sup>23</sup> γλῶσσα. <sup>24</sup> δημόσικε, δημοσι. A verse of the Hippol. of Euripides, often attacked for its lax morality. <sup>25</sup> supply ἔστι. <sup>26</sup> θυήσκω. A proverb applied to the Athenians in Sicily B. C. 418; either they died in war or prison, or (according to report) they recited Euripides to their masters, and returned to Athens in some cases, and thanked the poet to whom they owed their freedom. <sup>27</sup> Syncopated perf. of γιγνομαι. See § 138 n. 1. <sup>28</sup> φρονεῖτε. <sup>29</sup> 'to'. See § 122 n. 6. <sup>30</sup> βαδίζω. On the mid. form see § 76 n. 6. <sup>31</sup> καὶ οὐκ. <sup>32</sup> φείγω. <sup>33</sup> καὶ εἴτη. <sup>34</sup> φέρω. <sup>35</sup> gen. after πρό in προι. 'fighting in the van of'. <sup>36</sup> dat. of place. <sup>37</sup> στορέννυμι = straverunt, which is of the same root. A couplet of Simonides.

§ 156. <sup>1</sup> δάκνω. <sup>2</sup> See § 9 n. 7. Cf. *ubi ad Dianaē venaris.* <sup>3</sup> ἀπισχέομαι. <sup>4</sup> μῆ belongs to ἐπιστραφῆ. <sup>5</sup> 'on the way'. <sup>6</sup> i. e. that Eurydice was really following him. <sup>7</sup> 'looked at his wife'. <sup>8</sup> who, esp. Demosthenes, were hostile to the Macedonian party. <sup>9</sup> See καθεδόμην in Vocabulary. <sup>10</sup> See § 152 n. 27. <sup>11</sup> γιγνομαι. <sup>12</sup> often followed by τε καὶ. 'He is at once both prosperous and wise'. <sup>13</sup> ἐπανέω. <sup>14</sup> ἀπόλλοτο and ἀπόλλωλα, from ἀπόλλυμι. <sup>15</sup> gen. absol. <sup>16</sup> impf. in use of ἐπανέρχομαι. <sup>17</sup> προμανθάνω. <sup>18</sup> part. pres. in use of ἐπανέρχομαι. <sup>19</sup> δέπτω. <sup>20</sup> = autem. 'now', i. e. 'you

must know'. <sup>21</sup> 'also'. <sup>22</sup> δράω. <sup>23</sup> intrans. 2 aor. of ἐφίστημι. <sup>24</sup> cogn. acc. 'he asked them such questions, as he used to ask'. <sup>25</sup> intrans. perf. of διαρρήγνυμι. <sup>26</sup> with partic. See § 70 n. 7. <sup>27</sup> gen. absol. <sup>28</sup> λανθάνω. Ἐτ. με ἔχω, 'I was not aware that you had'. <sup>29</sup> 'even'. <sup>30</sup> αἱρέω. βραβίς etc. The hare and the tortoise. <sup>31</sup> used as perf. pass. of λέγω. <sup>32</sup> κατεσθίω. <sup>33</sup> παρά. <sup>34</sup> παραλαμβάνω. <sup>35</sup> διαφέρω. <sup>36</sup> κατατρέχω. <sup>37</sup> ἐπιβαίνω. <sup>38</sup> πυνθάνομαι. gen. absol.

§ 157. <sup>1</sup> See § 152 n. 6. <sup>2</sup> καὶ ἐκεῖ. <sup>3</sup> δῆτα. <sup>4</sup> ἐκβαίνω. <sup>5</sup> λανθάρω. <sup>6</sup> λαγχάνω. <sup>7</sup> εὐρίσκω. <sup>8</sup> poetic for ἐλιπετ. <sup>9</sup> δῆτα. This epigram occurs twice in Auson. 22, 23. <sup>10</sup> θλθε, ἔρχομαι. <sup>11</sup> δείκνυμι. <sup>12</sup> intrans. 2 aor. of βαίνω. <sup>13</sup> δράω. An epigram on the statue of Olympian Zeus. <sup>14</sup> imperat. aor. of λέγω. An epitaph on Diogenes the Cynic, or Dog-philosopher. <sup>15</sup> syncopated intrans. perf. of ἐφίστημι. See § 138 n. 1. <sup>16</sup> οἰκέω. <sup>17</sup> 'Just so'. <sup>18</sup> θυήσκω. <sup>19</sup> neut. pl. after φρ. <sup>20</sup> τίκτω. <sup>21</sup> 'did you master', περιγύρομαι. <sup>22</sup> 'by spending'.

§ 158. <sup>1</sup> αἰτόν belongs to ἐπισκοπούμενος. <sup>2</sup> Medea prays to the god Somnus (Val. Flacc. VIII 74) maior ades, fratrique simillime Leto. <sup>3</sup> ἀφαιρέω. <sup>4</sup> 'of'. <sup>5</sup> aor. of λέγω. <sup>6</sup> οὐ is often found after verbs of saying, even where the very words used are repeated: so sometimes in English. 'Say not, that I lost', where it should be, 'Say not, I lost', or 'Say not, that you lost'. So διεκράμην, οὐδε 'I answered, No'. On this οὐ before oratio recta see § 54 n. 22. Madvig's Gr. Syntax § 192 a. <sup>7</sup> διδόλλυμ. In Lat. we can imitate the assonance, perdiidi—reddidi. <sup>8</sup> ἀποθηήσκω. <sup>9</sup> ἀποδίδωμι. <sup>10</sup> ἀφρέρθητης, because we say ἀφαιρεῖσθαι τινὰ τι; so doceor, celor. On the pass. of the middle sense see § 120 n. 10. <sup>11</sup> ἀφαιρέω. <sup>12</sup> 'by whose means the Giver required it of thee'; αἰτιέω has 2 accusatives, like posco. <sup>13</sup> εὐρίσκω.

§ 159. <sup>1</sup> κάμω. <sup>2</sup> καὶ ἀν ἐπ' ὅλ., 'even if only for a short time'. See Liddell and Scott s. v. κάμω. <sup>3</sup> ἀπωθέω. <sup>4</sup> See § 154 n. 2. <sup>5</sup> 'by a common Persian'. <sup>6</sup> 'the Persian king's troops'. On βασ. without the art. see § 147 n. 1. <sup>7</sup> ἀνθίστημι. See § 138 n. 1. <sup>8</sup> ἀποδίδοσκω. <sup>9</sup> the slave. <sup>10</sup> Diogenes. <sup>11</sup> dat. instr. <sup>12</sup> λαμβάνω. <sup>13</sup> acc. after φρ. 'to be crooked-minded'. The moral of this *skolion* (see § 154 n. 8) is, 'The pot calls the kettle black'. <sup>14</sup> σύ. <sup>15</sup> κτείνω. B.C. 514 Harm. and Arist. slew Hipparchos, son of Peisistratos; brazen statues were erected to them in Athens, which Xerxes carried away, and Alexander restored. Other *skolia* were sung to them, and they are often celebrated in Attic authors. <sup>16</sup> θηῆσκω. On the syncopated

form see § 138 n. 1. <sup>17</sup> 'If'. <sup>18</sup> ἔξικνέομαι. 'If the lion's skin is too short, piece it out with the fox's'; 'where force fails, try craft'. <sup>19</sup> κατατίθημι. <sup>20</sup> ἀναιρέω.

§ 160. <sup>1</sup> ἔμπιπτω. <sup>2</sup> 'on our part'. <sup>3</sup> τρόγω.  
<sup>4</sup> διαφέρω. <sup>5</sup> προβαίνω. On the crasis see § 57 n. 6.  
<sup>6</sup> ἐπὶ τοσοῦτο τῆς δόξης, εο gloriae. <sup>6</sup> constr. ὥστε διὰ τοῦτο  
<sup>7</sup> δοκεῖν πολλούς τῶν τεθν. τάλιν ξ. ποιεῖ. <sup>7</sup> See § 148 n. 6.  
<sup>8</sup> 'if'. <sup>9</sup> καὶ ἔδει. <sup>10</sup> ἀλλο. <sup>11</sup> διατρόγω. <sup>12</sup> On a  
<sup>13</sup> superstition of the same kind see § 116 n. 8. <sup>13</sup> αἰρέω.  
<sup>14</sup> καθαιρέω. <sup>15</sup> λοτημ. 'What practice [the actual sub-  
<sup>16</sup> sisting manners and habits of a nation] abolished, that law  
<sup>17</sup> will not establish'. <sup>16</sup> ἀλλά. <sup>17</sup> Supply ἐστι. <sup>18</sup> 'when  
<sup>19</sup> one has escaped'. <sup>19</sup> μιμήσκω. <sup>20</sup> gen. after μεμν.  
<sup>21</sup> aor. imperat. of πινθάνομαι. <sup>22</sup> τινά, 'about what time'.  
<sup>23</sup> λαμβάνω. <sup>24</sup> γίγνομαι. <sup>25</sup> φέρω, 'you will bear water',  
<sup>i. e.</sup> be dropsical.

## VOCABULARY.

*ἀβατος*, *ον*, (*βαλνω*), untrodden, inaccessible.

\**Αβδηρα*, *ων*, *τι*, a Thrakian town on the Nestos, the birth-place of Demokritos and Protagoras.

*ἀβέβαιος*, *ον*, insecure, uncertain.

*ἀβίωτος*, *ον*, *βίος* *ά*. a life too bad to live, that is no life.

*ἀβούλος*, *ον*, (*βουλή*), thoughtless.

\**Ἀγαθοκλῆς*, *έων*, *ό*, tyrant of Syracuse 317—289 B.C. § 97.

*ἀγαθός*, *ή*, *όν*, (*good*), virtuous, able, fortunate, useful; *τὰ ἀγαθά*, goods, wealth. Comp. and superl. *βελτίων* and *βελτιότος* imply moral excellence; *ἀμείνων* and *ἀριστός* (*Ἄρης*, *ἀρετή*), serviceableness, capacity; *κρείσων* and *κράτιστος* (*κράτος*), superiority and strength; the rarer *λόγων*, 'more desirable, beneficial' (from the Doric verb *λώ*), is in Attic used of inquiries about the future (he consulted the gods, *ει λόγον ετη*): Plato has, *ω λόγοτε*, 'my good friend' (Krüger).

\**Ἀγάθων*, *ωνος*, *ό*, an Athenian tragic poet, patronised by king Archelaos; he is an interlocutor in Plato's Banquet.

*ἀγαλλω*, *αλώ*, to adorn; mid. with dat. to take delight in.

*ἀγαλμα*, *αρος*, *τι*, ornament, statue, image of a god.

\**Ἀγαμέμνων*, *ονος*, *ό*, king of Mykenai, leader of the Greeks before Troy.

*ἀγαν*, adv. = *nimis*, too much; *μηδὲν ἀγαν*, 'nothing too much', i.e. moderation in all things.

*ἀγανακτέω*, Att. *ω*, *ησω*, to be irritated, annoyed at, vexed with.

*ἀγαράω*, Att. *ω*, *ησω*, to love § 85; to be contented with, with dat.; with partic. § 124.

*ἀγαπητός*, *ή*, *όν*, beloved.

*ἀγγέλω*, *ελώ*, to report, bring tidings.

*ἀγγελος*, *ον*, *ό*, a messenger.

*ἀγέρω*, *ερώ*, to bring together, collect; midd. to collect by begging.

*ἀγέννητος*, *ον*, not done; *ἀγέννητον τεκίν*, infectum reddere.

*ἀγενής*, *έτ*, (*γέννα*), low-born, base, vulgar.

*ἀγεννήτος*, *ον*, unbegotten.

*ἀγεννώς*, adv., basely.

\**Ἀγήρωρ*, *ορος*, *ό*, 1. Agenor, king of Phoenikia, father of Kadmos and Europa § 100; 2. king of Argos, father of Argos § 142.

*ἀγίως*, *ων*, (*γῆρας*), free from old age, undecaying.

\**Ἀγησίλαος*, *ον*, *ό*, Agesilaos II., son of Archidamos, and king of Sparta 397—361 B.C.

*ἀγιος*, *α*, *ον*, (*hagiographa*, *hagiology*), sacred, holy.

\**Ἀγισ*, *ιος*, *ό*, brother of Agesilaos, king of Sparta 426—397 B.C.

*ἀγκάλη*, *ης*, *ή*, (*uncus*, *angulus*), in pl. the bent arm, embrace.

**ἀγκυρα**, *ας*, *ἡ*, anchor.  
**Ἄγλαῖς**, *ἰδος*, *ἡ*, daughter of Megacles; a performer on the trumpet, famed for her voracity.

**ἀγνοέω**, Att. *ἀ*, *ἥσω*, to be ignorant; with acc. not to know a thing.

**ἀγνοία**, *ας*, *ἡ*, ignorance.

**ἀγνωμοέω**, Att. *ῶ*, *ἥσω*, to be thoughtless, obstinate.

**ἀγνώματν**, *ον*, senseless, unfeeling; *τὸ δῆ*, stubbornness § 62.

**ἀγνώς**, *ώτος*, *ὁ* and *ἡ*, (*γνωστος*), p. 62, a stranger: *ignarus* in act. sense; also like *ignarus* in pass. sense, unknown.

**ἀγορά**, *ᾶ*, *ἡ*, (*ἀγέρω*), place of assembly, market-place, market. Lat. *forum*.

**ἀγοράζω**, *ασω*, to be in the market-place; to buy.

**ἀγοραῖος**, *ον*, vulgar, common.

**ἀγραφος**, *ον*, unwritten.

**ἀγριαντω**, *αιω*, to be angry.

**ἀγριος**, *α*, *ον*, wild (properly living in the fields, savage).

**ἀγρός**, *ού*, *ὁ*, a field, an estate; *ἐπ'* ἀγροῦ, in the country.

**ἀγχιστοια**, *ας*, *ἡ*, (*ἀγχι*: near, *νοῦς*), readiness, quickness of parts.

**ἀγω**, *ἀξω*, 2 aor. *Ἀγαγω*, (Lat. *ago*, Fr. *agir*), to lead, bring, drive, celebrate; *δέγειν* *ἥσυχιαν*, maintain quiet; *ἀγείνειν*, 'come!'

**ἀγών**, *ώνος*, *ὁ*, (*ἀγω*), a contest, race.

**ἀγωνίζομαι**, *ιούμαι*, to struggle, compete.

**ἀδακρος**, *υ*, gen. *νετ*, fearless; costing no tears.

**ἀδεια**, *ας*, *ἡ*, (*δέος*), freedom from fear, amnesty; *εὐ γάρ* (*ἐστιν*) d., for we have no licence, with inf.

**ἀδελφή**, *ῆς*, *ἡ*, sister.

**ἀδελφός**, *οῦ*, *ὁ*, brother.

**ἀδεώς**, fearlessly, securely.

**ἀδηλος**, *ον*, obscure, uncertain; esp. in neut. *ἀδηλόν* (*ἐστι*), it is uncertain. *εἰς ἀδηλον* § 101 n. 7.

**Ἄιδης**, (*ἀδης*), *ον*, *ὁ*, Aides, or Hades = Pluto, the god of the shades; *εἰς* *Ἄιδεν* sc. *οίκον*, to the dwelling of Hades, i. e. the infernal regions; *ἐν* *Ἄιδον* sc. *οίκῳ*, in the infernal regions.

**ἀδικέω**, Att. *ἀδικῶ*, *ἥσω*, *ἥδικηκα*, to wrong; *τινα μεγάλα*, to inflict great wrongs on some one.

**ἀδικημα**, *ατος*, *τό*, unjust act, wrong.

**ἀδικία**, *ας*, *ἡ*, injustice.

**ἀδικος**, *ον*, (*δικη*), unjust; *οἱ ἀδικοις*, the evil-doer.

**ἀδικωτ**, adv., unjustly.

**Ἀλκητος**, *ον*, *ὁ*, king of Pherai, husband of Alkestis, who died for him § 154.

**ἀδολέσχης**, *ον*, *ὁ*, a tattler.

**ἀδολος**, *ον*, guileless.

**Ἀδρανον**, *ον*, *τό*, Adranum, a town of Sicily under Mount Aetna.

**Ἀδραστος**, *ον*, *ὁ*, king of Argos, father-in-law of Tydeus and Polyneikes, leader of the seven against Thebes.

**ἀδύνατος**, *ον*, (*δύναμαι*), 1. impossible; 2. powerless § 45.

**ἀδω**, *φεομαι*, to sing. See *ῳδή*.

**ἀδωρος**, *ον*, (*δῶρον*); *ἀδωρα δῶρα*, gifts that are no gifts § 37.

**ἀει**, always. *εἰς ἀει*, for ever. *ὁ ἀει δρχων*, the archon for the time being.

**ἀελπτος**, *ον*, (*ἐλπις*), unhoed for, unexpected; *ἐκ τῶν ἀελπτων*, out of desperate straits § 33.

**ἀετός**, *ον*, *ὁ*, eagle.

**ἀγημίως**, without hurt.

ἀηδής, ἐς, (ἡδος), unpleasant, annoying.

ἀηδία, ας, ἡ, disgust; unpleasantness.

ἀηδόν, ἥρος, ἡ, (δόω), a nightingale.

ἀηρ, ἔρος, ὁ, air; in plur. climates.

ἀθάνατος, ος, (θρήσκευ), immortal.

ἀθέμιστος, ον, unlawful.

ἀθεος, ον, godless; ὁ θ. atheist.

Ἀθηνᾶ, ἄς, ἡ, Athene, daughter of Zeus, goddess of wisdom and handicraft, and of war; tutelary deity of Athens.

Ἀθηναῖς, orig. Ἀθηνασδε, adv., to Athens.

Ἀθηνα, πρῶτη, αι, Athens.

Ἀθηναῖος, αῖα, αῖον, Athenian.

Ἀθηναῖσ, orig. dat., adv., at Athens § 104.

Ἀθηνόδωρος, ον, ὁ, a Stoic philosopher of Tarsos, pupil of Poseidonios; Octavianus heard his lectures in Rhodes and took him to Rome § 103.

ἀθητής, οῦ, ὁ, (ἀθόω), an athlete.

ἀθλιος, α, ον, burdensome, wretched, painful.

ἀθλος, ον, τό, prize in a contest.

ἀθλος, ον, ὁ, contest, struggle, pains.

ἀθρόιστω, σω, to collect, muster.

ἀθρόος, α, ον, (a copul. θρόος), in crowds; at once; cf. Lat. frequens.

ἀθυμέω, Att. ὁ, ἥρω, (θυμός), to despise.

Ἀθως, ω, ὁ, a mountain in Macedonia, on the Strymonian gulf § 145.

αλαῖ, alas!

Ἀλακειος, ον, τό, a sanctuary in Aigina, in honour of Aiakos § 156.

Ἀλακός, οῦ, ὁ, son of Zeus and Aigina, king of Aigina, after death, with Minos and Rhadamanthys, a judge in the shades.

Ἄτας, ατρος, ὁ, 1. Aias, son of Telamon, prince of Salamis, one of the bravest Greeks before Troy. 2. Son of Oileus and king of the Lokrians; he abused Kasandra in the temple of Athena, on the capture of Troy, and was wrecked on his homeward voyage.

Ἄτρευς, ἄως, ὁ, son of Pandion and king of Athens.

ἀγαλάς, οῦ, ὁ, the beach.

Ἄγαρα, ης, ἡ, an island in the Saronic gulf near Athens § 156.

Ἀγιναῖος, αῖα, αῖον, of Aigina.

Ἀγιναῆς, ον, ὁ, a native of Aigina § 124.

Ἀγισθος, ον, ὁ, son of Thyestes, and murderer of Agamemnon § 115.

Ἀγύπτιος, ια, ιων, Egyptian.

Ἀγύπτος, ον, ἡ, Egypt.

ἀδέομαι, Att. οὐμαι, ἔσομαι, to be ashamed, ποτεῖν τι, to do a thing; τινά, to reverence.

αἰδώ, οῦ, ἡ, shame, bashfulness, modesty, reverence, honour.

Ἀιγάρης, ον, ὁ, king of Kolchis, father of Medea.

αἰθέρος, α, ον, heavenly, ethereal.

αἰθήρ, ἔρος, ὁ, (αἴθω), the sky, the upper air, heaven.

Ἀλθιονια, ας, ἡ, Aethiopia, the country of the blacks, south of Egypt.

Αλόιοψ, ατρος, ὁ, an Aethiopian.

αἴθω, to kindle.

αἷμα, ατρος, τό, blood.

αἷμασταγής, ἐς, blood-dripping.

Αιμάντος, ον, ὁ, father of Αιμαλθειν § 108.

αἰνέω, Att. ὁ, ἔσω, to praise. Poetic; ἔταινω is used in prose.

αἴρον, ον, ὁ, a tale, saying, fable.

*αἴξ, αἴγος, ὁ and ἡ, (δεσμός; hence *aegis*), mostly fem., goat.*  
*Αἰολίς, Ἰός, ἡ, a province in Asia Minor, north of Ionia.*  
*αἱρέσις, εὐς, ἡ, (heresy), I. choice; II. a sect.*  
*αἱρέσθι, ἡ, ὅν, (αἱροῦμαι), to be chosen, eligible.*  
*αἱρέω, Att. ὁ, ἡσω, ἡργά, 2 aor. εἵλον, to take, conquer, convict; midd. to choose, elect; pass. I. to be taken (in which sense ἀλλοκομεῖ is more used); II. to be chosen.*  
*αἱρω, ἀρώ, ἡρκα, to raise, to set out, to exalt; midd. to carry off, to undergo, to undertake; to lift § 95.*  
*αἱσθένομαι, ἡσομαι, aor. ἡσθέμην, (whence *aesthetics*), to perceive, with gen. or acc. or partic.*  
*αἱσθησις, εὐς, ἡ, perception, sense.*  
*Αἰσχύλος, οὐ, ὁ, an Athenian orator, the antagonist of Demosthenes and partisan of Philip; 8 of his speeches are extant.*  
*αἰσχυτος, ἡ, ον, see αἰσχρός.*  
*αἰσχος, ους, τό, slur, shame.*  
*αἰσχίων, ον, see αἰσχρός.*  
*αἰσχρός, ἀ, ὅν, ugly, foul, base; αἰσχρόν (ἔστι), it is a disgrace § 63. comp. αἰσχλων, superl. αἰσχιστος.*  
*Αἰσχύλος, οὐ, ὁ, the father of tragedy, fought at Marathon; Salamis and Plataea; he described the Persian war in his 'Persians.' Born 525 B.C., died 456 B.C. § 160.*  
*αἰσχύνη, η, ἡ, a disgrace; a sense of shame, confusion.*  
*αἰσχύνω, νώ, to dishonour; pass. αἰσχύνομαι, νοῦμαι, θυκυμαι, to be ashamed; with acc. or εἰτι with dat., of a thing; τροιών*

*τι, of doing what I do; with inf. to do a thing (which therefore I abstain from); τινά, to reverence, feel shame before.*  
*Αἰσχύλος, οὐ, ὁ, the fabulist.*  
*αἰρέω, Att. ὁ, ἡσω, I ask, beg for, τινά τι.*  
*αἰτία, ας, ἡ, cause, reason; charge, accusation.*  
*αἰτιοῦμαι, Att. ὡμαι, ἀσομαι, ἡτίαμαι, accuse, charge; φόνου τινδ, one of murder (as in Lat. *accusare aliquem proditionis*).*  
*αἰτιος, α, ον, guilty; τινός, of something; ὁ αἰτιος, the author, the accused.*  
*Αἴτη, η, ἡ, Mt. Aetna in Sicily.*  
*Αἰτωλός, οῦ, ὁ, a native of Aitolia, the district between Akarnania and Thessaly.*  
*αἰφεδίος, ον, (cf. ἐξαίφηνς, δίφων), sudden.*  
*αἰχμάλωτος, ον, taken by the spear, prisoner of war.*  
*αἰκίδηλος, ον, unadulterated.*  
*Ἀκαίηπιτα, ας, ἡ, on the Kephisos, 6 stadia from Athens; in a gymnasium there Plato taught, and so gave name to the Academic school §§ 124, 156.*  
*ἀκνάκης, ου, ὁ, (a Persian word), sabre; worshipped as a god by the Scythians.*  
*ἀκίνδυνος, ον, without danger, safe.*  
*αἰκλασία, ας, ἡ, (κολάζω), intemperance, licentiousness) (σωφοσύνη).*  
*αἰκλαστος, ον, unchastened, intemperate, wicked on principle) (σώφρων.*  
*αἰκλουθέω, Att. ὁ, ἡσω, to follow, attend on, with dat.*  
*αἰκλουθος, ον, ὁ, (κέλευθος), a lackey, attendant.*  
*αἰκρέστως, adv. insatiably.*  
*ἀκος, ους, τό, remedy.*

ἀκούσιος, *a, or*, (*dkouw*), involuntary.

ἀκούω, *sigmai*, ἀκήκοα, 1. to hear, *τινός τι*, something from a person; also with *άπό*, and other prepositions; to hear that such and such is the cause, *τοῦτο οὖτως ἔχω*, or *ὅτι τ. ο. ἔχει*, or *τ. α. ἔχει*; *τινὸς λέγωντος*, to hear some one speaking; *τῆς σοφίας τινός*, to hear some one's wisdom; 2. used as pass. of *λέγω* with *εἰ* and *κακῶς*, to be spoken ill of by some one.

ἀκράτεια, *as, ἡ*, incontinence.

ἀκρατής, *es*, (*kratēw*), incontinent, ungovernable.

ἀκριβῶς, *adv.*, nicely, exactly.

ἀκριτος, *or*, untried.

ἀκροάσαι, Att. *ωμαι*, (*akouw*), to listen to, with gen.

ἀκροαστις, *ewa*, *ἡ*, a recitation.

ἀκροατής, *ou*, *ἡ*, a hearer.

ἀκροκάλιον, *ou, τό*, generally pl., the extremities.

ἀκρον, *ou, τό*, a height, the crest of a hill; the highest pitch or point.

ἀκρόπολις, *ewa*, *ἡ*, the high city or citadel, sometimes metaphorical, fortress.

ἀκρος, *a, or*, (*acies, acus*), the outmost; *ά. χειλος*, 'the surface of the lip' § 29; highest, first.

ἀκτίς, *ivos*, *ἡ*, beam, ray.

Ἀκταλον, *wros*, *δ*, a Theban hero and huntsman, changed by Artemis into a stag and torn to pieces by his own dogs § 104.

ἀκων, *dkouwa*, ἀκων, (*ekow*) unwilling.

ἀλαλέω, ἀξομαι, to cry *ἀλαλαι*, to shout aloud; esp. of a battle-cry or shout of victory.

ἀλάστωρ, *opos*, *δ*, I. the Avenger, avenging deity § 189; II. an accursed wretch § 160.

ἀλγέω, Att. *ω*, *ἥσω*, to grieve, to be pained.

ἀλγός, *ous*, *τό*, pain.

ἀλγύνω, *νῶ*, to pain.

ἀλειφω, *ψω*, (*λίπως*), to rub with oil; midd. to oil oneself in preparation for gymnastic exercises.

ἀλεκτρυών, *ὄνος*, *δ* and *ἥ*, cock or hen.

Ἀλεξανδρεύς, *έως*, *δ*, of Alexandria.

Ἀλέξανδρος, *ou*, *δ*, I. Paris, son of Priamos. II. Alexander the Great, son of Philip of Macedon, and conqueror of Persia.

Ἀλεξις, *ιδος*, *δ*, a poet of the middle comedy, native of Thurii, contemporary of Alexander § 103.

ἀλέω, Att. *ω*, (*δλαλ*, Lat. *molere*), to grind.

ἀληθεῖα, *as, ἡ*, truth.

ἀληθεύω, *σω*, to tell the truth.

ἀληθής, *es*, (*λαθάρω*), true, honest.

ἀληθωός, *ἡ, ὁν*, genuine.

ἀληθῶς, truly, really.

Ἀλικαρνασσός, *οῦ*, *ἡ*, Halikarnassos, capital of Karia, birth-place of Herodotus.

ἄλις (*άλης*), adv. in abundance; enough; with gen. like *satis*.

ἀλισκομαι, *άλωσμαι*, *έάλωκα*, 2 aor. *έάλων*, to be taken, conquered; used as pass. of *αλέω*.

Ἀλκαῖος, *ou*, *δ*, of Mitylene, cir. 610—602 B. C., patriot and lyric poet, from whom we inherit the *Alcaic stanza*.

ἀλκή, *ῆς*, *ἡ*, strength.

Ἀλκιβιάδης, *ou*, *δ*, the famous Athenian general in the Peloponnesian war, nephew of

Περικλες, pupil of Sokrates, born B.C. 450, died B.C. 404.

Ἄλκμήνη, η, ἡ, wife of Amphitryon of Thebes, and mother of Herakles § 161.

Ἄλκυονεύς, ἔως, ὁ, a giant, son of Ouranos and Gaia, slain by Herakles § 157.

ἄλκυών, ὄνος, ἡ, halcyon, king-fisher.

ἄλλ', see ἀλλά.

ἄλλα, but, yet; at the beginning of a sentence often, well then; οὐ μόνος—ἄλλα καὶ, not only—but also; ἀλλὰ μῆν, atqui, however.

ἄλλᾶς, ἄντος, ὁ, sausage.

ἄλλαχθεν, adv., from another place.

ἄλληλων, reciprocal pron., one another; μετ' d. with one another; τρόπος ἀλλήλους; inter se. Dual ἀλλήλων, οιν.

ἄλλομαι, ἀλούμαι, (*salio*), to leap.

ἄλλος, η, ο, (cf. *alius*), other; οἱ ἄλλοι, the others; ἄλλα, ἄλλα, (*alii alia*), some one thing, some another.

ἄλλοτρος, ο, ον, (*ἄλλος*), belonging to another, *alienus*; strange, alien; κακῶν § 49.

ἄλλως, otherwise §§ 113, 143.

ἄληη, η, ἡ, (*ἀλς*), brine for pickling.

ἄλογια, οι, ἡ, folly.

ἄλογυτος, ον, thoughtless.

ἄλογος, ον, (*λόγος*), unreason-able; irrational.

ἄλς, ἄλος, 'ο (καλ), salt; generally in plur.; often as symbol of hospitality.

ἄλσος, ους, τό, a grove.

ἄλυτος, ον, (*λύπη*), harmless, painless.

ἄλυτως, adv. painlessly.

ἄλφιτα, ον, τά, cakes of barley-meal, barley-bread.

ἀλωπεκῆ, ἡς, ἡ, (sc. δορά), a fox-skin.

ἀλωπεκίς, ἴδος, ἡ, a fox-skin cap.

Ἄλωπεκῆθεν, adv. of *Alopeke* § 66.

ἄλώπηξ, εκος, ἡ, a fox.

ἀλωσις, εως, ἡ, (*ἀλίσκομαι*), capture.

ἀλωτός, ἡ, ὄν, (*ἀλίσκομαι*), to be taken; attainable.

ἄμα, (*όμοι*, *simil*), adv., at the same time, together; with dat., 'with', 'together with'; *ἄμα μέν*—*ἄμα δέ* § 118.

Ἄμαζών, ὄνος, ἡ, (*μαζός*, breast-less), plur. a nation of women warriors in Skythia.

ἄμαθης, ἐς, (*μαθάνω*), unlearned, ignorant.

ἄμαθία, οι, ἡ, ignorance.

Ἄμαλθεια, οι, ἡ, the goat which fed Zeus with her milk; τὸ Ἀμαλθεῖας κέρας, the horn of plenty § 108.

ἄμαξα, η, ἡ, cart, wagon.

ἄμαρτάνω, ἡσθμαι, ἡμάρτηκα, 2 aor. ἡμαρτον, to miss, with gen.; to lose; to err, go wrong, sin.

ἄμάρτημα, ατος, τό, a sin, fault.

ἄμαρτία, οι, ἡ, sin, error.

Ἄμασις, ιδος or ιος, ο, king of Egypt; his reign ended B.C. 526 § 106.

ἄμαυρός, ἀ, ὄν, dim, blind, faint.

ἄμαυρόω, Att. ὁ, ὄσω, to darken, to enfeeble.

ἄμβράν, εῖα, ύ, blunt, dull; slow § 32.

ἄμβλινω, υνώ, to blunt, to dull.

ἄμβροσία, οι, ἡ, (*Bporós*; prop. fem. adj. sc. ἔδωδή), the food of the gods, ambrosia.

ἄμειβω, ψω, to change, exchange; midd. to answer, repay § 61.

ἄμεινον, οι, see *ἄγαθός*.

ἄμελεια, οι, ἡ, neglect, carelessness.

ἄμελέω, Att. ὁ, ησω, to neglect, with gen.

ἀμελής, ἐσ, (μελεῖ), careless.  
 ἀμελῶ, carelessly.  
 ἀμεταμέλητος, οὐ, not to be repented of.  
 ἀμη, ης, ἡ, (Lat. *hama*), a bucket § 100.  
 ἀμιλλάσματι, Att. ἀματι, ἡσματι, (ἀμιλλα, from ἀμα), to compete, strive, with dat.  
 Ἀμομφάρετος, οὐ, ὁ, a brave Laconian captain, who fell in the battle of Plataia B. C. 479.  
 ἀμπελός, οὐ, ἡ, vine.  
 ἀμπτίσχοματι, another form of ἀμπτέχοματι, to wear.  
 ἀμυγδαλῆ, ἥς, ἡ, an almond.  
 Ἀμυκος, οὐ, ὁ, a son of Poseidon, king of the Bebrykians in Bithynia, who challenged all comers to a wrestling match.  
 δύνω, νῶ, (Lat. *munio*), to ward off; τινι, to aid; ἀμόματι, midd. to defend oneself; ποιῶ τι ἀμυνόμενος, in self-defence; τινδι, to avenge oneself on a person, to punish him § 90.  
 ἀμφί, prep. with gen., dat., or acc., (Lat. *amb.*), around, about, concerning, for the sake of; with numbers, about.  
 ἀμφίέννυμι, ιῶ, to put on; midd. to dress oneself in.  
 Ἀμφίτολις, ιως, ἡ, a city of Macedonia, on both sides of the Strymon, whence it received this name from the Athenians, B.C. 437.  
 ἀμφισβητέω, Att. ὁ, ἡσω, (βαίρω), to dispute; with gen. § 75., to claim.  
 ἀμφόδος, οὐ, ἡ, a street § 139.  
 ἀμφορεύς, έως, ὁ, (shortened from ἀμφιφορεύς, 'borne on both sides', having two handles), 1. a jar; 2. a liquid measure = 1½ Roman *amphorae*. *Am-*

*phora Graecorum recipit tres bina Latinas.*  
 ἀμφότερος, α, οὐ, (ambo, *dμφω*), both of two, both; the neut. as adv. § 156.  
 ἀμφω, dual and plur., gen. and dat. ἀμφοῦ, (ambo), both.  
 ἀμμως, οὐ, (μῶμος), blameless, faultless.  
 ἀν, 1. adv., implying a condition; εἴποι τις ἀν, 'one might say'; εἴποι δι, 'I would have said'; in relative clauses it adds to the pronoun or relative adverb the same notion as Lat. *-cunque*, Engl. *soever*; in this sense it often forms one word with another particle, e.g. διαν = διεδν. 2. conj., if, frequent in Plato and the comic poets.  
 ἀνά, prep. generally with acc. i. of place, along, throughout. ii. distributive, ἀνά τρεῖς, by threes; ἀνά μέρος, by turns.  
 ἀναβαῖνω, βησματι, βέβηκα, to go up, mount.  
 ἀναβασις, εως, ἡ, (ἀναβαίνω), ascent or march up the country from the sea. See § 34 n. 16.  
 ἀναγνωσκω, ἀναγνώσματι, to read; to recognise.  
 ἀναγκάζω, σω, to compel, to force.  
 ἀναγκαῖος, α, οὐ, (ἀνάγκη), necessary; τὰ ἀν. the necessities of life; ἀνάκαρδ, troubles sent by fate, inevitable.  
 ἀναγκαῖως, adv., ἀ. ἔχει, it is necessary §§ 114, 147.  
 ἀνάγκη, ης, ἡ, (ἀγχω, Germ. *eng*), fate, necessity, force, constraint; ἀνάγκη (ἔστι), it is necessary, with inf. § 63.  
 ἀναγορεύω, used as a compound of λέγω, fut. ἀνερῶ, aor. ἀνεπονο, perf. ἀνερηκα, to pro-

claim; to declare elected to an office.

ἀναγράφω, ψω, (cf. *anagram*), to record § 76; to register, esp. as a benefactor § 87.

ἀνδρῶ, δξω, to bring up; from the dead §§ 81, 84.

ἀναδέω, Att. ὁ, ἡσω, to bind up; midd., to wreath (the head) § 150.

ἀναβίδωμι, δώσω, to yield § 75.

ἀνάθημα, ατο, τό, (ἀνατίθημι), a votive offering in a temple.

ἀναιδεῖα, αι, η, effrontery, impudence.

ἀναιδῆς, ει, shameless, immodest; τό δ. shamelessness § 101.

ἀναιμος, ον, (ἀίμα), bloodless.

ἀναιρεσι, εω, η, killing § 115.

ἀναιρέω, Att. ὁ, ἡσω, τρόκα, to take away, remove, destroy, kill; to abolish; to give a response, of an oracle; midd. to win, to undertake.

ἀναισθήτος, ον, unfeeling.

ἀναιτίος, ον, guiltless; with gen. ἀνακαλέω, Att. ὁ, fut. ὁ, to appeal to, to call, to call on; midd., to recall, revoke § 81.

ἀνάκινω, to kindle, light.

ἀνάκειμαι, σομαι, to be dedicated; used as pass. of ἀνατίθημι.

ἀνακρεμάνωμι, μω, to hang up.

ἀνακρινω, υω, to examine.

ἀναλαμβάνω, λήψομαι, to take up; to assume.

ἀνδλήγητος, ον, unfeeling.

ἀναλίσκω, λώσω, to spend.

ἀναλτος, ον, insatiate § 158.

ἀναλόνω, σω, to unloose, dissolve, abolish.

ἀναμνησκω, ἀμνήσω, to remind; midd. to remember, with gen.

ἀνανδρος, ον, unmanly.

Ἀναῖαγόρας, ον, δ, a philosopher of Klazomenai (b. c. 500—428), who resided 30 years at A-

thens, and had Perikles and Euripides among his hearers.

ἀνακείθω, σω, to persuade.

ἀνατέκτω, ψω, to send up.

ἀνατλίττω, δω, to mould.

ἀναπληρώω, Att. ὁ, ὁσω, to fill up.

ἀναρρηθεις, aor. part. of ἀναγρέω.

ἀναρρίπτω, ψω, to cast up; esp. to throw dice § 85.

ἀναρρώνυμι, to strengthen again.

ἀναρχία, αι, η, (ἀρχή), want of rule, anarchy.

ἀναστροφή, ης, η, turning back, return; society.

ἀναρχίζω, υω, (scindo, scissors), to rip up.

ἀνατέλω, τεω, to lift up; βακτρίας των, a stick over any one, to threaten him with it § 69.

ἀνατέλλω, τελω, to rise; of the sun § 79.

ἀνατίθημι, θήσω, (anathema), to ascribe, dedicate, erect.

ἀνατολή, ης, η, (ἀνατέλλω, cf. *Anadoli*, 'eastland'), a part, or sometimes the whole of Asia Minor), a rising, of sun, moon, or stars.

ἀνατρέπω, ψω, to overthrow.

ἀνατρέψω, θρέψω, to nurse, educate.

ἀνατρέχω, δραμοῦμαι, to run back, return, start up.

ἀναφαίνω, φανω, to make known, proclaim, declare.

ἀναφύω, υρω, to confound, mix in disorder.

Ἀνάχαρος, ον, δ, a Scythian philosopher, contemporary with Solon § 160.

ἀναχωρητέω = cedendum est, one must retreat.

ἀνδράποδος, ον, τό, a slave.

ἀνδρεία, αι, η, (ἀνήρ), manhood, courage.

ἀνδρεῖος, α, ον, manful, brave.

ἀνδρία, *as*, *η* = ἀνδρεία § 118.  
 ἀνδριάς, *andrōs*, *δ*, (*andrōs*), a statue.  
 Ἀνδροκλεῖδας, *δ*, a Spartan § 120.  
 ἀνέκραγος § 116, used as aor. of  
 κέκραγα, 'I cry aloud'.  
 ἀνέλκω, *ξω*, to draw up.  
 ἀνεμος, *ou*, *δ*, wind.  
 ἀνεπικούρητος, *or*, without suc-  
 cour.  
 ἀνεν, prep. with gen., 'without'.  
 ἀνήρυθρος, *or*, fruitless.  
 ἀνηρύτως, (*ἀντίω*), vainly; ἔχει,  
 it is vain, impossible § 84.  
 ἀνήρ, ἀνδρός, *δ*, man, husband,  
*vir*.  
 ἀνθος, *ou*, *τό*, (whence *anthology*,  
*polyanthus*, etc.) 1. flower;  
 2. bloom, state, lustre §§ 91,  
 119.  
 ἀνθρώπως, *η*, *or*, human; not  
 too great for man.  
 ἀνθρωπίνως, adv., as a man  
 § 134; i. e. as content with  
 no higher than man's lot.  
 ἀνθρωπος, *ou*, *δ*, man, human  
 being = *homo*.  
 ἀνθρωποφάγος, *or*, cannibal.  
 ἀνία, *as*, *η*, pain, grief, trouble.  
 ἀνιάρός, *d*, *ω*, painful, sad.  
 ἀνιδω, Att. *ω*, *δω*, to grieve,  
 sadden.  
 ἀνίημι, ἀνήσω, to relax, slacken;  
 πῦρ ἀειμένων, a slack fire  
 § 143.  
 ἀνιψιά, Att. *ω*, *ησομαι*, (*ιμάτ*),  
 to draw water; midd. § 78.  
 ἀνίσος, *or*, (*τος*), unequal.  
 ἀνιστημι, ἀναστήσω, to raise up,  
 to restore to life § 84; mid.  
 with perf. and 2 aor., to stand  
 up.  
 Ἀννίβας, *ou* and *a*, *δ*, Hannibal,  
 the great Carthaginian gene-  
 ral in the 2nd Punic war.  
 ἀνόητος, *or*, dull, senseless.  
 ἀνοια, *as*, *η*, (*ροῦς*), folly, dul-  
 ness.  
 ἀνοικίω, *ω*, to remove up the

country; midd., to migrate in-  
 land.  
 ἀνοικτήμων, *or*, *ονος*, pitiless.  
 ἀνοιμώξω, *ξομαι*, to wail.  
 ἀνταδέκω, Att. *ω*, *ήσω*, to render  
 wrong for wrong; with acc.,  
 to injure in return.  
 Ἀνταίος, *ou*, *δ*, the gigantic son  
 of Poseidon and Gaia § 76.  
 Ἀνταλκίδας, *ou*, *δ*, a Spartan,  
 author of a disgraceful treaty  
 between Sparta and Persia,  
 by which the Greek cities in  
 Asia Minor were surrendered  
 to Persia, b.c. 387 § 144.  
 ἀντεπετάω, *δω*, to try one thing  
 against another.  
 ἀντεπιδεικνυμι, *ύσω*, to shew in  
 turn.  
 ἀντερωτδω, Att. *ω*, *ήσω*, aor. *ἀν-*  
*τηρόμητη*, to ask in turn.  
 ἀντέχω, *θέξω*, to hold against;  
 withstand, with dat.; endure.  
 ἀντηρόμητη, aor. (in use) of *ἀντε-*  
*ρωτωάω*.  
 ἀντί, prep. with gen., instead of;  
 as good as; *ἀνθ'* *οὐ*, where-  
 fore.  
 ἀντιβροτδω, Att. *ω*, *ήσω*, to  
 thunder against, return clap  
 for clap § 64.  
 Ἀντιγόνη, *η*, *η*, daughter of  
 Oedipus and Iokaste; her bu-  
 rial of her brother Polynikeis,  
 and her punishment, are the  
 subject of the Antigone of So-  
 phokles.  
 Ἀντίγονος, *ou*, *δ*, I. the one-eyed,  
 father of Demetrios Poliorke-  
 tes; on the division of Alex-  
 ander's empire he became ru-  
 ler of the eastern part of Asia  
 Minor; slain, aet. 81, at the  
 battle of Ipsos b.c. 301. II.  
 Son of Demetrios Poliorketes,  
 surnamed Gonatas, king of  
 Macedon 278—242 b.c.  
 ἀντιγράψω, *ψω*, to write back.

*ἀντίθετος, ον, antithetic; τὸ ἀ. an antithesis § 117.*

*ἀντικαταλλέττομαι, ξομαι, to exchange.*

*ἀντλαμβάνω, λήψομαι, to receive in return; midd. with gen., to lay hold of, defend.*

*Ἀρτιοχός, ον, ὁ, A. III. of Syria, reigned b.c. 224—187; protector of Hannibal, defeated by L. Scipio at Magnesia ad Sipylum b.c. 190 § 90.*

*ἀντίπαλος, ον, (τάλη), wrestling against; τραυμάτων § 23, a match for the match against; ὁ δ., match, rival.*

*Ἀρτιάτρος, ον, ὁ, a general under Philip and Alexander of Macedon; waged war (the Lamian war) against the Greeks b.c. 323; died b.c. 319 § 156.*

*Ἀρτισθένης, ον, δ., of Athens, pupil of Sokrates, and founder of the Cynic school § 156.*

*ἀντιτάττω, τάξω, to draw up in battle array against.*

*ἀντιτείνω, τενώ, (Lat. contendō), to resist, make head against, with dat.*

*Ἀρτιφίλος, ον, δ., a painter of Alexandria, of the time of Alexander.*

*ἀντιφιλογέμομαι, Att. οῦμαι, to pride oneself (on something) against another.*

*ἀντλέω, Att. ὁ, ἥσω, to bale a ship; to drain, exhaust.*

*ἀντρον, ον, τό, (Lat. antrum, Spenser, antre), cave.*

*Ἀρταῖνος, ον, δ., M. Aurelius A., the philosopher, Roman emperor A.D. 161—180 § 99.*

*Ἀρτάνιος, ον, δ., M. Antonius the triumvir § 103.*

*ἀνθρόπος, ον, arid, without water.*

*ἀνυπόδηπτος, ον, unshod, barefoot.*

*ἀντίτω or ἀντώ, οντω, to accomplish, complete.*

*ἀνύω, see ἀντίτω.*

*ἀνω, adv., above; ἀνω καὶ κάτω, up and down.*

*ἀνωθεν, adv., from above.*

*ἀνώμοτος, ον, unsworn.*

*ἀνωφελῆς, ἐς, (διφελος), unprofitable.*

*ἀξία, as, (properly fem. of δίξιος), worth, due, deserts; πρὸς τὴν δ., according to the rank § 55; κατὰ τὴν δ. according to the merit § 118.*

*ἀξιόλογος, (λέγω), worth mention, considerable, of consequence; οἱ δ., men of mark.*

*δίξιος, ία, ιον, 1. worthy; ἐπαντον δ. of praise; δίξιον ἔστι, it is worth while=tanti est; δίξιος τίκευ, worthy to have § 149. 2. cheap, worth the money § 41.*

*δίξιω, Att. ὁ, οσω, to think worthy of, with gen.; to require § 65; to think fit § 67; to maintain (cf. *axiom*), §§ 68, 154.*

*δίξιμα, ατος, τό, (axiom), reput.*

*δίξιος, worthily; τυός, in a manner worthy of some one.*

*δοῦλος, οῦ, δ., (δόω), a minstrel, bard.*

*δολέτος, ον, uninhabited.*

*δοκος, ον, homeless.*

*δόρατος, ον, unseen, invisible.*

*ἀπαγγέλλω, ελώ, to report.*

*ἀπαγορεύω, used as compound of λέγω; fut. ἀπερώ, perf. ἀπειρκα, aor. ἀπείτον; to forbid.*

*ἀπάγχω, ξω, to strangle; midd. to hang oneself.*

*ἀπάγω, ξω, to lead away.*

*ἀπαθανατίω, to deify.*

*ἀπαθής, ἐς, insensible; unharmed.*

*ἀπαιδευτία, άς, η, ignorance, want of education.*

*ἀπαιδευτος, ον, (ταῦτεών), uneducated.*

**ἀπαιτέω**, Att. *ω*, *ήσω*, to demand back; *τωδέ τι*.

**ἀπαλλαγή**, *ης*, *ἡ*, deliverance; departure.

**ἀπαλλάσσω**, *ξω*, *ἀπαλλάχα*, to release from, to remove from, with gen.; to put away; midd. to get rid of, to escape, to depart from, with gen.

**ἀπαλός**, *η*, *όν*, soft, tender, delicate; enfeebled § 21.

**ἀπανταχοῦ**, adv., everywhere.

**ἀπαντάω**, *ήσω*, (*ἀντα*, *ἀντί*) to meet; *τινι*.

**ἀπάξι** = (for *ἀπάκις*, *semel*) once; once for all.

**ἀπαρέομαι**, Att. *οὐμαι*, *ήσομαι*, to deny.

**ἀπασ**, *ἀπασα*, *ἀπας*, (*ἀμα*, *τᾶς*), entire; all together; every.

**ἀπαράδω**, Att. *ω*, *ήσω*, to deceive.

**ἀπάτη**, *ης*, *ἡ*, cunning, deceit.

**ἀπειλέω**, Att. *ω*, *ήσω*, to threaten.

**ἀπειλή**, *ης*, *ἡ*, threat.

**ἀπειμι**, (*εἰμι*), I will go away, used as fut. of *ἀπέρχομαι*; impf. *ἀπῆ*, and the moods *ἀπιθ*, *ἀπιέντα* etc., are used for the imperf. and moods of *ἀπέρχομαι*.

**ἀπεῖτο** § 114, aor. of *ἀπαγόρεύω*, to forbid.

**ἀπειρία**, *ας*, *ἡ*, inexperience.

**ἀπειρος**, (*πείρα*), inexperienced; with gen. § 34, ‘ignorant of’.

**ἀπειρος**, *ον*, (*πέρας*), boundless § 63.

**Ἀπελλῆς**, *οῦ*, *δ*, the greatest painter of antiquity, the only one to whom Alexander would sit; his chief work was Aphrodite Anadyomene (rising from the sea); to him are ascribed the maxims, *Ne sutor ultra crepidam; nulla dies sine linea* §§ 118, 135.

**ἀπερυθρία**, Att. *ω*, *ήσω*, to be past blushing, to brazen it out.

**ἀπέρχομαι**, imperf. *ἀπῆ*, fut. *ἀπειμι*, aor. *ἀπῆθον*, to go away.

**ἀπέχω**, *ἀφέξω*, aor. *ἀπέσχον*, intrans. to be distant from, with gen.; mid. to abstain from, with gen.

**ἀπιστέω**, Att. *ω*, *ήσω*, to distrust, doubt.

**ἀπιστος**, *ον*, untrustworthy; faithless.

**ἀπλοῦς**, *η*, *οὐρ*, (Lat. *simplex*), as it were *one-fold* (cf. *διπλοῦς*, two-fold), single, simple, plain, opposed to compound § 10.

**ἀπλώς**, 1. simply; 2. absolutely (as opposed to relatively); in a word.

**ἀπό**, prep. with gen., from; 1. of place; 2. of time *ἀφ' οὐ*, from the time when, since; 3. generally of anything from which one commences, denoting origin, descent, cause; *ἀρχεσθαι* *ἀπό τινος*, to begin from some one; *τὸ δέ ἀπό τούτου*, henceforth § 117; cf. *τὸ ἀπό τούτο* § 104.

**ἀποβαίνοντα**, *τά* § 18, results; partic. of *ἀρθαίνω*.

**ἀποβάλλω**, *βαλώ*, to throw away, to lose § 75.

**ἀποβλέπω**, *ψω*, to look away (from other things) to one, *εἰς τι* or *πρός τι*; to fix the looks on; to regard.

**ἀπογιγνώσκω**, *ἀπογιγνώσκω*; *τινός* (sc. *δικην*), to reject the charge brought against a man, to acquit him § 72; *τὴν σωτηρίαν*, to despair of escape § 158; cf. § 160.

**ἀποδείκνυμι**, *έσω*, to display, prove, appoint, render.

**ἀποδημέω**, Att. *ω*, *ήσω*, to be from home, to be abroad.

ἀποθητα, *as, ἦ*, absence from home, stay abroad.  
 ἀποδιδράσκω, δράσομαι, ἀτέδραν, to run away from.  
 ἀποδίδωμι, δώσω, to return, render; midd. to sell.  
 ἀποδοκιμάζω, ἀσω, to reject (on scrutiny).  
 ἀποδύω, σω, to take off; midd. to strip § 74.  
 ἀποθήσκω, θανοῦμαι, to die, to be put to death; used as pass. of ἀποκτείνω.  
 ἀποθέω, σω, to offer up a sacrifice.  
 ἀποικία, *as, ἦ*, a colony.  
 ἀποκαθίστημι, καταστήσω, to restore; pass. to recover, regain health.  
 ἀποκαλύπτω, ψω, to uncover, reveal.  
 ἀποκάω (not contracted), καίσω, to burn off.  
 ἀποκλάω (not contracted), κλαύσομαι, to lament.  
 ἀποκρίω, *ιω*, to separate; mid. with aor. ἀπεκριθέηντ, to reply; esp. to reply to charges.  
 ἀποκτείνω, κτενω, ἔκτονα, to kill; to condemn to death. ἀποθήσκω is used as pass.  
 ἀποκυδαίω, ανω, to glorify.  
 ἀπολαίω, σομαι, to enjoy; τινός τι, something from some one; also with gen.; and with acc.  
 ἀπολείπω, ψω, to leave behind.  
 ἀπολιθώω, ὥσω, (*λιθος*), to turn into stone, to petrify.  
 Ἀπολλόδωρος, ου, δ, a young Athenian, devoted to Sokrates § 113.  
 ἀπόλλυμι, ολω, aor. ὄλεσα, perf. ολώλεκα, (*Apollylon*), to destroy, lose. Mid. with perf. ἀπόλλα, to perish, to be undone, to be lost.  
 Ἀπόλλων, ανως, δ, the son of Zeus and Leto, the god of prophecy, and of the Sun.  
 ἀπολογέομαι, Att. οῦμαι, ἤσομαι, to speak in defence; to allege in excuse.  
 ἀπολογητώ, verbal adj., one must make one's defence § 86.  
 ἀπολύω, ὥσω, to set free, to acquit; with gen.  
 ἀπομαθάνω, μαθήσομαι, to unlearn, dedisco.  
 ἀπομιμέομαι, Att. οῦμαι, ἤσομαι, to imitate exactly.  
 ἀποτέμω, μω, to assign.  
 ἀπονίω, ψω, to wash; midd. to wash oneself.  
 ἀπόπειρα, *as, ἦ*, experiment.  
 ἀποπέμπω, ψω, to send away, send back.  
 ἀποπηδάω, Att. ὠ, ἤσω, to leap away from; start away from.  
 ἀποπνίγω, πνίξομαι, to choke; pass. to be choked, drowned.  
 ἀποπτώ, σω, to spit out; to abominate.  
 ἀπορέω, Att. ὠ, ἤσω, to be at a stand, at a loss.  
 ἀπορία, *as, ἦ*, straits, difficulty, want.  
 ἀπόρος, ον, (*τόρος*), pathless, difficult, at a loss, poor.  
 ἀπορρέω, εύσομαι or νήσομαι, to flow away; to drop off § 63.  
 ἀπόρρητος, ον, (*ἀπερώ*), forbidden, not to be divulged, secret § 117.  
 ἀποσβέννυμι, σβέσω, to quench, destroy; pass. with aor. ἀπέσβηντ, perf. ἀπέσβηκα, to go out, vanish.  
 ἀποσημαίνω, ανω, midd. to seal up as confiscated § 96.  
 ἀποσκάπτω, ψω, to flout, jeer.  
 ἀποστάω, Att. ὠ, σω, to tear away, to drag off.  
 ἀποστέλλω, στελω, to send away.  
 ἀποστέρω, Att. ὠ, ἤσω, to rob, take away; τινά τι.

ἀποστερήσι, οῦ, δ, a cheat.  
 ἀποστρέψω, ψω, to turn back;  
 midd., to abandon; escape.  
 ἀποστυγέω, Att. ὁ, to abhor.  
 ἀποτείνω, τεω̄, to prolong; to  
 tighten; to continue.  
 ἀποτέλεω, Att. ὁ, fut. ὁ, to com-  
 plete; accomplish; render.  
 ἀποτέμνω, τεμώ̄, to cut off.  
 ἀποτίνω, σω, to pay back, to pay  
 in full.  
 ἀποτίθημι, θήσω, to put away;  
 put off; lay aside.  
 ἀπορέτω, ψω, to turn away,  
 avert; to draw away from, dis-  
 suade, with gen.  
 ἀπορίβω, ψω, to crush; to rub off.  
 ἀπονιγχάω, τείχουμαι, to fail;  
 with gen., to miss.  
 ἀποφάνω, αὐ̄, to declare, τινα  
 κακόν, some one to be wicked;  
 with part. to prove some one  
 to be; to render § 89; midd.  
 to shew forth, to declare.  
 ἀποφένγω, ξομαι, to escape; be  
 acquitted.  
 ἀποφθίνω, σω, to pine away; in  
 fut. and aor. to waste, con-  
 sume.  
 ἀπράκτος, ον, unprofitable; use-  
 less § 85; impracticable.  
 ἀπρίξ, (πρίω, to gnash with the  
 teeth; cf. λαδξ, *mordicus*, with  
 closed teeth, tight.  
 ἀπρακτος, ον, undowered.  
 ἀπροσδέκητος, ον, unexpected.  
 ἀπραυστος, ον, not stumbling, se-  
 cure.  
 ἀπτή, ηπος, δ and ἡ, unfeudged,  
 callow.  
 ἀπτω, ψω, to fasten; to kindle  
 §§ 123, 156; midd. with perf.  
 ἡμμα, to lay hold of, to touch,  
 with gen.; to engage in.  
 ἀπωθέω, Att. ὁ, ἀσω or ἀθήσω,  
 to drive back; reject.  
 ἀπωλέδα, ας, ἡ, (ἀπόλλυμ), de-  
 struction.

δρ', see δρα.

δρα, conj., then, therefore § 53,  
 as it seems; εἰ μὴ δρα, nisi  
 forte; it never begins a sen-  
 tence.

δρά, ἀς, ἡ, a curse § 146.

δρα, interrogative particle, like  
 Lat. *ne*. δρ' οὐ; is it not?  
 δρα μή; surely it is not? In  
 § 62 τι ποτ' δρα etc. 'what  
 then is the reason?' like δρα;  
 but only in poets.

Ἀραβία, ας, ἡ, Arabia.

Ἀράξης, ον, δ, (now *Aras*), a river  
 of Armenia, which flows into  
 the Caspian sea.

ἀράχνη, η, ἡ, spider (Lat. *ara-  
 nea*; cf. *frugis, frumentum*,  
 for the omission of the guttu-  
 ral; Fr. *araignée*, where the  
 guttural reappears).

ἀράχνιον, ον, τό, 1. cobweb; 2.  
 little spider.

Ἀράψ, αβος, δ, an Arab.

Ἀρβηλα, ον, τό, (now *Erbil*),  
 capital of the province Adia-  
 bene in Assyria, head quar-  
 ter of Dareios before his de-  
 cisive defeat at Gaugamela,  
 B.C. 331.

Ἀργεῖος, εια, ειος, belonging to  
 Argos, Argive.

ἀργύρια, ας, ἡ, (see δργύρι), laziness.

Ἀργυρουσαι, ὁν, αι, three small  
 islands in the Aigean, between  
 Lesbos and Aiolis; here the  
 Athenian fleet defeated the  
 Lacedaemonian, B.C. 406.

Ἀργοναύται, ὁν, οι, the Argo-  
 nauts, or sailors of the Argo,  
 who sailed with Iason to Col-  
 chis to bring back the golden  
 fleece.

Ἀρηος, ον, δ, son of Agenor, who  
 had 100 eyes, some of which  
 were always awake; hence δ  
 ρωτόντης, 'the all-seeing'; his  
 eyes were placed by Hera in

the tail of her sacred bird, the peacock § 142.

**Ἄργος**, *ov.*, *τό*, the capital of Argolis in Peloponnesos.

**ἀργός**, *όν*, (for *ἀργός*), unworking, lazy.

**ἀργυρόδοτος**, *ον.*, *τό*, poor, paltry silver, contemptuous diminutive of *ἀργύριον*.

**ἀργύριον**, *ον.*, *τό*, a piece of silver, silver money.

**ἀργυρογενώμων**, *ονος*, *ό* and *ή*, an assayer of silver.

**ἀργυρός**, *ον.*, *ό*, (*ἀργός*, bright, of *argentum*), silver.

**ἀργυροῦ**, *ά*, *ονός*, of silver.

**ἀργύρωμα**, *ατος*, *τό*, silver plate, *vasa argentea*, in plur.

**ἀρδην**, *adv.*, (*αἴρω*), taken away utterly, wholly, = *funditus*, *penitus*.

**Ἄρεος** *πάγος*, *ον.*, *ό*, 'Mars' hill' at Athens where St Paul stood; the highest Athenian court sat there; the Areopagus § 115.

**Ἀρεοπαγίτης**, *ον.*, *ό*, an Areopagite, member of the court of Areopagus.

**ἀρέσκω**, *έσω*, to please, with dat.; pass. to be contented, satisfied, with dat.

**ἀρετή**, *ή*, *ή*, virtue, valour, excellence.

**ἀρήγω**, *ξω*, (*αρεο*), to help, with dat.; to ward off, *τινί τι*.

**Ἄρης**, *εως*, (poet. *εος*), *ό*, the god of war.

**Ἀριάδνη**, *η*, *ή*, daughter of Minos and Pasiphae, deserted by Theseus, whom she saved from the Labyrinth § 114.

**ἀριδακρυς**, *υ*, (*ἀρι-* *δάκρυν*), very tearful.

**ἀριθμητικός**, *ή*, *όν*, arithmetical § 129; *δ* *ἀρ.* an arithmetician.

**ἀριθμός**, *ον*, *ό*, number (hence *arithmetic*).

**Ἀρισταγόρας**, *ον.*, *ό*, Persian go- vernor of Miletos; induced the Ionians to revolt B.C. 501, and was slain in battle B.C. 497 § 115.

**ἀριστός**, Att. *ώ*, *ήσω*, syncop. perf. inf. *ἀριστάω*, to take the *ἄριστον* or luncheon, to lunch.

**Ἀριστείδης**, *ον.*, *ό*, the Athenian statesman and general in the time of the Persian wars, known as 'the Just'.

**ἀριστερός**, *ά*, *όν*, left; *ἡ* *ά*. the left hand, like *dextra* and *sinistra* without the subst.; *ξ* *ἀριστερών*, on the left § 184.

**Ἀριστικτός**, *ον.*, *ό*, of Kyrene, founder of the Kyrenaic school of philosophy, which regarded pleasure as the highest good; a pupil of Sokrates, long resident at the court of Dionysios of Syracuse.

**Ἀριστογείτων**, *ονος*, *ό*, see § 159 n. 15.

**Ἀριστόδημος**, *ον.*, *ό*, son of Aristomachos; his 2 sons (§ 81) were the ancestors of the 2 royal families of Sparta § 144.

**ἀριστος**, *η*, *ον*. See *ἀγαθός*.

**Ἀριστοτέλης**, *ον.*, *ό*, of Stageira, the great philosopher, founder of the Peripatetic school and tutor of Alexander.

**Ἀρκαδία**, *ας*, *ή*, a province in the centre of Peloponnesos, S. of Argolis, N. of Lakonia and Messenia.

**Ἀρκάς**, *άδος*, *ό*, an Arkadian, inhabitant of Arkadia in Peloponnesos.

**ἀρκτώ**, *έτω*, to suffice, avail; impers. *ἀρκεῖ μοι* with inf. I am content to do it; pass. to be satisfied, with dat. § 99.

**ἀρκτός**, *ον.*, *ό* and *ή*, i. bear; ii. constellation Ursa (whence *arctic*) § 127; iii. the north § 24.

ἄρμα, *ατος*, *τό*, chariot.

Ἄρμόδιος, *ον*, *δ*, see § 159 n. 15.  
ἀρμοστής, *ον*, *δ*, (ἀρμόττω), di-  
rector; *harmost*, governors of  
islands and foreign cities sent  
out by the Lacedaemonians  
§ 147.

ἀρμόττω, *σω*, (δρόμος, *harmony*),  
to fit together; imper. *ἀρμότ-*  
*τει* = *debet*, it is fitting § 79.

ἀρνέομαι, Att. *ούμαι*, *ήσομαι*, to  
deny, refuse.

ἀρνίον, *ον*, *τό*, a little ram, a lamb.  
ἀρνός, *τοῦ*, *τῆς*, (aries), lamb. No  
nomin. in use; *αρνός* being  
employed instead.

ἀράζω, *ἀρομαι*, *ἥρακα*, (cf. *ra-*  
*pio*, *Harpy*, *harpoon*), to carry  
off.

ἀρραβών, *ῶντος*, *δ*, (arrha, *arrha-*  
*bo*), earnest-penny; a pledge,  
an earnest, with gen. § 65.

ἀρρην, *εν*, male. (In earlier Greek  
*δροσην*.)

ἀρρωστία, *ας*, *η*, weakness, sick-  
ness.

ἀρρωστος, *ον*, (δώρυνμι), weak,  
feeble.

Ἀρσάκης, *ον*, *δ*, name of a Me-  
dian § 111.

Ἀρταξέρσης, *ον*, *δ*, a general  
under Artaxerxes Mnemon.

Ἀρταξέρξης, *ον*, *δ*, I. Artaxerxes  
II. Mnemon, son of Dareios  
and king of Persia from 405  
—362 B.C., against whom his  
younger brother Kyros revolted  
§§ 71, 159; II. A. III. Ochos,  
son of Mnemon, Persian king  
B.C. 362—339 §§ 109, 132.

ἀρτᾶ, Att. *ω*, *ήσω*, (ἀραπλόκω),  
to hang, fasten; pass., to hang  
upon, to depend upon § 133.

Ἀρτεμις, *ιδος*, *η*, daughter of  
Zeus and Leto, and sister of  
Apollo; goddess of hunting.

ἀρτι, (ἀραπλόκω), adv., just, just  
now.

ἀρτιος, *α*, *ον*, (of numbers), even.  
ἀρτος, *ον*, *δ*, a loaf of bread, wheat-  
bread.

ἀρχαῖος, *α*, *ον*, (from the begin-  
ning), ancient; *οι δ.*, the an-  
cients.

Ἀρχελαος, *ον*, *δ*, king of Mace-  
don, B.C. 413—399, patron of  
letters and art, of Euripides,  
Agathon, Zeuxis.

ἀρχή, *η*, *τή*, beginning, rule,  
kingdom, office § 140; *εξ*  
*ἀρχῆς*, from the first, anew  
§ 149; *την δ.* or *ἀρχήν*, with  
neg., not at all § 125 n. 22.

Ἀρχίδαμος, *ον*, *δ*, A. III. king of  
Sparta B.C. 361—338.

ἀρχιτέκτων, *ονος*, *δ*, master-  
builder, architect.

Ἀρχύτας, *ον*, *δ*, Archytas, a Py-  
thagorean philosopher of Ta-  
rentum, fl. 400—365 B.C.,  
statesman, general, mathe-  
matician, astronomer, me-  
chanician. His fondness for  
children (§ 60) is proved by his  
inventing an infant's rattle.

ἀρχω, *ξω*, *ηρχα*, (hence our arch-  
angel etc.), to rule; *τινός*, over  
some one; to begin § 90;  
*τινός γένους*, to found the  
family § 67; aor., begin to rule;  
midd., begin § 90; *τινός*, some-  
thing; *ἀντί τινός*, from some  
one; all *ἀντί Νικίου δρεάμενοι*,  
all, N. among the first.

ἀρχων, *οντος*, *δ*, ruler; in Athens,  
*archon*, the title of the highest  
dignitaries of the republic; *οι*  
*ἀρχοντες*, the government.

ἀσεβέω, Att. *ω*, *ήσω*, to be im-  
pious; with *τερπι*, *εις*; or *πρός*  
and acc., in regard to, against.

ἀσεβής, *εις*, impious.

ἀσελγεια, *ας*, *η*, excess, licenti-  
ousness.

ἀσημος, *ον*, unmarked, indistinct;  
of persons, obscure § 60.

*δυθέρεα, as, ἡ, weakness, sickness.*  
*δυθεντώ, Att. ὁ, ἡσω, to be weak, to be ailing.*  
*δυθεντής, ἡς, weak, sickly, poor.*  
*Ἀστα, as, ἡ, Asia.*  
*Ἀσκάλων, ωρος, ἡ, the modern *Ascalon*, a seaport and mart of Palestine, between Gaza and Azotus, the seat of the worship of Dagon. It gave name to the *shallot*, Ital. *scallona*.*  
*δοκέω, Att. ὁ, ἡσω, to train, go into training, to practise.*  
*δοκητος, εως, ἡ, practice, (cf. *ascetic*).*  
*δοκητός, verbal adj., one must practise.*  
*Ἄσκληπιός, οῦ, ὁ, (Aesculapius; cf. Ἡρακλῆς, Hercules), the god of healing, son of Apollo and Koronis § 160.*  
*δομένος, η, ον, (ἡδομα), orig. perf. part., pleased, glad.*  
*δομένως, gladly. Superl. δομεντάτα or ἔστατα.*  
*δονδίζομαι, σομαι, to salute, at meeting or parting; to take leave of.*  
*δοπής, ἰδος, ἡ, a shield.*  
*Ἀσσύρια, as, ἡ, Assyria.*  
*Ἀσσύριος, ον, ὁ, an Assyrian.*  
*ἀστεγος, ον, houseless.*  
*ἀστεροπητής, οῦ, ὁ, (ἀστραπή), lightener, epithet of Zeus.*  
*ἀστήρ, ἐρος, ὁ, star.*  
*δοτός, οῦ, ὁ, (δοτν), a townsman, citizen, fellow-citizen.*  
*δοτραπή, ἡς, ἡ, lightning.*  
*δοτράπτω, ψω, to lighten.*  
*δοτρολογία, as, ἡ, knowledge of the stars.*  
*δοτρολόγος, ον, ὁ, one learned in the stars, astronomer, astrologer.*  
*δοτρος, ον, τό, constellation; ἐν τοις δοτροις τιθεσθαι, to be placed among the constellations.*  
*δοτν, eos or εως, τό, a city.*  
*ἀσύνετος, ον, (συνίημ), unintelligent, dull.*  
*ἀσφαλεία, as, ἡ, firmness, safety.*  
*ἀσφαλής, ἡς, (σφάλλομαι), not liable to slip, safe, sure.*  
*ἀσφαλῶς, safely, securely.*  
*ἀσχημοσύνη, ης, ἡ, clumsiness, indecency.*  
*ἀσχολέομαι, Att. οῦμαι, to be busy.*  
*ἀταλαίπωρος, ον, without pains, careless.*  
*ἀταφος, ον, unburied.*  
*ἀτεκνος, ον, childless § 148.*  
*ἀτρεπ, prep., without, apart from. With gen., which (like *tenus*) it follows.*  
*ἀτρεχος, ον, inartistic, rude § 107.*  
*ἀτέχνως, adv., (τέχνη), without art, rudely, clumsily.*  
*ἀτη, ης, ἡ, (ἀδω), sin; ruin; a pest.*  
*ἀτίλω, σω, to slight.*  
*ἀτιμάζω, σω, to dishonour.*  
*ἀτιμάζομαι, as, ἡ, dishonour, outlawry.*  
*ἀτιμος, ον, dishonoured; disgraced. See § 102 n. 10.*  
*ἀτιμως, dishonourably.*  
*ἀτηλητος, ον, insufferable § 102.*  
*ἀτολμος, ον, unadventurous, timid.*  
*ἀτωκος, ον, strange, absurd, monstrous.*  
*ἀτρακτος, ον, ὁ, an arrow; a spindle.*  
*ἀτραπός, οῦ, ἡ, (τρέπω), way, path.*  
*Ἀτρετς, ἐως, ὁ, son of Pelops and brother of Thyestes, and father of Agamemnon and Menelaos.*  
*ἀττα, i. e. τινά.*  
*ἀττα, i. e. ἀτινα.*  
*Ἀττική, ἡς, ἡ, (sc. χώρα), Attica, a district in central Greece.*

Ἀττικός, ἡ, ὁ, Attic; ὁ Ἀττικός,  
 the inhabitant of Attica.  
 ἀτυχέω, Att. ὁ, ἡσω, ἡτύχηκα, to  
 be unfortunate, fail.  
 ἀτύχημα, ατος, τό, misfortune.  
 ἀτυχής, ἐτ, unfortunate.  
 ἀτυχία, ατ, ἡ, ill-luck, a misfor-  
 tune.  
 αὖ, adv., again, besides, on the  
 other hand.  
 αὐδανό, αὐδῶ, to dry, wither.  
 αὐδάγω, σω, to see distinctly, to  
 illumine § 107.  
 αὐθαίρετος, οτ, (αὐτός, αἱροῦμαι),  
 self-chosen, voluntary.  
 αὐθε, adv., again.  
 αὐλέω, Att. ὁ, ἡσω, (αὐλός), to  
 play on the flute.  
 αὐλητής, ού, ὁ, (αὐλέω), a flute-  
 player.  
 αὐλός, ού, ὁ, (δῆμι, to blow), a  
 flute.  
 αὐξάνω, ἡσω, ἡξηκα (augeo, aug-  
 ment), to increase, exalt; pass.,  
 to grow, rise § 148 n. 10. See  
 αὔξω.  
 αὔξω, ἡσω, (augeo, to wax), to  
 increase, exalt; pass., to grow,  
 advance. See αὔξανω.  
 δύστρος, ου, sleepless.  
 αὔριον, adv., to-morrow; η a., the  
 morrow.  
 αὐταρκέστατα, superl. adv., most  
 independently.  
 αὐτάρκης, ει, (αὐτός, δρκέω), suf-  
 ficient in itself, independent.  
 αὐτη, see οὐτος.  
 αὐτοβοει, by the mere shout;  
 without striking a blow.  
 αὐτόθεν, from the spot; then and  
 there; at once § 72.  
 αὐτοκράτωρ, ορος, ὁ and η, abso-  
 lute; the Roman emperor.  
 αὐτομολέω, Att. ὁ, ἡσω, to de-  
 sert.  
 αὐτός, see ἑαντοῦ.  
 αὐτός, η, ὁ, [hence autocrat, etc.],  
 1. self, of oneself, by oneself,

alone without others' help;  
 καὶ αὐτός, et ipse, I [you, he,  
 as the case may be] also; 2.  
 in oblique cases, him, her, it  
 = is, ea, id; 3. ὁ αὐτός, idem,  
 the same; εἰς ταῦτα, to the  
 same place, together; κατὰ  
 ταῦτα, in the same way; ὁ  
 αὐτός των, the same as some  
 one § 49; ὑπ' αὐτὸν τὸν λό-  
 φον, just under the hill § 52.  
 αὐτοῦ, see ἑαντοῦ.  
 αὐτῷ, see ἑαντοῦ.  
 αὐχήν, ἔνος, ὁ, the neck, throat.  
 αὐφ, see αὐτό.  
 αἴφαρέω, Att. ὁ, ἡσω; to take  
 away, τυί τι; midd. generally  
 τυί τι.  
 αἴφατής, ἐτ, (φαίνω), inconspic-  
 ous, invisible, unknown; of  
 persons, obscure.  
 αἴφαντω, ιῶ, ἡφάντα, to conceal,  
 efface, make away with.  
 αἴφειδῶ, adv., unsparingly, lav-  
 ishly.  
 αἴφθοτος, οτ, (φθίνω), imperish-  
 able, eternal.  
 αἴφθονία, ατ, η, abundance.  
 αἴφθοντος, οτ, (φθίνοτος), without  
 stint, bounteous, abundant.  
 αἴφθοντις, plentifully.  
 αἴφημι, ἡσω, to set free from,  
 with gen. § 69; to excuse, pass  
 over; neglect.  
 αἴφικτομαι ζημια, αἴφημαι, aor.  
 αἴφικτητ, to arrive at, come to.  
 αἴφιστημι, αἴστοτήσω, to remove;  
 midd. with perf. αἴφεστηκα and  
 2 aor. αἴτέστητη, to keep away  
 from, to escape, with gen.  
 αἴφω, adv., (ο. ἑξαίφητης), of a  
 sudden.  
 αἴφορδω, Att. ὁ, αἴφομαι, to  
 look away (from other things)  
 to, to look at.  
 αἴφορτος, οτ, intolerable.  
 αἴφορτω, ιῶ, to mark off; deter-  
 mine; except; separate.

ἀφορμή, *ής, ἡ*, a starting-point, an occasion; means, supply.

Ἄφροδίτη, *ης, ἡ*, the goddess of beauty and love, mother of Eros.

ἀφρόνως, *adv.*, foolishly.

ἀφρων, *or, (φρήν)*, senseless, foolish. Cf. *amens*. Comp. ἀφρονέστερος, superl. ἀφρονέστατος.

ἀφόνη, *ης, ἡ*, anchovy.

ἀφνής, *ές*, dull, incapable.

ἀφωνος, *ον*, speechless; τὰ ἀφωνα (γράμματα), mute letters (φωνήντα).

Ἀχαιμένης, *ους, δ*, the founder of the Persian dynasty which ended with Dareios III. B. C. 330.

ἀχαρής, *ές*, joyless. Late word.

ἀχάριστος, *ον*, ungrateful.

Ἀχερόστοις, *α, ον*, 'Α. λίμνη, various lakes of the name in Thesprotia, at Hermione in Argolis, etc. Also the lake of lamentation in the infernal world § 142.

ἀχθομαι, *έσομαι*, to be troubled, vexed, with dat.

ἀχθος, *ον, τό*, a burden; care, grief.

Ἀχιλλέύς, *έως, δ*, son of Peleus and Thetis, leader of the Myrmidons; his wrath against Agamemnon is the theme of the Iliad.

ἀχομένος, *ον*, useless.

ἀχρη, and before vowels *ἀχρις*. I. Prep. with gen., until, up to; II. conj., until, so long as; ἀχ. *άντα*, with conjunctive.

Βαβυλῶν, *ῶνος, ἡ*, Babylon, one of the greatest cities of the ancient world, traversed by the Euphrates; from 625—539 B. C. the capital of the Babylonian empire.

Βαβυλωνία, *ας, ἡ*, Babylonia, to the north of the Persian gulf.

Βαβυλώνιος, *α, ον*, Babylonian; of B. the Babylonians §§ 128, 146.

βάδην, *adv.*, *(βαίνω)*, step by step; on foot.

βαδίζω, *ιώμαι*, *(βάδην)*, to march, to go.

βάθος, *έως, τό*, depth, (allied to *fundus*, *βένθος*, *βυσσός*, bottom).

βαθύς, *έια, ύ*, deep; high § 92.

βαλω, *βήσσωμαι*, to go, walk.

βακτηρία, *ας, ἡ*, a staff.

Βακτρανή, *ής, ἡ*, (sc. χώρα), Bactria, the modern Balkh, a province of the Persian and Macedonian empires; afterwards an independent kingdom.

βαλλω, *βαλῶ*, to throw, to strike.

βάναυσος, *ον*, *(βαίνως, ανώ)*, working by the fire, mechanical, vulgar, illiberal.

βάπτω, *ψω*, *(baptize)*, to dip.

βάρβαρος, *ον*, *(barbarian, barbarous)*, not Greek, foreign, speaking a strange tongue; gen. plur. as a subst., esp. of the Persians; the difference of language is probably implied: Ovid, *barbarus hic ego sum quia non intellegor ulli*. Cf. 1 Cor. xiv 11.

βαρέως, heavily; φέρεω = *graviter*, *agre*, *ferre*, to brook ill § 58.

βάρος, *έως, τό*, weight, a burden; also metaph. weight, influence.

βαρύς, *έια, ύ*, heavy, oppressive.

βασιλεία, *ας, ἡ*, kingdom, dominion, realm §§ 150, 153.

βασιλεία, *ας, ἡ*, queen § 150.

βασιλείον, *ον, τό*, a palace §§ 71, 153, 158.

βασιλεύς, *έως, δ*, (whence *Basil*), king; esp. without art., the reigning king of Persia § 159.

βασιλεύω, *ον*, to be king, to rule,

*τινός* over some one; ὁ *βασιλεὺς*, the king.

*βασιλικός*, ἡ, ὄν, (whence *basilica*)  
ὁ β. στόλος, the royal, i.e. the Persian fleet; τὸ βασιλικόν, the royal treasure.

*βασιλικώς*, royal.

*βασιλίσσα*, ἡ, ἡ, a queen.

*βάσις*, ἐως, ἡ, (*βαῖω*), step, foot, base or pedestal.

*βασκαλύνω*, ἀρώ, (*βάσκω*, *βάίω*, fascinate), to slander; to bewitch § 95 n. 9.

*βασκανός, ον*, slanderous, envious; ὁ β. a slanderer; a sorcerer.

*βαῦ*, *βαῖν*, bow, wow § 138.

*βέβαιος*, ὄν, or (worse) οὐ, α, οὐ, (*βαῖω*), fixed, certain, firm, sure.

*βεβαιώς*, adv., stedfastly.

Βελλεροφόνης, ον, ὁ, son of the Corinthian king Glaukos, famous for his beauty and chastity. Mounted on Pegaseos, he subdued the monster Chimaira.

*βέλος*, οὐς, τό, (*βάλλω*), a missile, dart, arrow; often metaphorically used, e.g. ιμέρου β. § 111.

*βελτίων*, see ἀγαθός.

*βέτριτος*, see ἀγαθός.

*βῆμα*, ατος, τό, (*βαῖνω*), a step, a pace.

*βία*, ας, ἡ, (Lat. *vis*), force, violence; βίᾳ or πρὸς βίᾳ, by force, on compulsion § 101.

*βιδόμαι*, ασμαι, to force; to struggle.

*βίαιος*, α, ον, forcible, violent.

*βιάλως*, violently, by violence.

*Βίας*, ατος, δ, son of Teutamos of Priene, one of the 7 wise men of Greece, flor. circa 550 B.C.; many apophthegms are attributed to him § 155.

*βιβλιάριον*, ον, τό, (*βιβλος*, whence *bible, bibliography*), a paper, a book § 96.

*Βιθυνία*, ας, ἡ, a province of Asia Minor, on the south coast of the Black Sea.

*βίος*, ον, ὁ, (same root as *vivo*; hence *biology, biography*); life; way of life; livelihood; the world around us.

*Βίλων*, ὄνος, ὁ, a philosopher of the Kyrenaic school, born on the banks of the Borysthenes, lived much at the court of king Antigonus; famed for his caustic wit § 124.

*βιώναι*, aor. of *ζέω* (ζώ).

*βλαφέρος*, ἀ, ὄν, hurtful.

*βλάβη*, η, ἡ, (*βλάπτω*), hurt, damage.

*βλαστάνω*, ἡσω, aor. *ἔβλαστον*, to grow, shoot forth; to be born.

*βλέπω*, ψω, I see, behold, look.

*βλέφαρον*, ον, τό, (*βλέπω*), eye-lid § 101.

*βλητή*, ἡς, ἡ, a bleating.

*βοαι*, Att. ὠ, ἡσουαι, (Lat. *boo*), to cry, to shout, to roar.

*βοή*, ἡς, ἡ, a cry, shout.

*βοηθέω*, Att. ω, ἡσω, to aid, succour, with dat.

*Βοιωτία*, ας, ἡ, (*βοῦς*, from its pastures), Boeotia, a Greek state north of Attica.

*Βοιωτικός*, ἡ, ον, Boeotian.

*Βοιωτος*, α, ον, Boeotian.

*Βοιωτός*, οὐ, ὁ, a Boeotian.

*βορά*, ἄς, ἡ, (*νορο*, voracity; βιβρώσκω), food.

*βορρᾶς*, οὐ, ὁ, the north-wind; also personified, Boreas.

*βόσκημα*, ατος, τό, (*βόσκω*), in plur. cattle.

*βόσκω*, ἡσω, (*pasco*), to feed; sometimes metaph., with hopes, etc.

*βόστρυχος*, ον, ὁ, (cf. *βότρυς*), a curi.

**βότρυς**, *ov*, *δ*, a cluster of grapes.  
**βούκολος**, *ov*, *δ*, (for termination of Lat. *colo*), a cowherd.  
**βούλεύω**, *εώνω*, to resolve; *κακόν τυν*, on doing some one a mischief; midd., to deliberate.  
**βούλή**, *η̄*, *η̄*, (*βούλομαι*), purpose, counsel; a council or senate.  
**βούλησις**, *εών*, *η̄*, will, purpose.  
**βούλομαι** (Lat. *volo*), *η̄σομαι*, *βεβούλημαι*, to wish; **βούλει εἴτω**; *vis dicam*? would you have me say? *ει* **βούλει**, if you please; *δ* **βούλμενος**, any one that pleases.  
**βοῦς**, *βοὸς*, *δ* and *η̄*, (Lat. *bos*), ox, cow; in plur. generally *αι βόες*, kine, cattle.  
**βραδέως**, adv., slowly.  
**βραδύς**, *εῖα*, *ύ*, slow.  
**βραδύτης**, *η̄σος*, *η̄*, slowness, inertness.  
**βρατίδας**, *οὐ*, *δ*, a great Spartan general in the Peloponnesian war; died at Amphipolis, B.C. 422, and was honoured there as a hero.  
**βραχίων**, *οὐος*, *δ*, (Lat. *bracchium*), the arm.  
**βραχύς**, *εῖα*, *ύ*, (Lat. *brevis*; cf. *ελαχύς*, *levis*), short, small, few. Comp. and superl. regular; also *βραχίων*, *βράχιστος*.  
**Βρετανικός**, *η̄*, *δν*, British.  
**βρέφος**, *οὐς*, *τό*, a child; of beasts, a cub, whelp.  
**Βράψεως**, *ω*, *δ*, the name in the language of the gods (Homer, *Il.* i. 403) for Aigelon, a hundred-armed giant, son of Ouranos and Gaia § 118.  
**βροντάω**, Att. *ω*, *η̄σω*, to thunder; esp. impers. **βροντή**, it thunders.  
**βροντή**, *η̄ς*, *η̄*, thunder.

**βροτός**, *οὐ*, *δ*, (*μείρομαι*, *μορτός*, by metath. *μ[β]ροτός*; so from *μολίσκω*, *μ[β]λοτσκω*, *βλάσκω*, I come; from *μελίττω*, *μ[β]λίττω*, *βλίττω*, I take honey; cf. *mortal*; hence *āmbrosia*), a mortal.  
**Βρούτος**, *οὐ*, *δ*, M. Junius Brutus, the chief conspirator against Caesar, a friend of Cicero, who named a rhetorical treatise after him; he died by his own hand B.C. 41, after the battle of Philippi.  
**βρόχος**, *οὐ*, *δ*, a noose for strangling or hanging.  
**βρώω**, to teem with, with gen.  
**βρώμα**, *ατος*, *τό*, (*βιβρώσκω*), food, meat.  
**βρωτός**, *η̄*, *δν*, (*βιβρώσκω*), to be eaten; *τὸ β.* meat § 108.  
**Βύας**, *ω*, *οι*, an African tribe.  
**Βυζαντιον**, *οὐ*, *τό*, a city on the Thracian Chersonese; raised by Constantine to be the seat of empire, Constantinople.  
**βύθος**, *οὐ*, *δ*, (*abyss*, *βάθος*), the depths.  
**βυνέω**, Att. *ω*, *βύσω*, perf. pass.  
**βύβνυμαι**, to stuff, plug § 153.  
**βύρρα**, *η̄*, *η̄*, (hence *bursa*, *purse*, *bourse*), a hide; leather.  
**βωμός**, *οὐ*, *δ*, (*βαῖνω*), an altar.  
**γαῖα**, *ας*, *η̄*, poet. for *γῆ*. See *γῆ*.  
**Γαῖα**, *ας*, *η̄*, Gaia, wife of Ouranos, mother of the Titans, etc.  
**Γάιος**, *οὐ*, *δ*, Gaius, a Roman praenomen § 101.  
**γάλα**, *ακτος*, *τό*, (*lac*, *lactis*; cf. *ἀμέλγω*, *mulgeo*, *milk*), milk; *ἐν γάλακτι* or *γαλαξι είναι*, to be still at the breast.  
**Γαλακτοφάγος**, *ων*, *οι*, milk-fed, name of a Skythian pastoral tribe.

Γαλάται, ὄν, οἱ, Gauls, whether in Europe or (§ 90) Asia; gave name to Galatia.

γαμέω, Att. ὁ, fut. γαμῶ, fut. mid. γαμοῦμαι. act. of the man, with acc., to take to wife, *ducere*; midd. of the woman, with dat., to give herself in marriage to.

γάμος, οὐ, ὁ, (monogamy, polygamy), marriage; plur., a wedding feast § 136.

Γανυμήδης. οὐ, ὁ, son of a Trojan king; cup-bearer of Zeus.

γάρ, conj. (never begins a sentence, generally the 2nd word), for; yes, for; after δῆλον δέ, and similar expressions, 'this is evident; for'; with questions, τίς γάρ, why who? § 144 n. 21. εἰ γάρ, utinam.

γαστήρ, τέρος, or τρός, ἡ, (*gastric, gastronomy*), the belly.

γαστρίμαργος, οὐ, gluttonous, voracious.

γαυρίδω, Att. ὁ, δῶν, of a horse, to prance; of boys, to leap for joy.

γε, at least = *quidem*; is often to be translated by *italics*, or by emphasis; ἔγωγε, I for my part. καὶ...γε, yes, and.

γεγός, ὁσα, ὡς, part. perf. of γήρωμαι.

γείτων, ονος, ὁ and ἡ, a neighbour.

γελάω, ὁ, γελάσσομαι, to laugh, laugh at.

γελοῖος or γελοῖος, α, οὐ, laughable, witty.

Γέλων, ὄντος, ὁ, son of Deinomenes and brother of Hiero, ruler of Gela from B.C. 491, of Syracuse from B.C. 484, defeated the Carthaginians under Hamilcar at Himera in Sept. 480, on the day of the battle of Salamis. Died B.C. 477, and was succeeded by Hiero § 125.

γέλως, ωτος, ὁ, laughter; matter of laughter.

γελωτούσις, οῦ, ὁ, a jester.

γέμω, to be full of, with gen. § 120.

γενέ, ἄς, ἡ, race; descent; generation; age.

γενναῖος, α, οὐ, noble, brave, generous.

γενναιότης, ητος, ἡ, nobleness.

γενναῖος, nobly.

γεννάω, Att. ὁ, ἡσω, to beget, to bring forth; οἱ γεννήσαντες, the parents; also metaphorically, to produce.

γένος, ους, τό, (genus, see γένομαι), race, family, kind; class § 118; τὸ γένος acc., or γένει, by descent.

γεραιός, ἀ, ὀν, old; comp. γεραιτερός, superl. γεραιτάτος.

γέρανος, οὐ, ὁ, crane, which is of the same root.

γέρας, ωτ, α, pl. ἄ, privilege, prerogative.

Γερήνιοι, οντος, οἱ, inhabitants of Γερένια, a Lakonian town on the Messenian bay § 59.

γεροντικός, ἡ, ὀν, of (or like) an old man.

γέρων, οντος; an old man; plur. elders, senators (at Sparta) § 68.

γενώ, σω, to give to taste; midd. to taste, with gen.

γεωμετρέω, Att. ὁ, ἡσω, to measure land; to study geometry.

γεωμέτρης, οὐ, ὁ, a geometer.

γεωμετρία, ας, ἡ, geometry.

γεωργέω, Att. ὁ, ἡσω, to be a husbandman; with acc., to till, cultivate.

γεωργός, οῦ, ὁ, (γῆ, ἔργον, hence *George, georgic*), a tiller of the earth, husbandman.

γῆ, ἥ, ἡ, (whence *geometry, geography*, etc.), the earth, land; ποῦ γῆς; = ubi gentium?

γηραιός, ἀ, ὁν, old.  
 γηρᾶς, ω, η, (γέρων), old age.  
 γηράσκω, δσομαι, γεγήρακε, to grow old.  
 Γηρυόνης, ον, ὁ, a giant with 3 bodies in one.  
 γηγας, αρτος, δ, (whence our *giant*), gen. plur. the Gigantes, sons of Uranos and Gaia, of vast bulk and with snakes for feet.  
 γιγνομαι, γενήσομαι, γεγένημαι, aor. ἐγένομην, 2 perf. γέγονα (redupl. like *gigno*, from the root of γέρον, *genus, kin, queen*), to be born, to become, to happen; πλησίων τινός, to come near one; ἐαυτοί, to become one's own master; γέγονα, I have become, I am; γεγώς ἔτη είκοσι, 20 years old; τὸ γενέμενον, γεγονός, γεγενημένον, the occurrence.  
 γιγνώσκω, γνώσομαι, θγνωκα, aor. ἐγνω, (redupl. like γιγνομαι; root γνω-, νοέω, Lat. *nosco, know, ken*), to know, to discern; τοῦτο οὖτος ἔχοι, this to be so; to judge, decree.  
 γλαυρός, ἀ, ὁν, blear-eyed.  
 Γλαύκη, ης, η, daughter of Kreon §§ 77, 127.  
 γλαυκός, ον, ὁ, a fish of a gray colour.  
 γλαυκώτις, ιδος, glaring, of fiery look, epithet of Athena § 138.  
 γλαῦξ, κός, η, the owl.  
 γλυκός, εία, υ, (same root as *dulcis*), sweet to the taste; delightful. Comp. γλυκίων, ιστος, or regular.  
 γλύφω, ψω, (same root as *sculpo*), to engrave, carve.  
 γλώττα, ης, η, or γλώσσα (hence *gloss, glossary, polyglot*), the tongue, language.  
 Γνάθαια, ης, η, an Athenian lady § 125.

γνάθος, ον, η, (γέρνυς, *gena*), the jaw, cheek.  
 γνήσιος, α, ον, (γένυς), genuine, real, legitimate.  
 γνώμη, ης, η, (γιγνώσκω; cf. the *gnomic* poets; *gnomon; physiognomy*), mind, insight, opinion, view, temper, will, resolution, decree.  
 γνωρίζει, ιω, έγνωρικα, (γιγνώσκω), to investigate, discover, make known.  
 γνώμων, ον, well known, of note; ὁ γ. an acquaintance.  
 γόγγρος, ον, ὁ, a conger-eel.  
 γορέας, έως, ο, (γιγνομαι), father; pl. parents.  
 γορή, ης, η, race, stock, seed.  
 γόνον, αρτος, τό, (*genu, knee*), the knee.  
 Γοργίας, ον, ὁ, of Leontini in Sicily, a noted rhetorician and sophist, after whom a dialogue of Plato is named §§ 94, 97.  
 Γοργώ, ούς, η, daughter of Kleomenes, wife of Leonidas § 115.  
 Γοργών, ὕνος, or Γοργά, ούς, η, a Gorgon; name given to each of the 3 sisters Stheno, Euryale, and Medusa §§ 38, 125.  
 γούνι, (γε, ούν), at least; for instance.  
 γούόδης, ες, mournful.  
 γραῖα, ας, η, (γραῦς, γέρων), an old woman.  
 Γραῖαι, ὁν, αι, the 3 daughters of Phorkys and Keto, born gray; they had but one tooth and one eye between them, which was stolen by Perseus, who then had his way clear to the Gorgons.  
 Γραικοι, ὁν, οι, = Lat. Graeci § 98.  
 γράμμα, αρτος, τό, (γράφω, *anagram, epigram, monogram*), a letter; pl. the letters, the alphabet; a picture §§ 111, 118;

plur. = *litterae*, a letter, writings, papers, literature.

γραμματική, ἡ, ἡ, (sc. τέχνη), grammar.

γραμματικός, ἡ, ὁ, (whence *grammatical*), skilled in grammar, a teacher of grammar, a scholar.

γραμματοδιδάσκαλος, οὐ, δ, a school-master.

γραμμή, ἡ, ἡ, a line.

Γράινος, οὐ, ὁ, a small river of lesser Mysia, rising in Mt. Ida and flowing into the Hellespont; here Alexander first defeated the Persians B.C. 334.

γραῦς, αός, ἡ, an old woman.

γραφέων, οὐ, τό, a pen, stilus.

γραφεύς, ἔως, δ, a painter.

γραφή, ἡ, ἡ, drawing, painting, writing; a picture, a letter; a prosecution.

γραφικός, ἡ, ὁ, (whence *graphic*), skilled in painting; ἡ γ. (τέχνη), the art of painting.

γράφω, (*grave, engrave*), to draw § 98; to paint, to write; to compose § 118; to propose a law; midd. γράφεοθα τινα with gen. of crime, to indict one for —.

Γρῦλλος, οὐ, δ, son of Xenophon § 129.

Γύλιττρος, οὐ, δ, the commander of the Spartan troops sent to assist the Syracusans (B.C. 414) against the Athenian invasion.

γυμνάσω, δσω, (*γυμνός*), to train naked, to train for athletic exercises; med. to practise, exercise oneself.

γυμναστέος, α, ον, verb. adj., to be practised; neut. one must practise § 85.

γυμνικός, ἡ, ὁ, e. g. ἀγών, a gymnastic contest.

γυμνός, ἡ, ἡ, (*gymnastics*), naked, unarmed; bare of, with gen., lightly-clad, in undress.

γυναικεῖος, ον, or ον, α, ον, belonging to women.

γυναικῶδης, ετ, (*γυνή, εἶδος*), womanish, effeminate.

γυνή, αικός, νο, γύναι (γλυκομαι), a woman, a wife; of animals, the female.

γύψ, γυνός, δ, a vulture.

δαι=δη, with interrogatives, in conversation, τι δ. what then? § 118.

Δαιδαλος, οὐ, δ, (*δαιδαλλω, daedal*), of Athens, the greatest artist of mythical Greece, designer of the labyrinth, reputed inventor of many implements § 44.

δαιμόνιον, οὐ, τό, the Deity (hence *demon, demoniac*, etc.).

δαιμόν, ονος, δ and η, a deity; fortune.

δαις, τός, η, (*δαλω, to divide*), a meal, banquet.

δάκνω, δήξομαι, δέσηχα, to bite; sting.

δάκρυν, νος, τό, poetic for δάκρυον.

δάκρυον, οὐ, τό (*lacrima, tear*), a tear.

δακρύω, σω, to shed tears, lament.

δάκτυλος, οὐ, ὁ, (*digitus, dactyl, δέχομαι*), a finger.

δάμαρ, αρτος, η, (*δαμάζω, tame*), a wife. Poetic.

Δαρδη, η, η, daughter of Akrius, king of Argos; she bore Perseus to Zeus, who made his way to her prison in the shape of a golden shower.

Δαρδέτες, ον, αι, the 50 daughters of Danaos, who all, except Hypermnestra, slew their husbands, and in the infernal regions were condemned to

pour water into a leaking vessel § 124.

**Δαραός**, οὐ, δ, son of the Egyptian king Belos; he migrated to Argos.

**δαπανῶ**, Att. ὁ, ἡσω, (δάπτω, to devour), to spend.

**δαπάνη**, η, η, expense.

**Δαρειός**, οὐ, δ, a gold stater, worth a little more than a guinea; named from Dareios Hystaspes, under whose reign they were coined; cf. a Jacobus, a Napoleon.

**Δαρεῖος**, οὐ, δ, (a Persian word, 'the mighty') I. son of Hystaspes, 4th king of Persia B. C. 521—485, the invader of Skythia and Greece; II. Ochos, illegitimate son of Artaxerxes Longimanus, king of Persia, B. C. 423—404; III. Codomanos, last king of Persia, B. C. 336—330, defeated by Alexander § 114.

**δᾶτις**, δᾶτος, η, (δᾶτω, to kindle), a torch.

**Δᾶτις**, ιδος, δ, a Persian general, defeated at Marathon, B. C. 490 § 31.

**δᾶψηνη**, η, η, the bay-tree § 129.

**δᾶψιλῶ**, adv. (δάπτω, to devour), lavishly.

**δέ**, but; often used simply to denote transition to a new clause; often preceded by μέν, it is true, but still, like the Lat. *tamen* after *quidem*; often begins the apodosis where it may sometimes be translated *then*, but is often not to be translated; on resuming, after a parenthesis, *I say*; *kai—δέ*, and also.

**δέδαια** (δίω), to fear, perf. used as pres.; of the ind. 3 sing. and 1, 2, 3 plur. are used in prose; and of the plur. 2 and 3 sing. and 1, 2, 3 plur.; the other moods throughout.

**δέδαικα** (δέδω), to fear, perf. used as pres.; aor. δέδεια.

**δέι**, see δέω.

**δέιγμα**, ατος, τό, (δέικνυμι), a sample § 50.

**δέικνυμι**, ξω, (digitus, *indico*), to shew, display, explain, prove.

**δειλός**, η, ον, (δέος), cowardly; caitiff, poor, miserable.

**Δεῖμος**, ου, ο, (δέος), Dismay, son and attendant of Ares in Homer and Hesiod.

**δεῖνα**, δ, η, τό, δεῖνος, δεῖνη, δεῖνα, so and so; such a one; what d'ye call it.

**δεῖνος**, η, ον, (δέος), I. terrible, fearful, dangerous; δεῖνός ἐστι, it is a shame, with inf., there is a danger of; δεῖνη νόσος, a severe illness; δεῖνα ταθεῖν, to be ill-used; δεῖνός ποεῖσθαι = *aegre ferre*. II. strange, mighty. III. skilful, capable; περὶ τι, in something; δ. λέγειν, an able speaker; often with inf., he is a rare man to —, it is his way to; liable to; τὸ δ. as subst. danger, suffering.

**δεῖπνέω**, Att. ὁ, ἡσω, syncop. perf. δεῖπνάναι § 128, to dine.

**δεῖπνίω**, ιω, to entertain at dinner.

**δεῖπνον**, ου, τό, (δάπτω), dinner.

**δειπνόματος**, ον, fearing the gods, in good or bad sense; religious; superstitious.

**δέκα**, οι, αι, τα, (decem, *decad*), ten.

**δεκάπτυχος**, ι, ten cubits in length.

**δεκάτη**, η, η, (i. e. μέρα) a tenth part, a tithe §§ 112, 154.

**δέκατος**, η, ον, tenth.

**δέλτος**, ου, η, (from the shape Δ), a writing-tablet.

**δελφίς**, θως, δ, a dolphin.

**Δελφοί**, ων, οι, a town in Phokis

on mt. Parnassos, famous for the oracle and temple of Apollo and for the Pythian games.

δένδρον, ου, τό, a tree.

δέξια, ἄσ, ἡ, (sc. χείρ) the right hand (or arm); δέξιά διδόναι, to shake hands; Germ. *die Hand geben*.

δέξιός, ἀ, ὅν, (*dexter, dexterous*), on the right hand; fortunate; adroit.

δέομαι, see δέω.

δέον, see δέω.

δέος, ους, τό, fear.

δέντρα, αος, τό, a goblet.

δέρας, ατος, τό, poet. for δέρμα.

δέρκεται, οῦς, ἡ, a Syrian goddess.

δέρκομαι, with perf. as pres. δέδορκα, to see; aor. δέρακον, aor. pass. δέδερχθην. Poetic.

δέρμα, ατος, τό, (*δέρω*), skin, hide, leather.

δέρω, ρώ, aor. pass. δέδρην, to flay; to flog § 106.

δεσμός, οῦ, ἀ, (*δέω*), pl. οι or τα, a bond.

δεσπότης, ου, ἀ, (allied to πάσις; hence *despot*), a master, lord, owner.

Δευκαλίων, αντος, ἄ, a Thessalian, prince of Phthia, son of Prometheus and husband of Pyrrha. He and his wife were saved in a ship from the deluge which overwhelmed the sinful world around them § 95.

δεῦρο, adv., hither.

δεύτερος, α, ον, (comparative form from δύο), second; τὸ δεύτερον, ἄ, or δεύτερα, in the second place; δεύτερον τίθεσθαι τι τι-

νος, to make something of less account than something else, to prefer the other thing to it. δέχομαι, ξουμαι, to receive, accept, entertain.

δέω, ἡσω, οορ. pass. δεθεῖς, to bind §§ 87, 99, 181; δεθεῖς τὰ κέρατα, with its horns bound.

δέω, ἡσω, to lack; πολλοῦ δ, I am far from, with inf.; ἔτη διλγούν δέοντα ἑκατόν, 100 years within a little; generally impersonal, δέι με λέγειν, I must speak; δέι μοι τινος, I need something; διλγούν δέιν, so as to want a little, all but; ἢ δέη, if it be necessary; τὰ δέοντα, what is necessary § 153 n. 18; εἰς τὸ δέον, for needful purposes; πλέον τοῦ δέοντος, more than is right; acc. abs. δέον, like δέξαν, there being need.

δέομαι, ἡσουμαι, to require, want, with gen.; to beg, entreat of a person, with 2 genitives.

δῆ, indeed, then. σὺ δῆ, you of all men; in questions, like tandem, pray § 114. καὶ δῆ καὶ, aye and.

δῆδεν, adv., really; ironical, as they pretended § 105.

Δημιόνειρα, ας, ἡ, wife of Hercules.

δῆλος, η, ον, manifest; δῆλος ἦν θαυμαδῶν, he betrayed his admiration of § 111; δῆλω ἐγένεσθην ἐξ ὧν ἐπραξάτην, they shewed it by their acts; δῆλον δῆτι, evidently.

Δῆλος, ου, ἡ, the sacred island of Greece, the smallest of the Kyklades in the Aigaiian, which lie around it; a famous mart, the seat of the temple and oracle of Apollo.

δηλόω, Att. ὡ, οωμ, to make known, to manifest.

Δημάδης, ον, ἄ, an Athenian orator, an opponent of Demosthenes, noted for prodigality §§ 80, 158.

Δημήτηρ, τρός, (mother earth),

the goddess of agriculture and of fruitfulness § 29.

**Δημήτριος**, *ov.*, *δ.* I. Poliorketes (city-taker) son of Antigonus, born 337 B.C., took a leading part in the wars of Alexander's successors; captured Athens, B.C. 307, and was received with royal honours; took the name of king B.C. 306; he died, after many reverses, B.C. 283 at Apamea in Syria. II. Phalereus, a statesman and politician, pupil of Theophrastus and Menander, born cir. 345 B.C. died 283; entrusted by Cassander with the government of Athens B.C. 317—307; afterwards summoned to the council of Ptolemaios Lagi.

**δημουργέω**, Att. *ω.*, *ήσω*, to fabricate, construct.

**δημουργός**, *οὐ*, *δ.*, a handicraftsman, a maker.

**δημοκρατία**, *ας*, *ἡ*, democracy.

**δῆμος**, *ov.*, *δ.* I. the commons; the people. II. a township, subdivision of the tribe.

**Δημοσθένης**, *ovs.*, *δ.* the greatest Athenian orator, and head of the opposition to Philip §§ 82, 111, 157, 160.

**δημόσιος**, *α*, *ω*, public; **δημοσίᾳ** § 118, generally = *vulgo*.

**Δημόσιαξ**, *αὐτος*, *δ.* a cynic philosopher of the time of Hadrian, of humane disposition and generally esteemed. His friend Lucian describes him in his *Demotæz* §§ 73, 110. **δήποτε**, adv., at some time; *τι δ.*, why in all the world?

**δήποτε**, and **δήποτεν**, adv., doubtless, surely.

**δῆτρα**, adv., to be sure, indeed; in answers, with a word that echoes the question, yes to be sure; *τι δ.*, why then?

**Δία**, see *Zeūs*.

**δια**, prep., through; I. with gen.

1. of place, through; *διὰ τέλους*, continually; at a distance; *διὰ πολλοῦ*, at a great distance; 2. of time, throughout, during, *διὰ ταὐτὸς τοῦ βίου*, or *διὰ βίου*, during his whole life; of interval of time, *διὰ χρόνου*, after a time, *διὰ πολλοῦ*, after a long time; of the instrument or means, *δι' ὁμοιότατος*, in concord; of the way or manner, *δι' ὅργης*, in passion; *διὰ φροντίδος ἔχειν*, to have on the mind. II. with acc. of the cause; *διὰ ταῦτα*, for these reasons; *διὰ τι*, why? *διὰ τὸ πεπονθέναι ἡμᾶς κακῶς*, because we have been ill-treated.

**διαβαίνω**, *βήσθομαι*, to stride; to cross over.

**διαβιβάναι**, aor. (in use) of *διαβίνω*.

**διαβολή**, *ῆς*, *ἡ*, slander (from *διαβολός*, slanderer, we have devil, diabolical).

**διαγνωστίκω**, *γνώσθομαι*, to distinguish, determine, decide.

**διαγραφή**, *ῆς*, *ἡ*, a register § 113.

**διαγρυπνεῖν**, Att. *ω*, *ήσω*, to lie awake.

**διάγω**, *ξω*, aor. *διήγαγον*, to pass; with or without *βίον*, to spend life, to live; *ποιῶν τι*, to spend one's life in such a pursuit § 125.

**διαγωνίζομαι**, *ιοῦμαι*, to contend.

**διαδέχομαι**, *ξόμαι*, to succeed to, a person or office.

**διαδέω**, *ησω*, to bind around; *διαδέδεμαι τὴν κεφαλὴν διαδήματι*, I have a diadem bound about my head § 116.

**διάδημα**, *αρος*, *τό*, the blue and white band round the Persian king's tiara; diadem § 116.

διαδίδωμι, δώσω, to pass from hand to hand; λόγος, to spread a report.

διαζέω, Att. ὡ, fut. in use διαβίσσομαι, aor. διεβίων, to pass through life.

διαθήκη, ης, ἡ, (διατίθημι), a will, a testament; also in plur. § 89.

διαθέρω, Att. ὡ, ησω, to search for § 98.

διαιρέω, Att. ὡ, ησω, aor. διεῖλον, to divide, break open § 80; to distinguish; midd. to share. (Hence *diaeresis*, the mark to denote that two vowels are to be pronounced separately.)

διαιτη, ης, ἡ, (dīet), mode of life § 20.

διακαθαίρω, αρώ, to cleanse thoroughly, to purge.

διακαρπεύω, Att. ὁ, to hold out, to endure to the end.

διδκεύμαι, to be in a certain state, to be disposed, to feel. Used as pass. of διατίθημι.

διακατρόω, Att. ὡ, ὥσω, to assign by lot; midd. to share by lot.

διακονέω, Att. ὡ, ησω, to minister; γάμους, to supply a wedding feast.

διάκονος, ον, ὁ, (deacon, diaconate), a servant.

διακόνοι, αι, α, two hundred.

διακρίνω, ὥω, to separate, distinguish, decide.

διακώλων, σω, to hinder.

διαλαμβάνω, λήψομαι, to take separately, to distribute, distinguish.

διαλέμπω, ψω, to shine forth; to be famous.

διαλέγομαι, ξομαι, to converse with, τυτι; to discourse.

διαλείτω, ψω, to leave an interval; to cease; οὐ διαλείτω τρέχω, I run without stopping; διαλείτων ὅλιγας ἡμέρας, after a few days' interval.

διαλεκτικός, ἡ, ὁ, skilled in argument; ο δ, a reasoner.

διαλογίζομαι, ιούμαι, to calculate, cast up accounts.

διαλυσις, εως, ἡ, dissolution; plur., treaty.

διαλύω, σω, to release § 110; to resolve, disband; to pay in full; midd. to be reconciled.

διαμένω, τώ, to last, endure.

διαμονή, ης, ἡ, permanence.

διαμφισθητέω, Att. ὡ, to dispute, debate.

διανεύω, σω, to nod.

δίνοντα, ος, ἡ, thought, purpose; mind; meaning.

διαπειρω, ερώ, to drive through, to bore.

διαπέτομαι, πτήσομαι, aor. διέπτη, to fly across.

διαπλάττω, σω, to mould, shape.

διαπλέω, Att. ὡ, πλεύσομαι, to sail across.

διαπορέω, Att. ὡ, to be at a stand; to be in difficulties.

διαπορέω, Att. ὡ, ησω, to ravage.

διαπορθμέω, σω, to ferry over, to carry across.

διαπράττω, ξω, to accomplish; midd. to attain, manage.

διαπροβέβαιω, σω, to send embassies to and fro, to negotiate.

διάπυρος, ον, red-hot § 82.

διαπυρίζω, ιῶ, to spit out § 118.

διαπτάω, ασομαι, to plunder.

διαρρέω, Att. ὡ, ρεύσομαι, to fall away, to wane, of the moon § 101.

διαρρήγνυμι, ρήξω, to burst; pass., to burst in pieces; intrans. perf. part. διερργώως, torn; διαρραγήται κεκραγόται, to shout till one bursts.

διασκάπτω, ψω, to dig through; make a canal through § 145.

διαστάω, Att. ὡ, σω, to tear asunder.

διαστασις, εως, ἡ, disagreement, separation.	δ., the difference; odds, advantage.
διασώζω, σω, to keep safe; midd. to escape.	διαφυλάττω, ξω, to guard, maintain.
διαταράττω, ξω, to disturb.	διαφωνία, ας, ἡ, discord.
διατεχίζω, ιω, to wall off.	διαψέγω, to find fault with.
διατελέω, Att. ὡ, fut. ὡ, to accomplish; διατελεῖ λέγων, he continues speaking.	διδακτός, ἡ, ὁν, capable of being taught; διδακτόν § 61 n.1.
διατρέω, Att. ὡ, to observe.	διδασκαλεῖον, ον, τό, a school.
διατίθημι, θήσω, to arrange, manage; to dispose in such and such a way, to give such a disposition to, to bring into such a state; οὐδὲν χείρον διετέθην, I suffered no inconvenience from it, felt none the worse §§ 74 n. 19, 132. διδκευμα is used as pass.	διδασκαλία, ας, ἡ, teaching, education.
διατίλλω, to pluck bare § 107.	διδάσκαλος, ον, δ, a teacher, master.
διατρέχω, δραμόμαι, aor. διέδραμον, to run through, to run about.	διδάσκω, (root διημ; cf. disco, doceo, teach), to teach, τωά τι; pass., to learn.
διατριβή, ἥς, ἡ, an occupation, a pastime § 128 n. 18; discussion § 97; delay.	διδημ, to bind § 129.
διατρίβω, ψω, to consume; esp. χρόνον, to spend time, employ oneself.	διδυμος, η, ον, or ος, ορ, (δις, δύο), double, twofold, twin.
διατρύω, τρώξομαι, δέτραγω, to gnaw through.	διδωμι, δώσω, (do, to give), in pres. and imperf., to offer § 77 n. 20; δ. τιεῖ, to give to drink. See δικη, λόγος.
διαφανήζω, ιώ, to disparage.	διειδής, ἐτ, limpid.
διαφερόντως, adv., eminently.	διείρυω, ξω, to keep asunder.
διαφέρω, διόσω, to go through with, endure; intrans., to differ, τινι τινοι, from some one in something; to excel § 102; midd. to quarrel.	διεκτεράνω, ανω, to finish.
διαφεύγω, ξομαι, to escape.	διελαύω, ελώ, to ride through; to thrust through.
διαφθείρω, ερώ, to destroy, spoil, ruin; 2 perf. διέφθορα sometimes intrans. (§ 90 n. 11), to be corrupted.	διεργάζομαι, ασομαι, to destroy, dispatch.
διαφορέω, Att. ὡ, ήσω, to scatter, waste.	διέργω, see διείρυω.
διάφορος, ον, (διαφέρω), different; eminent § 14; profitable; τὸ	διέρπω, to creep through.
	διέρχομαι, fut. (in use) δίειμι, aor. διῆλθον, to pass through; to complete; to recount.
	διεσθίω, διέδομαι, aor. διέφαγον, to eat up, consume.
	διηγέομαι, Att. ούμαι, ήσομαι, to narrate, to state.
	διλογημι, διαστήσω, intrans. perf. διστηκα, to set apart; pass. with 2 aor. and perf., to stand apart; to differ; to be distant.
	δίκαιος, α, ον, just, right; δίκαιος εἰμι τοῦτο ποιεῖν, I have a right to do this; τὸ δίκαιον, right; τὰ δίκαια, rights, just claims..

**δικαιοσύνη**, *ης, ἡ*, justice.  
**δικαιῶς**, adv., justly, fairly.  
**δικαστήριον**, *ον, τό*, a court of justice.  
**δικαστής**, *οῦ, δί*, judge, juror.  
**δίκη**, *ης, ἡ*, right, justice, a suit at law, punishment, satisfaction; *σὺν δίκῃ*, deservedly; *δίκη τίνειν*, to pay a penalty; *δίκην διδόναι* and *ὑπέχειν*, to give satisfaction, to be punished; *δίκην λαμβάνειν*, to recover satisfaction; *δίκην φεύγειν*, to be defendant in a trial; *δίκην λαγχάνειν τινί*, to accuse a man. *δίκην* with gen., after the manner of, like.  
**Δίκη**, *ης, ἡ*, the goddess of justice, one of the Horai.  
**Δίκτη**, *ης, ἡ*, a mountain sacred to Zeus in the E. of Kreta.  
**δίκτιον**, *ον, τό*, (*δικεῖν*, root of *ia-cio*), a net.  
**δώ**, conj. = δι = δι, *quapropter*, wherefore.  
**Διογένης**, *ον, δί*, a Cynic philosopher of Sinope, resident at Athens in the time of Alexander.  
**διοικέω**, Att. *ῳ, ἡσω*, (*diocese*), to manage, govern.  
**διδλυμι**, *ολῶ*, to destroy utterly; pass. with 2 perf. *διδλωλα*, to perish utterly.  
**Διομήδης**, *ον, δί*, I. son of Ares, king of the Thracian Bistonnians, who fed his mares on human flesh § 18; II. son of Tydeus, one of the chief Greek heroes in the Trojan war § 83.  
**Διονύσια** (*i. e. lepd*), *τά*, the festivals of Dionysos, esp. at Athens, at which dramas were exhibited.  
**Διονύσος**, *ον, δί*, I. tyrant of Syracuse 405—367 B.C.; it is of his cruelty and suspicion that

most of the anecdotes are told; it was he who composed tragedies. II. his son, the patron of Plato and Aristippos, twice expelled from the tyranny, 1. by Dion, 2. by Timotheos B.C. 348, when he retired to Corinth.

**Διόνυσος**, *ον, δί*, Bacchus, son of Zeus and Semele; the god of wine.

**Διοπετής**, *ές*, fallen from Zeus, *ἀστήρ* § 145.

**διορύττω**, to dig through; to undermine; to burrow through.

**Διόσκουρος**, *ων, οἱ*, sons of Zeus (or of Tyndareos), Kastor and Polydeukes, brothers of Helen.

**διότη**, because; (in indirect questions) why.

**διπλάσιος**, *α, ον*, double; twice as much (or, as many), with δι gen.

**διπλοῦς**, *ἡ, οὐγή*, double; *διπλοῦρος* § 105 n. 83.

**δίρρος**, *τοδος, δί, ἡ*, biped, of two feet.

**διπτυχος**, *ον*, (*πτύσσω*), doubled; two § 96.

**δις**, (*δύο, bis*), twice.

**δικεύω**, *σω*, to throw the quoit.

**δίσκος**, *ον, δί*, (*disc, dish, desk*, Germ. *Tisch*; *δικεῖν*), a quoit.

**δισχίλιοι**, *αι, α, α*, two thousand.

**διττός**, *ἡ, ὁν*, (*δις*), double, two-fold, two.

**διχα**, adv., apart, at two; prep. with gen., without.

**δίψα**, *ης, ἡ*, thirst.

**διψάω**, Att. *ῳ, ἡσω*, inf. *διψῆν*, to thirst, with gen.

**διψός**, *ον, τό* = *δίψα*.

**διωτέρων**, one must pursue.

**διώκω**, *ξω*, to pursue; to prosecute; *φέύγε* is often used as pass.

δοκέω, Att. ὁ, δόξω or poet. δοκῆσσο, to think; to resolve; δέδοκται, it has been resolved; to seem, to be reputed; δόξα, when it had been resolved. See § 98 n. 15, § 143 n. 5.

δοκιμάζω, δώσω, to test, examine, approve.

δόκυμος, ον, approved, notable.

δοκός, οῦ, η, a beam.

Δολαρέλλας, ον, δ, P. Cornelius Dolabella, a spendthrift, married Cicero's daughter Tullia. He was consul B.C. 44.

δόλος, ον, δ, (Lat. *dolus*), a trick; cunning.

Δόλως, ονος, δ, a Trojan spy, slain by Diomedes.

δόμος, ον, δ, (δέμω, *domus*, *dome*, domestic), a house; a household.

δόξα, ης, η, (δοκέω), expectation, opinion, fame.

δορά, ἄς, η, (δέρω), hide.

δοράτιον, ον, δ, diminutive of δορύ.

δόρυ, ατος, τό, (δρῦς), a spear.

δουλεία, ας, η, slavery.

δουλεύω, σω, to be a slave; to serve, with dat.

δοῦλος, ον, δ, a slave; also δουλος, η, ον, slavish; τὸ δ., slavery, or (collective for) slaves.

δουλόω, Att. ὁ, ἀσω, to enslave.

Δράκων, ατος, δ, of Athens, archon B.C. 624, and legislator; his laws ordained for all offences one penalty, death; hence they were said to be written with blood § 83.

δράκων, ατος, δ, (δέρκομαι), a dragon, a serpent.

δράμα, ατος, τό, (δρᾶω, *drama*, *dramatic*), an action, a play.

δραχμή, ης, η, (δράττομαι, to grasp; properly a handful, (hence *drachm*, *dram*), a silver coin

= 6 obols =  $\frac{1}{12}$  of a *mina*, about a French franc.

δρᾶω, Att. ὁ, ἀσω, to do, to act; τινά κακῶς § 145 n. 11.

δρόμος, ον, δ, (δραμεῖν), a course; a race, running. δρόμῳ, at full speed.

Δρυάς, ἀδος, η, (δρῦς), a wood nymph.

Δρύας, ατος, δ, son of Lykurgos, who slew him with an axe § 93.

δρῦς, οντ, η, (δένδρον, tree), the oak.

δύναμαι, ησσαμαι, αοτ. ἡδυρήθη, (whence *dynamics*), to be able; τὰ ταῦ, to be of equal power.

δύναμις, εως, η, power, force; κατὰ δύναμιν, to the best of one's power; forces = *copiae*; capacity or faculty; αἱ ταῦ δυτέρων δυνάμεις, astral influences.

δυναστεία, ας, η, (hence *dynasty*), dominion, tyranny.

δυναστής, ον, δ, a ruler.

δυνατός, η, άω, 1. act. able, with inf.; powerful; 2. pass. possible.

δύο, gen. and dat. δυάντ (duo), two (which is of same root).

δύσβατος, ον, (βατώ), impassable.

δυσγένεια, ας, η, low birth.

δυσγενής, ές, low-born.

δυσέμων, ον, ill-clad.

δυσίατος, ον, hard to cure.

δύσις, εως, η, setting (of sun or stars).

δύσκολος, ον, surly; (of things) annoying.

δύσμαχος, ον, hard to fight with.

δυσμενής, ές, hostile; with gen.

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δυσμεταχείριστος, ον, hard to manage.

δύσμορφος, ον, uncomely, misshapen.

δυστολέμητος, *ων*, hard to war with.  
 δυστραχία, *ας, η*, misfortune, adversity.  
 δυστεβής, *έσ*, impious.  
 δύστηνος, *ον*, wretched.  
 δυτυχέω, Att. *ω*, *ήσω*, to be unfortunate.  
 δυστύχημα, *ατος, τό*, a calamity.  
 δυστυχής, *έσ*, unfortunate.  
 δυσφορέω, Att. *ω*, *ήσω*, *aegre ferre*, to bear ill; to be angry.  
 δυσχεραῖνον, *ανώ*, to be vexed.  
 δυσχερής, *έσ*, difficult; vexatious.  
 δυσχωρία, *ας, η*, difficult ground.  
 δώδεκα, *οι, αι, τά*, (δύω, δέκα, *duo-decim*), twelve.  
 δωδεκατοῦ, *α, ον*, on the 12th day.  
 Δωδώνη, *ης, η*, a town of Molossis in Epeiros, famous for the temple, grove and oracle of Zeus.  
 δῶμα, *ατος, τό*, (δέμω), a house.  
 δωρεδ, *άι, η*, (δίδωμι), a free gift.  
 δωρέομαι, Att. *οῦμαι*, *ήσομαι*, to give freely.  
 Δωρῆς, *ιδος, η*, a slave girl's name § 115.  
 δῶρον, *ον, τό*, (δίδωμι), a gift.  
 έάν, conj. (*ει δν*, also *ήν, δν*), if, followed by the conjunctive; *έάν καί*, even if; *έάν μή*, unless.  
 έαρ, or *ήρ*, *ήρος, τό*, (ver, vernal), spring.  
 έαυτοῦ, *ης, οῦ*, (οὐ, αὐτός, *sui*), of himself, herself, itself; often used for the 1st and 2nd persons, myself, thyself; in plur. often = *ἄλληλων*, one another; αὐτῆς εὐγενεσάτη § 101 n. 10.  
 έάω, Att. *ω*, *άσω*, I. to allow; οὐκέ, to prevent, forbid. II. to let alone, let be.  
 ἑβδομάς, *άδος, η*, (*hebdomadal*), the number 7 § 47.

ἑβδομήκοντα, *οι, αι, τά*, seventy.  
 ἑγγονος, *ον, δ*, a descendant.  
 ἑγγράφω, *ψω*, to write, paint, or engrave on (or in); to enrol.  
 ἑγνάμαι, Att. *ώμαι*, *ήσομαι*, to go bail for.  
 ἑγγύς, adv.; compar. *ἑγγυτέρω*, τάτω or *ἑγγύτατα*; also *ἑγγυηνος*, *ἑγγυστα*; near, of place or time; nearly, of number or of quality; sometimes has a gen.  
 ἑγέρω, *ερώ*; to wake up, rouse, erect; in pass. with perf. *ἐγρήγορα* as pres., to awake.  
 ἑγαλέω, Att. *ω*, fut. *ω*, to bring an accusation against a man, τινί τι, also *τινί* alone, to accuse.  
 ἑγαλλωπίζομαι, *ιοῦμαι*, to take a pride in. Late word.  
 ἑγκαλόπτω, *ψω*, to be wrapt up; midd. to hide one's face.  
 ἑγκάπτω, *ψω*, to gulp in, snap up.  
 ἑγκαρτερέω, Att. *ω*, *ήσω*, to persist in, to endure.  
 ἑγκαταλέγω, *ξω*, to enrol, to reckon amongst. Late use.  
 ἑγκαταλείπω, *ψω*, to leave behind.  
 ἑγκέφαλος, *ον, δ*, (prop. adj. sc. *μνελότ*), the brain.  
 ἑγκολάπτω, *ψω*, to carve upon.  
 ἑγκονέω, *ω*, *ήσω*, to hasten.  
 ἑγκράτεια, *ας, η*, continence.  
 ἑγκρατέστατος, superl. of *ἑγκράτης*, *έσ*, continent.  
 ἑγκρύπτω, *ψω*, to hide in.  
 ἑγκωμάζω, *άσω* or *άσομαι*, to praise.  
 ἑγκώμιον, *ον, τό*, (prop. adj. sc. *έπος*, *encomium*, *κώμος*), a eulogy.  
 ἑγχειρέω, Att. *ω*, *ήσω*, to take in hand, undertake.  
 ἑγχειρίδιον, *ον, (χειρ)*, *τό*, a dagger; a hand-book.

ἐγχειρίω, *ιῶ*, to commit into one's hands, to entrust.

ἐγχειρός, *νος*, *η*, an eel.

ἐγχέω, Att. *ω*, fut. *ῶ*, aor. *ἐνέχει*, to pour into; to fill the cup.

ἐγχώριος, *ον*, or *ος*, *α*, *ον*, of the country.

ἐγώ, *ειοῦ*, I.

ἐγωγέ, I for my part, I.

ἔδοσαι, (Lat. *edo*), future of *ἔσθιω*.  
ἔδωδή, *ης*, *η*, (cf. *edible*), food.

ἔθελω, (or *θέλω*), *θελήσω* or *θελέσω*, to will, desire; *τι θέλει*; = *quid vult?* what does it mean? *εἰ θέλεις*, if you will.

ἔθισω, *ιῶ*, to accustom.

ἔθυτέον, verbal adj., one must accustom.

ἔθνος, *ον*, *τό*, (*ethnic, ethnology*), a race; a nation.

ἔθος, *ον*, *τό*, custom, habit.

εἰ, if; in indirect questions, whether; *καὶ εἰ*, although; *εἰ μή*, unless, except; *εἰ δὲ μή*, otherwise § 119; *εἰ γάρ* with opt., would that!

ἔλδος, aor. of *όρδω*.

ἔλδος, *ον*, *τό*, (*kaleidoscope*), form, figure, class.

ἔλωλος, *ον*, *τό*, (*idol*), an image, a likeness.

ἔλκδω, *δω*, (*elkbs*), to portray; to conjecture.

ἔλκνιω, *ιῶ*, (*elknv*), to represent.

ἔλκσοι, (Lat. *viginti*, *vicies*), twenty.

ἔλκστός, *η*, *όν*, the twentieth.

ἔλκω, *ξω*, to yield, *τινί*; to grant, *τινί τι*.

ἔλκότως, (*έουκα*), fairly, reasonably.

ἔλκών, *όνος*, *η*, (*έουκα*), an image, a likeness.

ἔλκώς, *ύνα*, *ός*, see *έουκα*.

ἔλλσων, poet. and Ion. for *ἔλλσσω*.

εἰμι, *έσσομαι*, (same word as Lat. *sum*, Engl. *am*), to be; to exist § 131 n. 7; really to be,

τῷ δυτὶ, in reality; *έστι λογίζεσθαι*, one may conceive; *έστι μοι*, I have; *διθρόπον* *έστιν ἀμαρτάνειν*, *hominis est errare*; *έστω* and *εἰτε*, be it so; *τὰ δυτά*, one's property; all that exists; *έστιν ὁς*, *ὅτε*, etc. = *est qui, ubi* etc.

εἰμι, *εἰ*, *έστι*, (Lat. *eo, iter*), used in indicative as fut. of *ἔρχομαι*, and in the other moods as pres. of *ἔρχομαι*; imperf. *γὰ* used as imperf. of *ἔρχομαι*; *θεὶ* or *θεῖ δή*, come, come now.

εἰναι, inf. pres. of *εἰμι*.

εἰνεκα, Ion. and poet. for *ένεκα*.

εἰπον aor. (in use) of *λέγω*.

εἰρήνη, *ης*, *η*, I. peace; II. one of the Horai § 12 n. 2; the goddess of peace.

εἰς, *μία*, *έν*, (*unus*), one; *οὐδὲ εἰς*, not even one; *εἰς τις*, some one.

εἰς or *ές*, prep. with acc., into; I. of place; towards; *εἰς "Διδου* (*δόμου*), to (the abode of) Hades. II. of time; till, up to, for. III. of measure, up to, as much as § 113 n. 27. IV. of relation, *στρεβεῖν εἰς*, against; *σκόπτειν εἰς*, at. V. of purpose, *εἰς τινά* for these ends; *χρήματα ἀναλίσκειν εἰς*, upon, for.

εἰσδύω, *ξω*, to bring in, to introduce, to bring forward.

εἰσειμι (*εἰμι*) supplies fut., imperf. and moods of pres. to *εἰσέρχομαι*.

εἰσέρχομαι, fut. *εἰσειμι*, to enter; *τρόπος τινα*, to visit; *εἰσέρχεται μέ τι*, occurs to me, comes upon me.

εἰσηγέομαι, Att. *οῦμαι*, *ήσομαι*, to introduce, to propose.

εἰσερδω, Att. *ῶ*, *εἰσέψομαι*, to behold, look at.

εἰσπηδάω, *ιῶ*, *ήσω*, to leap into.

**εἰσπλέω, εἰσπομαι**, to sail into; to be imported.

**εἰσφέρω, εἰσω**, to bring in (or upon), to contribute § 119 n. 25; to propose.

**εἴτα, (ita)**, then, thereupon; after partic., straightway; in indignant questions, then.

**εἴτε ... εἴτε**, either ... or; whether ... or; Lat. *utrum..., an; sive sive*.

**εἴ τι, εἰ τι**, if any one.

**ἐκ**, before a vowel **ἐξ**, prep. with gen., from out of. I. of place; from; **ἐκ δεξιῶν**, on the right hand; from amongst; of change of state; **θεν ἐκ θνητοῦ γίγνεσθαι**, of a mortal to become a god. II. of time; **ἐξ οὗ, ex quo**, since; **ἐκ παιδός**, of a child. III. of origin, material, cause; **εἴναι ἐκ τινος**, to be descended from some one.

**ἐκαστος, η, or,** (superl. from **ἐκάς**, apart, the Lat. *secus*), each; **καθ' ἐκάστος**, singly.

**ἐκάτερος, a, or,** (compar. from **ἐκάς**; see **ἐκαστος**), either, each of two, alterter.

**ἐκατι**, adv. with gen., on account of.

**ἐκατόγχειρ, ος, ο, ή**, hundred-handed.

**ἐκατόν, (centum, Germ. hundert)**, a hundred.

**ἐκβαίνω, βῆσθαι**; to go out of, depart; to turn out, to prove.

**ἐκβάλλω, λᾶ**, to cast out, banish, let fall; **ἐκπίπτω** is often used as the passive.

**ἐκβοῶ, Att. ὁ, ἡσομαι**, to cry out.

**ἐκβροττω, σω**, intrans., to gush forth.

**ἐκγονος, ον, δ**, descendant.

**ἐκδέρω, ρῶ**, to fay; to flog.

**ἐκδρόσκω, ἐκδράσμαι**, to run away.

**ἐκδίδωμι, ἐκδύωται**, to give up, surrender; **θυγατέρα ἐκδούναι** or **ἐκδέσθαι**, to give a daughter in marriage § 135.

**ἐκεῖ, there.**

**ἐκεῖνος, η, ο**, (poetic *κεῖνος*), that, Lat. *ille*; the well-known § 110 n. 15; **δι' ἐκείνου**, from that time forth.

**ἐκεῖσε**, thither.

**ἐκαθαρω, αρῶ**, to clear; **τινός**, of something.

**ἐκαλύπτω, ψω**, to unveil; midd., to uncover one's face.

**ἐκκλησια, ας, η**, (**ἐκκαλέω, ecclesiastic, église**), a public assembly.

**ἐκκλησιάσθω, δσω**, to hold an assembly.

**ἐκκλίνω, ω**, to turn away; to shun.

**ἐκλάμπω, ψω**, to shine forth.

**ἐκλείτω, ψω**, to forsake, desert; intr., to die, to cease.

**ἐκμερέω, Att. ω, ησω**, to measure out.

**ἐκνόσιος, a, or, or ος, ορ**, (**ἐκών**), willing, voluntary.

**ἐκνούως, adv.**, of free will.

**ἐκπέμπω, ψω**, to send out.

**ἐκπεράνω, ανω**, to complete, fulfil.

**ἐκπίπτω, πλομαι**, to quaff.

**ἐκπίπτω, πεσοῦμαι**, to fall out, to be cast down from; used as pass. of **ἐκβαλλω**, to be banished.

**ἐκπλέω, fut. ἐκπλεύσομαι**, to sail out.

**ἐκπληρώω, Att. ω, ωσω**, to make up (a number).

**ἐκπλήγω, ξω**, to strike out; to amaze; gen. in aor. pass. **ἐξεκλάγη**, to be amazed.

**ἐκπονέω, Att. ω, ησω**, to execute (of a work of art) § 107.

**ἐκπρεπέστατος, η, or** § 19, superl. of **ἐκπρεπής**, εί, conspicuous.

ἐκρίπτω, *ψω*, to cast out.  
 ἐκσώζω, *σω*, to keep safe.  
 ἐκτίνω, *τίσω*, to pay in full; midd., to avenge.  
 ἐκτός, adv., without; prep. with gen., out of, beyond, except.  
 ἐκτος, *η*, *ον*, sixth.  
 ἐκτρέψω, *θρέψω*, to bring up, to rear.  
 ἐκτυφλόω, Att. *ω*, *ώσω*, to blind.  
 Ἐκτυρ, *ορος*, *δ*, (to Hector), son of Priamos and Hekabe, the foremost Trojan warrior, slain by Achilles.  
 ἐκφέρω, *ξεισω*, to carry out; to bring forth; to display.  
 ἐκφένγω, *ξουα*, to escape, to be acquitted.  
 ἐκχέω, fut. *χω*, aor. *ξέχεα*, to pour out, shed, waste.  
 ἐκών, *ούσα*, *όν*, willing.  
 Ἐλά, *ας*, *η*, (olea), the olive-tree; an olive.  
 Ἐλαυον, *ον*, *τδ*, (oleum, oil), olive-oil.  
 Ἐλαττώ, Att. *ω*, *ώσω*, to lessen; pass., to be lessened, to be worsted.  
 Ἐλάττων, *ον*, (from epic ἐλαχός, Lat. *levis*, light; cf. under ἐλεύθερος), less. See ἐλάχιστος.  
 Ἐλαίνω, *ελώ*, to drive, to march, to carry off, to expel, to harass; to strike, to forge; to run (a wall or trench).  
 Ἐλαρηβόλος, *ον*, hunting deer, a deer-stalker; epithet of Artemis.  
 Ἐλαφος, *ον*, *δ* or more usually *η*, a deer; hart or hind.  
 Ἐλάχιστος, *η*, *ον*, (see ἐλάττων), least, shortest.  
 Ἐλεγχος, *ον*, *δ*, proof, confutation, trial.  
 Ἐλεγχω, *γξω*, to refute, convict, accuse, examine.  
 Ἐλεέω, Att. *ω*, *ησω*, to pity.

'Ηλένη, *ης*, *η*, daughter of Zeus and Leda, wife of Menelaos; her flight with Paris was the occasion of the Trojan war.  
 'Ἐλεον, *ον*, *δ*, son of Priamos and Hekabe, a warrior and seer, who went over to the Greeks § 149.  
 Ελεος, *ον*, *δ*, pity. 'Ἐλεος, personified as a god, had an altar in the market-place at Athens, a sanctuary for suppliants § 110.  
 Ἐλευθερία, *ας*, *η*, freedom.  
 Ἐλευθερίος, *ον*, or *ος*, *α*, *ον*, generous, liberal.  
 Ἐλεύθερος, *α*, *ον*, (Lat. *liber*; cf. under ἐλάττων), free.  
 Ἐλευθερώ, Att. *ω*, *ώσω*, to set free, to release from.  
 Ἐλέφας, *αντος*, *δ*, the elephant.  
 Ἐλίττω, *ξω*, to turn round, to roll, to wind, to twist.  
 Ἐλκος, *ον*, *τδ*, a wound.  
 Ἐλκω, *ξω*, aor. *ελκυσα*, (cf. Lat. *sculcus*), to drag, to draw, to weigh.  
 'Ἐλλάδς, *άδος*, *η*, Greece.  
 'Ἐλληη, *ης*, *η*, daughter of Athamas and sister of Phrixos, who gave name to the Hellespont § 157.  
 'Ἐλληηη, *ηνος*, *δ*, son of Deukalion, mythical ancestor of the Greeks.  
 'Ἐλληηη, *ηνος*, *δ*, a Greek; also adj. § 137 n. 23.  
 'Ἐλληηηικός, *η*, *όν*, Greek.  
 'Ἐλληηηις, *ιδος*, *η*, Grecian § 46.  
 'Ἐλληηησκοντος, *ον*, *δ*, the Hellespont § 157; the Dardanelles.  
 Ἐλιπήη, *ές*, defective.  
 Ἐλιοχδω, Att. *ω*, *ησω*, to lie in wait for.  
 Ἐπιξω, *ιω*, to hope.  
 Ἐπιτις, *ιθος*, *η*, (Lat. *voluptas*), hope; *νερ* ἐπιθια, contrary to expectation.

ἐμαυτοῦ, ἡς, of myself; pl. ἡμῶν  
αὐτῶν, etc.

ἐμβαλλω, βαλῶ, to throw in,  
into, against; φόβον τινί, to  
bring fear upon a man, to in-  
spire him with fear; intr., to  
fall upon, break into.

ἐμμελῶς, adv., fitly, gracefully.

ἐμμένω, γῶ, to abide in, be true  
to.

ἐμός, ἡ, ὁν, my.

ἐμπαθεῖν, σω, to bring up in.

ἐμπειρία, as, ἡ, experience.

ἐμπιπλημι, πλήσω, to fill; midd.,  
to take one's fill, τωσί.

ἐμπιπρημι, to set on fire.

ἐμπίπτω, πειρόμαι, to fall upon,  
to light upon, to attack.

ἐμπνοῦς, ουν, (πνέω), breathing,  
living.

ἐμπροσομαι, σομαι, to travel to;  
to traffic.

ἐμπορία, as, ἡ, commerce.

ἐμπόριον, ον, τό, (emporium), a  
factory; at Athens, the ex-  
change.

ἐμπροσθεν, adv. and prep. with  
gen., before, of place or time.

ἐμπτύω, σω, to spit upon.

ἐμφαίνω, φανῶ, to display.

ἐμφαήτης, ἐις, manifest, open.

ἐμφρίττω, ξω, to block up, stop.

ἐμφύω, σω, to implant; pass.  
with 2 aor. ἐνέψιν and perf.  
ἐντέψικα, to grow in, to be  
imbred, to cling to.

ἐν, (Lat. and Engl. in), prep.  
with dat. I. of place; in, on,  
amongst, ἐν "Αἰδον (δόμῳ), in  
(the abode) of Hades. II. of  
a state; ἐν ἀξιώματι, in repute.  
III. of the instrument or  
means; ἐν ὀφθαλμοῖς ὅραν, to  
see with the eyes. IV. of time;  
ἐν τούτῳ, meanwhile.

ἐναντίος, α, ον, opposite, con-  
trary; τούταντος, on the con-  
trary.

ἐναρόω, Αtt. ὁ, δω, to implant.  
A word of no authority.

ἐνάνιο, σω, to kindle.

ἐνδέης, ἐις, lacking, τινός; defici-  
ent, inferior.

ἐνδείκνυμι, ξω, to point out, to  
inform against; midd., to dis-  
play.

ἐνδέκα, (hendecasyllabic), eleven.

ἐνδέκατος, η, ον, the eleventh.

ἐνδέχομαι, ξομαι, to accept, to  
allow; ἐνδέχεται, impers., it  
is possible.

ἐνδέδωμι, δώσω, to surrender, af-  
ford, allow; intrans., to yield.

ἐνδον, adv., within, in doors,  
sometimes with gen.

ἐνδόξος, ον, famous.

Ἐνδύμιλων, ωνος, ὁ, a youth of  
great beauty, endowed by Se-  
lene with perpetual youth and  
perpetual sleep. She de-  
scended to him nightly in his  
resting-place, a grotto in Mt.  
Latmos in Karia.

ἐνδύω, σω, (induo), to put on;  
midd. with 2 aor. ἐνέδυν, and  
perf. ἐνδέδυκα, to put on one-  
self; to enter.

ἐνειμι, ἐσομαι, to be in; θεοτι  
ορ ἐνι, it is possible.

ἐνεκα, prep. with gen., often after  
its case; on the account of, for  
the sake of, as for.

ἐνεργάζομαι, σομαι, to produce in;  
φόβον τινί, to strike terror into.

ἐνθά, adv., where; when; there.

ἐνθάδε, adv., here.

ἐνθαλάσσος, ον, by the sea.

ἐνθεο, adv., thence; whence.

ἐνθενδε, adv., hence; thereafter.

ἐνθεοτ, ον, inspired.

ἐνι=ἐνεστι. See ἐνειμι.

ἐναντίος, οι, οι, a year; κατ' ἐνι-  
αντόν, yearly.

ἐνιοι, αι, α, (Ἐνι οι, there are who),  
some.

ἐνιοτε, (Ἐνι οτε), sometimes.

**ἐνστημι**, **ἐνστησω**, to put in; midd. with 2 aor. and perf., to threaten, to arise, to resist.  
**ἐνεστώς**, present.  
**ἐννέα**, nine.  
**ἐννοέω**, Att. *ω*, *ήσω*, to consider, to perceive, to mean.  
**ἐνοιέω**, Att. *ω*, *ήσω*, to inhabit.  
**ἐνοικοδομέω**, Att. *ω*, *ήσω*, to build upon.  
**ἐνοικος**, *ον*, inhabiting.  
**ἐνοπλος**, *ον*, armed.  
**ἐνοχλέω**, Att. *ω*, *ήσω*, to disturb, annoy.  
**ἐνοχος**, *ον*, liable, with dat.; or with gen. of the crime (*δίκη* or *γραφή* understood).  
**ἐνταῦθα**, adv., here; then; now; herein.  
**ἐντελω**, *τενω*, to tighten, to strain; to exert oneself; *πληγὴ ε. τυτ.*, to deal a blow at one.  
**ἐντελής**, *ές*, full, perfect.  
**ἐντέλλομαι**, to command, with dat.  
**ἐντεῦθεν** and **ἐντεῦθεν** § 145, hence, thence; thereupon.  
**ἐντίθημι**, **ἐνθήσω**, to put in.  
**ἐντιμος**, *ον*, honoured, prized.  
**ἐντυάσσω**, *τεύξομαι*, with dat., to shake over.  
**ἐντός**, adv. and prep. with gen., within, on this side, under, of place, time, and number.  
**ἐντυγχάνω**, *τεύξομαι*, with dat., to meet with, to converse with.  
**ἐνύπνιον**, *ον*, *τό*, a dream.  
**ἐξ** prep., see **ἐκ**. **ἐξ ἀριστερῶν**, from the left § 134.  
**ἐξ** *οι*, *αι*, *τά*, (*sex*, *hexagon*), six.  
**ἐξάγω**, *ξω*, to lead out; **ἐαυτὸν τοῦ βίου** § 107, to commit suicide; to export, produce, ex-cite.  
**ἐξαιρέω**, Att. *ω*, *ήσω*, to take out, select, make away with.

**ἐξαιρέω**, Att. *ω*, *ήσω*, to demand; midd., to beg off.  
**ἐξάςις**, six times, Lat. *sexies*.  
**ἐξαλείφω**, *ψω*, to efface, destroy.  
**ἐξαμαρτάω**, *ήσομαι*, to fail, to sin.  
**ἐξανιστημι**, *ἀναστήσω*, to raise up, to expel; midd. with perf. and 2 aor., to rise up from, to depart from.  
**ἐξαντλέω**, Att. *ω*, *ήσω*, to pump out; to endure to the end.  
**ἐξαντάραω**, Att. *ω*, *ήσω*, to deceive.  
**ἐξανίνης**, (*ἀδφω*), adv., on a sudden.  
**ἐξαρκέω**, Att. *ω*, *ήσω*, to suffice for, to be satisfied with.  
**ἐξαψις**, *εως*, *ή*, (*ἀπτω*), a kindling § 13.  
**ἐξειμι**, (*ειμι*), used in ind. as fut., and in the other moods as pres., of **ἐξέρχομαι**; **ἐξῆ** is used as imperf. § 92.  
**ἐξειμι**, (*ειμι*), see **ἐξεστι**.  
**ἐξελανιν**, fut. *ελώ*, to drive out, to banish § 90 n. 9.  
**ἐξελέγχω**, *ξω*, to examine, to convict.  
**ἐξελκω**, *ξω*, **ἐξελκυσα**, to draw out.  
**ἐξεταίρω**, *αρω*, to arouse.  
**ἐξεταίγητ**, sор. pass. of **ἐκπλήττω**, to be amazed at.  
**ἐξέρχομαι**, to go forth, to march out, to come out, to come to an end; see **ἐξειμι**.  
**ἐξεστι**, *εσται*, it is allowed, = Lat. *licet*.  
**ἐξετάζω**, *δσω*, to examine, test, inquire.  
**ἐξευρίσκω**, to find out, to win.  
**ἐξήκοντα**, *οι*, *αι*, *τά*, (*sexaginta*), sixty.  
**ἐξημέρώω**, Att. *ω*, *ώσω*, to tame, to reclaim.  
**ἐξῆς**, (*εχω*), adv., in a row; next.

ἔξιστος, Att. ὁ, ὡσω, to make equal.

ἔξιστημι, to drive out of; midd., with perf. and 2 aor. act., to retire from, to abandon; ἔξιστημι φρενῶ, to be distracted.

ἔξιτηλος, ον, (ἔξιτει), fading, extinct.

ἔξοδος, ον, ἡ, a going out, a way out, an issue.

ἔξομοιώ, Att. ὁ, ὡσω, to make like.

ἔξοπτάω, Att. ὁ, ἡσω, to bake thoroughly § 111 n. 46.

ἔξορκός, Att. ὁ, ὡσω, to administer an oath to a man, to swear him.

ἔξουσια, οι, ἡ, (ἔξεστι), authority, power.

ἔξυφαίρω, αρώ, to finish weaving.

ἔξω, adv., without, outside, on the surface § 143; as prep. with gen., clear of, beyond.

ἔσκα, as, ε, perf. from root ἐλκει-, to be like; with dat., to seem likely; with inf., ἔσκε, it seems. *εἰλός* (ἔστι), it is right, probable.

ἔστρι, ἡ, ἡ, a feast.

ἔντι, see ἔτι.

ἔταγελλομαι, to profess.

ἔντάγω, ξω, to bring in, set on, invite, apply, bring against, add.

ἔταυτός, Att. ὁ, ἔσω, to approve, praise, agree.

ἔταυνος, ον, δ, praise.

ἔταρω, αρώ, to raise, excite, elate.

Ἐπαμεωνδας, ον, δ, a Theban statesman and general, born cir. 418 B.C.; defeated the Spartans at Leuktra B.C. 371, and at Mantinea B.C. 362, where he lost his life.

ἔτανέρχομαι, fut. ἔτανεμαι, to return, to go up.

ἔτασιημι, αρήσω, to relax, slacken.

ἔτανορθόω, Att. ὁ, ὡσω, to correct.

ἔταντλέω, Att. ὁ, ἡσω, to pump on; λόγους τυντι, to drown one with a flood of words.

ἔταρκέω, Att. ὁ, ἔσω, to help, to supply, τωι; ἔταρκει, it is enough.

ἔτασκέω, Att. ὁ, ἡσω, to practise.

ἔταφίημι, φῆσω, to discharge at, to set on.

ἔτεγειρω, ερῶ, to wake, to stir up.

ἔτει, conj., when, since, else.

ἔτειγω, ξω, to urge on; pass., to hasten; ἔτεγε, make haste § 111 n. 50.

ἔτειδάς, conj. with conjunctive, (ἔτειδη δν), whenever.

ἔτειδη, conj., since, now that, because.

ἔτεμι, ἔσομαι, to be upon, to be over.

ἔτεμι (ἔτι), see ἔτέρχομαι.

ἔτειτον, used as aor. of ἔτιλέγω.

ἔτετα, adv., then, thereupon, next, still.

ἔτελασθω, λῶ, to lead against, to march against, to charge.

ἔτετέρχομαι, ἔτεμι, to proceed against, to go over, to carry out, to discuss.

ἔτέρχομαι, fut. ἔτεμι, to approach, attack, come over, occur to, traverse; part. ἔτιών, succeeding, future.

ἔπερωτάω, Att. ὁ, ἡσω, to question, to inquire.

ἔπέχω, ἔφέξω, to hold out, occupy, attack, hinder; intrans., to pause, to cease from, τωός; to prevail.

ἔπηρεδω, to insult, abuse.

ἔπι, prep., upon. 1. with gen. 1. of place, on, over, in, by; ἐπὶ τῆς οἰκίας, at home § 144;

towards; πλεῖν ἐπὶ Σαλαμῖνος, to sail towards Salamis; μένειν ἐπὶ τοῦ, to remain engaged upon something; κρίνειν, λέγειν ἐπὶ τοῦ, to judge, speak, on a subject § 111 n. 13; 2. denoting the occasion; δνομα ἔχειν ἐπὶ τοῦ, to be called after some one; 3. of time, ἐπ' εμοῦ, in my time; ἐπὶ γῆρας, in old age; ἐπὶ μᾶς ἡμέρας, on one and the same day. II. with dat. 1. of place, upon, over, by, after, against; ἐπὶ τέρπωτι τοῦ βίου, at the close of life; ἐπὶ τούτου, in addition to this; 2. of the occasion, condition, or purpose; ἐπὶ κακῷ τοῦ, for some one's hurt; ἐπὶ μασθῷ, for hire; χαρέων ἐπὶ τοῦ, to rejoice at something; ἐπὶ τούτου, on these terms; 3. of time, after. III. with acc. 1. of place; towards, to, up to, against; ἐπὶ πολὺ, to a great degree, mostly; ἐπὶ τάδε, to this side; ἀναβαίνειν ἐφ' ἵππον, to mount a horse; 2. of time; for, during; ἐπ' ὀλίγον, for a short time; 3. of the purpose; ἐπὶ βοῦν λέναι, to go after (=to bring) an ox; of relation; τὸ ἐπ' ἔμει, as regards me.

ἐπιβαίνω, βήσομαι, to step upon, to mount, to attack, to go to, to advance.

ἐπιβάλλω, λῶ, to send upon, to lay upon, to dart § 99; intrans., to fall to the share of § 113 n. 23; midd., to desire, to undertake.

ἐπιβουλεύω, σω, to plot against.

ἐπιβουλή, θῆ, η, a plot.

ἐπιβουλος, σω, treacherous.

γελάω, θῶ, fut. δσομαι, to laugh at.

ἐπεγγόμαι, γεγήσομαι, to come after, to ensue, to fall upon, to come to pass.

ἐπιγράφω, ψω, (epigraph), to inscribe, to register.

ἐπιδεκυναι, ξω, to display, shew off, prove.

ἐπιδεκτών, one must display.

ἐπιδημέω, ω, ησω, to be at home; to sojourn, reside in a strange place.

ἐπιδημία, ας, η, a staying at home, residence in a place § 25.

ἐπιδόματι, ἐπιδώσω, to give freely, to devote; intrans., to advance.

ἐπιεικεια, ας, η, fairness, mildness.

ἐπιεικής, ἐς, (ἴουκα), fair, tolerable, fit.

ἐπιέγτω, Att. ω, ησω, to seek after, miss.

ἐπιθυμέω, Att. ω, ησω, to desire, τούς.

ἐπιθυμητής, οῦ, δ, a votary, passionate friend § 113.

ἐπιθυμία, ας, η, desire.

ἐπικαλέω, Att. ω, fut. ω, to call on, to invoke, to call in; to call by surname; to bring an accusation against.

ἐπικειμαι, σομαι, to be placed on, to lie on, to be imposed, to press hard, τυν; ἐπικείμενος τη, wearing. Used as pass. of ἐπιτίθημι.

ἐπικίνδυνος, ου, δ, in danger, dangerous.

ἐπικουρέω, Att. ω, ησω, to succour, to remedy, τινι.

ἐπικουρος, ου, aiding; also subst., a protector; plur., meroanaries.

Ἐπίκουρος, ου, δ, (epicure), an Athenian philosopher, born at Samos B.C. 342, died B.C. 270. Like Aristippus, .he

taught that pleasure is the highest good; but he made pleasure consist in calmness of spirit and freedom from pain of spirit. His physical system, which is set forth by Lucretius, was borrowed from the atomistic philosophy of Demokritos § 135.

ἐπιλαμβάνω, λήψομαι, to take besides, to seize, overtake, reach; midd., to lay hold of, to obtain, τινός; to interrupt, take up.

ἐπιλανθάνομαι, λήσομαι, to forget, τινός.

ἐπιλέγω, ἐπερῶ, ἐπεῖπον, to say in addition, to say the while.

ἐπιλέγω, ξω, to select.

ἐπιμέλεια, ας, ἡ, pains, attention, superintendence; τινός, to or over a thing.

ἐπιμελόμαι, Att. οῦμαι, ήσομαι, to care for, to manage, τινός.

ἐπιμελής, ἐς, careful.

ἐπιμελητέον, verb. adj., one must take care.

ἐπιμελητής, οῦ, δ, a trustee, director.

ἐπιμελῶς, adv., carefully.

ἐπιμέφομαι, ψομαι, to blame.

Ἐπιμηθεύς, ἔως, δ, brother of Prometheus, husband of Pandora, father of Pyrrha.

ἐπωνέω, ὡ, ήσω, to devise, purpose, perceive.

ἐπιορκέω, Att. ὡ, ήσω, to perjure oneself.

ἐπίταν, ὡς ἐ. or τὸ ἐ., generally, commonly.

ἐπιπέμπω, ψω, to send upon, to send besides.

ἐπιπίνω, πίομαι, to drink after eating § 150.

ἐπιπίττω, to fall upon.

ἐπιπλέω, εἰσομαι, to sail against.

ἐπιπλήττω, ξω, to rebuke, τινί.

ἐπιπολῆς, adv., on the surface.

ἐπιπόνως, with labour, hardly; compar. νάπερον § 118.

ἐπιπρούς, ας, ἡ, influx. Late word for ἐπιρροή.

ἐπιπρούς, ον, overflowed.

ἐπιπρένυμι, to encourage; pass., to pluck up heart § 159.

ἐπισημός, ον, notable, famous.

ἐπισκιάζω, ἀσω, to overshadow.

ἐπισκοπέω, Att. ὡ, σκέψομαι, to inspect, to consider, to visit.

ἐπισταμαι, ήσομαι, to know; ποιεῖν τι, how to do a thing; ποιῶν τι, that one is doing a thing § 102 n. 22.

ἐπιστατέω, Att. ὡ, ήσω, to be set over, to have charge of, τινός § 107.

ἐπιστήμη, ης, ἡ, knowledge, science.

ἐπιστήμων, ον, skilled in, τινός; wise.

ἐπιστολή, ης, ἡ, (epistle, epistolary), an injunction § 141; a letter.

ἐπιστρέφω, ψω, to turn round, to turn towards; midd., to go to and fro; to regard, τινός.

ἐπισύρω, to drag on.

ἐπισφάζω, ξω, to slaughter upon, to slaughter besides.

ἐπισφαλής, ἐς, unsteady, dangerous.

ἐπιτάρτω, ξω, to enjoin, τινί; to post next; to post behind.

ἐπιτάφιος, ον, (epitaph), at a tomb; δ ἐ. (άγων), funeral games § 144 n. 22.

ἐπιτελέω, Att. ὡ, fut. ὡ, to fulfil; to pay in full.

ἐπιτήδειος, α, ον, fit, serviceable; τὰ ἐ., necessaries; οἱ ἐ., one's intimates, necessarii.

ἐπιτηδές, adv., on purpose.

ἐπιτήδευμα, ατος, τό, a pursuit, custom.

ἐπιτηδέω, σω, to practise.

ἐπιτίθημ, θήσω, to put on, to im-

pose; midd., to apply oneself to.

ἐπιτιμάω, Att. ὁ, ἡσω, to censure, τινί; to raise the price of § 114.

ἐπιτρέπω, ψω, to entrust, allow § 67; refer to, τινί.

ἐπιτυγχάνω, τεύχομαι, to fall in with; δ ἐπιτυχών, any chance comer; to gain one's end, τινός.

ἐπιφανής, ἐτι, superl. ἐσταρος, famous, distinguished.

ἐπιφέρω, ἐποίω, to bring upon, to impute.

ἐπιφθέγγομαι, to say upon, to say further.

ἐπιφθονος, ον, invidious; envious.

ἐπιχαίρω, to rejoice at, τινί.

'Ἐπίχαρος, ον, δ, of Kos, settled early in Sicily, where he lived under Hiero I, and died B.C. 452 or 448 at the age of 90 or 97 years; the principal master of Dorian comedy.

ἐπιχειρέω, Att. ὁ, ἡσω, to take in hand, put one's hand to; to attack, τινί.

ἐπιχέω, fut. χεῶ, to pour over.

ἐπομαι, ἐψομαι, (sequor), to follow, obey, τινί.

ἐπος, ον, τό, a word § 101; a saying; an epic verse § 151.

ἐπτά, οι, αι, τά, (septem, heptarchy), seven.

ἐπτακοιοστός, ἡ, δν, seven hundredth.

ἐπιψή, ἡς, ἡ, (δδω), a spell.

ἐπιωτάω, ὁ, to inspect.

ἐπανος, ον, δ, a pic-nic; a subscription § 119 n. 25.

ἐπαστής, οῦ, a lover, τινός.

ἐράω, Att. ὁ, to love.

ἐργάζομαι, ἀσομαι, to work, to make, to do, to earn, to trade.

'Ἐργάνη, ης, ἡ, (ἐργον), worker; epithet of Athene as patroness of skilled labour, esp. of weaving.

ἐργασία, as, ἡ, work, business, gain.

ἐργάτης, ον, δ, a workman; a doer.

'Ἐργίνος, ον, δ, son of Klymenos, and king of the Minyai in Orchomenos, slain by Hercules § 20.

ἐργον, ον, τό, (Germ. *Werk*), a work; ἐργα esp. of field-labours; a deed, action, reality; σὸν ἐργον ἔστι, it is your work; ἐργον ἔστι with inf., it is hard.

ἐργάδης, ει, troublesome.

'Ἐρετριεύς, ἔως, δ, an Eretrian, inhabitant of Eretria, a town in the W. of Euboea.

'Ἐρετρικός, ἡ, ὡς, Eretrian.

ἐρέττω, to row.

ἐρημά, as, ἡ, a desert.

ἐρημός, η, ον, (hermit, eremite), desolate, desert; destitute of, τινός.

ἐρίξω, (rinxor), to strive with, to rival, τινί.

ἐρινόν, οῦ, τό, a wild fig § 189 ad fin.

'Ἐρωτός, ον, ἡ, an avenging deity, like the Lat. *Furia*; later authors make three, Tisiphone, Megaira, Alecto.

ἐρις, ιδος, ἡ, strife.

ἐριφος, ον, δ and ἡ, a kid.

'Ἐριχθόνιος, ον, δ, king of Athens, introduced the worship of Athene there § 140.

ἐρμηνεύς, ἔως, δ, (Ἐρμῆς, hermeneutics), an interpreter.

'Ἐρμῆς, οῦ, δ, (hermetically), son of Zeus and Maia, the herald of the gods, the god of gymnastic exercises, of eloquence, of trade and of roads, of gain, the leader of the shades to the lower world.

'Ἐρμογένης, ους, δ, a rhetorician § 25 n. 26.

**Ἐρμων**, *ωνος*, *δ*, a character in a comedy § 143.

**Ἐρπια**, aor. *ἐρπισα*, (*erpo*, *repo*), to creep.

**Ἐρίθεια**, *ας*, *ἡ*, an island near Gadeira (Cadiz).

**ἐρυθραινομαι**, to blush.

**ἐρυθρια**, Att. *ω*, to colour up.

**ἐρυθρός**, *ά*, *όν*, (*ruber*, *rufus*), red; *ή* *ε*. **Θάλαττα**, the Red sea.

**Ἐρυμανθος**, *α*, *ων*, of Erymanthos, a mountain of Arkadia, on the borders of Achaia and Elis, famous for the boar taken by Herakles, and for the bear, which had been Kallisto, and became the constellation.

**ἐρχομαι**, *ειμι*, aor. *ήλθον*, perf. *έληλυθα*, to come, to go. See *ειμι*.

**ἐρω**, used as fut. of *λέγω*.

**ἐρως**, *ωνος*, *δ*, love.

**ἐρωτάω**, *ήσω*, aor. in common use *τρόμητ*, to ask, *τωδ τι*.

*εσ* = *εις*.

**ἐσθήτης**, *ητος*, *η*, (*ἐνυπη*, *vestis*), attire.

**ἐσθλο**, *θδομαι*, *θδόκα*, aor. *ἔφαγον*, to eat.

**ἐσθλός**, *ή*, *όν*, good.

**ἐστέρα**, *άς*, *η*, (*vesper*), evening; the west.

**Ἐστερίδες**, *ων*, *αι*, sisters who owned a garden in Libya with golden apples, guarded by a dragon. Herakles slew the dragon and carried off the apples.

**Ἐστε**, conj., until, whilst.

**Ἐστια**, *ας*, *η*, (*Vesta*, *Vestal*), a virgin goddess of the altar-fire, of the hearth (*ἐστια*) and home.

**ἐστιν**, Att. *ω*, *άσω*, (*ἐστια*), to receive at one's hearth, to feast. *ἐστιν γάμους*, to give a marriage feast; pass., to be feasted.

**ἐσχατος**, *η*, *ον*, (superl. from *έκ*), extreme, last, worst.

**ἐσω**, more commonly *εσω*, adv. with gen., within, on this side.

**ἐταιρικός**, *ή*, *όν*, proper to comrades, social § 48.

**ἐτίρος**, *ον*, *δ*, a comrade.

**Ἐτεοκλῆς**, *έους*, *δ*, son of Oidipus and Iokaste, brother of Polyneikes § 122.

**ἐτερος**, *α*, *ων*, (alter, other), the other, one of two; second; different.

**ἐτι**, adv., (*et*, *etiam*), still, yet, further; of time or degree.

**ἐτομάζω**, *άσω*, to prepare.

**ἐτομος**, (or in older writers *έταιμος*), *η*, *ον*, or *ον*, *ον*, ready, prepared.

**ἐτρο**, *ους*, *τό*, a year; *κατ' ἐτρο*, yearly.

**εδ**, adv., well; *εδ* *ἔχει*, it is well; *εδ* *πράττει*, to fare well.

**Ἐναγύρας**, *ου*, *δ*, king of Salamis in Kypros B.C. 410—374, an ally of Athens, praised in the 9th oration of Isokrates, which bears his name.

**εναρδια**, *ας*, *η*, i. abundance of men; ii. manliness.

**ενβουλος**, *ον*, prudent.

**ενέρεια**, *ας*, *η*, high birth, nobility.

**ενγενής**, *ει*, high-born, generous; superl. *ενγενέστατος*.

**ενδαιμονώ**, Att. *ω*, *ήσω*, to be happy.

**ενδαιμονία**, *ας*, *η*, prosperity, happiness.

**Ἐνδαιμονίδας**, *ον*, *δ*, a Spartan § 124.

**ενδαιμονίζω**, *ιω*, to count happy, to felicitate, *τωδ τινος*. Cf. *μακαρίζω*.

**ενδοκμέω**, Att. *ω*, *ήσω*, to be in good repute, to be famous.

**ενδόκιμος**, *ον*, famous, in good repute.

εῦδω, ἡσω, to sleep, to be still.  
In prose mostly καθ-.  
εὐελπις, ι, gen. ἰδος, hopeful, in good heart.  
εὐεξια, as, η, good habit of body, robust health.  
εὐεργεσια, as, η, a kindness, service, good office.  
εὐεργετέων, Att. ω, ἡσω, do good to, τινά τι § 113.  
εὐεργέτης, ου, δ, a benefactor.  
εὐεργετήσον, verbal adj., one must do good to.  
εὐεργέτις, ιδος, η, a benefactress.  
εὐήρως, οι, unmixed, neat, of wine. Lat. *merus*.  
εὐήθης, οι, guileless, good-natured; simple, weak § 113.  
εὐθαλης, έις, blooming.  
εὐθαρσώς, adv., stoutly, courageously.  
εὐθέως, adv., straightway.  
εὐθό, adv., (neut. of εὐθύς), straight towards, with gen.  
Εὐθύδημος, ου, δ, proper name of a man § 123.  
εὐθυνωνω, νω, to direct; keep straight, censure.  
εὐθύνω, εια, ν, straight, direct; straightforward. A pun on these two meanings § 159. η εὐθεία (οδός), the straight road; or (γραμμή), a straight line.  
εὐθύς, adv., at once, directly; εὐθύς απ' δρχῆς, from the very first.  
Εὐθύφρων, ορος, δ, an Athenian soothsayer, an interlocutor in the dialogue of Plato which bears his name.  
εὐκαιρος, οι, seasonable.  
εὐκατέργαστος, οι, easy to work, easy to accomplish.  
εὐκλεής, έις, famous.  
εὐκλεια, as, η, glory.  
Εὐκλείδης, ου, δ, the mathematician, born 308 B. C. at Gela in Sicily, taught under Ptole-

maiος Lagi at Alexandria § 138.  
εὐκτός, η, δν, to be wished for; τὰ εὐκτά, objects of desire.  
εὐλάβεια, as, η, caution; piety.  
εὐλή, ης, η, a worm, a maggot.  
εὐλογέω, Att. ω, ἡσω, to praise.  
εὐλογος, οι, sensible, fair.  
εὐμαρής, έις, (ιμρη obsolete = χειρ, εὐχερής) easy; έν εύμαρεΐ έστι, it is easy, with inf.  
εὐνάζω, δσω, to lay to sleep; also metaph. of death's sleep.  
εὐνή, ης, η, a bed.  
εὐνοέω, Att. ω, ἡσω, to wish well, τινι.  
εὐνοια, as, η, good-will.  
εὐνοικώς, adv., favorably; εὐν. έχειν, to be friendly disposed § 53.  
εὐνομία, as, η, 1. order, 2. Εὐνομία, daughter of Themis § 12.  
εὐνομος, οι, well-ordered.  
εὐνοιος, οιν, friendly.  
εὐτειθής, έις, obedient.  
Εῦπολις, ιδος, δ, a poet of the old Attic comedy, younger than Kratinos, older than Aristophanes.  
εὐπορεω, Att. ω, ἡσω, to thrive, to have plenty of, τινός; to furnish, τι.  
εὐπορος, οι, easy; ready; rich in, τινός.  
εὐπραγία, as, η, and εὐπραξία, as, η, weal, welfare.  
εὐπρεπέστερον, more speciously; compar. adv. from εὐπρεπής, έις, fair, seemly, specious.  
εὐπειτις, εως, η, invention.  
εὐπειθής, οῦ, δ, a discoverer.  
εὐπετός, η, δν, to be discovered.  
εὐρημα, ατος, τό, a windfall, a discovery.  
Εὐριπίδης, ου, δ, the Athenian tragedian, born B. C. 480, on the day of the battle of Sa-

lamis, died b. c. 405; a pupil of Anaxagoras and Prodicus, and friend of Sokrates; he spent his last years at the court of Archelaos. His characters have sunk from the heroic ideal to the ordinary level of mankind; he often burdens the dialogue with philosophic discussion; his chorus has little connexion with the play; the prologue and epilogue, introduced by him, are scarcely more artistic than a modern play-bill. His great merit, besides perfect simplicity of diction, is mastery in delineating the passions. Eighteen of his tragedies and one satyric drama are extant.

εύρισκω, *ἥσω*, to find, invent, gain.

Εύρυμάδης, *οὐ*, *ὁ*, a Spartan, admiral of the united Greek fleet in the war *against* Xerxes, b. c. 480 § 123.

Εύρυδικη, *ης*, *ἡ*, wife of Orpheus § 156.

Εύρυσθένης, *οὐς*, *ὁ*, son of Aristodemos, ancestor of one of the two royal families of Sparta § 31.

Εύρυσθεύς, *ἐώς*, *ὁ*, king of Mykenai, who imposed on Herakles his 12 labours.

εύρυχωρα, *ας*, *ἡ*, room, open space.

Εύρώπη, *ης*, *ἡ*, I. daughter of king Agenor, ravished by Zeus §§ 9, 93, 100. II. the continent of Europe § 27.

Εύρώτας, *α*, *ὁ*, the chief river of Lakonika, now *Basiliopotamo*.

εὐσέβεια, *ας*, *ἡ*, piety.

εὐσεβέω, Att. *ῳ*, to live piously, to be reverent.

εὐσεβής, *ἐσ*, pious, dutiful, holy.

εὐσθενέω, Att. *ῳ*, *ἥσω*, to be strong.

εὐταξία, *ας*, *ἡ*, good order.

εὐτεκνία, *ας*, *ἡ*, the blessing of children.

εὐτέλεια, *ας*, *ἡ*, cheapness, thrift.

εὐτελής, *ἐσ*, cheap, frugal, mean.

εὐτεχνία, *ας*, *ἡ*, skill in art.

εὐτρεπίω, *ῳ*, to get ready, to prepare.

εὐτυχέω, Att. *ῳ*, *ἥσω*, to be prosperous, to succeed.

εὐτύχημα, *ετος*, *τὸ*, success.

εὐτυχής, *ἐσ*, successful, fortunate.

εὐτυχία, *ας*, *ἡ*, good luck.

Εὐφορίων, *ωνος*, *ὁ*, § 51.

ευφραίνω, *ανῳ*, to gladden; midd., to enjoy oneself.

Εὐφράτης, *ον*, *ὁ*, a great river of western Asia, rising in Armenia, the boundary of Armenia and Cappadocia, and then of Syria and Mesopotamia, unites with the Tigris, and falls into the Persian gulf.

εὐφρόνη, *ης*, *ἡ*, night.

εὐφροσύνη, *ης*, *ἡ*, merriment.

εὐφύης, *ἐσ*, goodly, capable, of parts.

εὐχερῶς, adv., easily.

εὐχῆ, *ῆς*, *ἡ*, a wish § 62; a vow § 113; a prayer.

εὐχομαι, *ξομαι*, to pray, to long for, to vow, to boast.

εὐψυχία, *ας*, *ἡ*, stoutness of heart.

εὐψυχος, *ον*, stout, courageous.

εὐψύχως, adv., stoutly.

εὐωχέομαι, Att. *οικμαι*, to feast.

έφέτομαι, *ψομαι*, to follow.

Ἐφέσος, *ον*, *ἡ*, one of the 12 Ionian cities in Asia Minor, seat of the worship of Artemis; under the Romans, capital of the province of Asia.

έφευρίκω, *ἥσω*, to discover, to invent.

έφηδομαι, to exult over.

έφήμερος, *ον*, lasting but a day, short-lived § 115; *βλος*, from hand to mouth.

ἐφόδιον, ἡ, ὁν, (*ἔψω*), boiled.  
 ἐφίέμι, ἡσω, to send upon, to throw at, to allow; midd., to enjoin, to desire, *τινός*.  
 ἐφικτός, ἡ, ὁν, attainable.  
 ἐφίστημι, ἐπιστήμω, to set over, to institute, to stop; midd., with perf. and 2 aor., to stand upon or near, to be set over, to be at hand.  
 ἐφόδιον, ον, τό, supplies for a journey, stores.  
 ἐφόδος, ον, ἡ, an approach, an attack.  
 ἐφόρος, Att. ὁ, *ἐπόψομαι*, to observe, inspect.  
 ἐφόρος, ον, an overseer; at Sparta five magistrates, who had control even over the kings.  
 ἐχθαίρω, ἀρώ, to hate.  
 ἐχθές, adv., = *χθές*, yesterday.  
 ἐχθιορ, comparat. adv., from *ἐχθρώς*, maliciously.  
 ἐχθρός, ον, τό, } hatred.  
 ἐχθρα, as, ἡ, hated, hostile.  
 ὁ ἐχθρός, an enemy.  
 ἐχυρός, ἀ, ὁν, (*ἔχω*), strong, secure.  
 ἐχω, ἔχω, 1. to have, to hold, to enjoy; οἱ ἔχοντες, men of substance § 111 n. 16; *μεταβολάς*, to be subject to changes; *χαρω*, to be thankful; *τινός ὄργη τινα*, to be angry with some one; 2. to be able; οὐκ ἐχω *εἰπεν*, I cannot say; 3. intrans. with adv., to be in a certain state §§ 91 n. 8, 92 n. 13, 143 n. 11, 147 n. 18. Midd., to lay hold of, to claim, to be near, *τινός*.  
 ἐωθει, from dawn, early.  
 ἐως, ἐω, ἡ, the dawn, the east § 7.  
 ἐως, conj., until, while; *ἐως* *δι* with conjunctive. *ἐως εἰς* = *usque ad* § 110.

Zelēukos, ον, ὁ, the legislator of the Epizephyrian Lokrians B.C. 663. His laws were of great rigour §§ 79, 125.  
 ξύλη, η, ἡ, surge; πυρός, stream of fire.  
 Zēmuolēus, ιδος, ὁ, a Geta, slave and scholar of Pythagoras, a reformer of his countrymen the Getai, who after his death deified him §§ 6, 24, 97.  
 ξύλη, Att. ξῦ, fut. *ξήσω* or *σομαι*, more commonly *βιώσομαι*, perf. *βεβίωκα*, aor. *ξέβω*, to live § 101.  
 ξεγγυνυμ, ξω, (*iungo, yoke*), to yoke, to join, to wed, to bridge over.  
 Zēnēus, ιδος, ὁ, the famous painter of Herakleia, contemporary of Sokrates.  
 Zētēs, Διός or Ζητός, (*Jupiter, Iovis*), son of Kronos, king of gods and men.  
 ξέω, to seethe.  
 ξηλος, ον, ὁ, (*zeal, jealous*), rivalry, emulation.  
 ξηλωδω, Att. ὁ, ὡσω, to rival, envy, admire, *τινά τυρος*; to prosecute § 160.  
 ξηλωτής, ον, ὁ, an imitator, admirer § 110.  
 ξηλωτός, ἡ, ὁν, enviable, worthy of imitation.  
 ξημα, as, damage, = Lat. *damnum*; a penalty.  
 ξημώω, Att. ὁ, ὡσω, to cause loss, to fine, to punish.  
 Zētrōw, ιωσ, ὁ, the founder of the Stoic school, so named from the cloister (*στρατιώλη*) at Athens in which he lectured. Flor. cir. 300 B.C.  
 ξητέω, ὁ, ἡσω, to seek, examine, desire.  
 ξητησις, ον, ἡ, search, inquiry.  
 ξηφερός, ἀ, ὁν, murky.

ἡγύρος, οῦ, δ, plur. ἡγύρα, τά, (*iugum*), a yoke.

ἡγυραφέω, Att. ὡ, ἡσω, to paint.

ἡγυρόφος, ου, δ, (*γένος, γράφω*), one who paints from the life, a painter.

ἡγή, ἥς, ἥ, life.

ἡγμός, οῦ, δ, broth.

ἡγων, ου, τό, an animal, a living thing; a figure, in the arts.

Ζάρνυρος, ου, δ, a Persian, who obtained possession of Babylon for Dareios Hystaspis.

ἢ, conj., 1. or; 2. —ἢ, either—or; 2. after comparatives, and after ἀλλος, ἐναυτος, and other adjectives, than. Lat. *quam*.

ἢ, adv., I. of a truth, surely; esp. ἢ μήτε, in oaths § 111. II. interrog., ἢ γάρ, is it not so?

ἢ, (dat. fem. of δς), which way, whither, how, as.

ἢβη, ἥς, ἥ, (*άβρός*), the prime of youth, puberty.

ἢγειραι, ας, ἥ, command, sovereignty §§ 101, 102. τάν Ελληνων, the supreme conduct of foreign affairs in Greece, esp. of war.

ἢγειρών, ὄνος, δ, a guide, commander.

ἢγέμαι, Att. οῦμαι, ἡσομαι, I. to guide, lead, command, τυός or τυ. II. to hold, regard, think =Lat. *duco*.

ἢγητέων, verbal adj., one must lead; one must think.

ἢδέως, adv., gladly, pleasantly.

ἢδη, adv., already.

ἢδομαι, ἡσθήσομαι, to enjoy, take delight.

ἢδονή, ἥς, ἥ, pleasure, enjoyment.

ἢδυνάθεια, ας, ἥ, voluptuousness.

ἢδύς, εία, ν, compar. ἡδίων, su-

perl., ἡδύστερος, sweet, pleasant, friendly.

Ἡδωνοι, ὥν, οι, a Thracian tribe, between the rivers Strymon and Nestos.

ἢθος, ους, τό, (*ethics*), character, habit, plur., manners.

ἢκιστα, superl. adv.; the compar. is ἡττον; least, not at all, *minime*.

ἢκο, ξω, (*Ικω*), to be come, to have arrived; cf. οἰχουαι.

ἢλικτα, ας, ἥ, time of life, manhood.

ἢλικος, η, ον, as large as; how large, *quantus*.

ἢμεῖς, plur. nom. of ἐγώ.

ἢμερα, ας, ἥ, (*ephemeral*), day; καθ' ἡμέραν, day by day.

ἢμερος, ον, tame, gentle.

ἢμερών, ω, ώσω, to tame, to reclaim, to soften.

ἢμέτερος, α, ον, our.

ἢμσον, εια, ν, (*semi—semis*), half; τὸ ἡμσον § 149, the half.

ἢμσφαιριον, ου, τό, a hemisphere § 142.

ἢμτομον, ου, τό, (*τέμνω*), half.

ἢν, contracted from ἐδν.

ἢνικα, conj., when.

ἢνιοχος, ου, δ, a charioteer § 140 n. 4.

ἢπαρ, ατος, τό, (*iecur*), the liver.

ἢπειρος, ου, ἥ; (properly *main-land*), a country of northern Greece, bounded on the W. by the Adriatic, on the N. by Illyricum, on the S. by Akarnania and Aitolia.

ἢπερ, adv., than.

ἢρ, ος, δ, a Pamphylian whose adventures in the other world are noticed by Plato *Rep.* 10, p. 614 b. § 47.

ἢρ, contracted form of ἥερ, spring.

ἢρα, ας, ἥ, daughter of Kronos,

sister and wife of Zeus, queen of gods and men.

Ἡρακλεῖδης, οὐ, δ, a descendant of Herakles §§ 31, 79.

Ἡρακλεώτης, οὐ, δ, a native of Herakleia (now Erekli) in Bithynia.

Ἡρακλῆς, ἔοις, δ, son of Zeus and Alkmene, the ideal of heroic strength and fortitude, famous for the 12 labours undergone at the bidding of Eurystheus, deified after death. The voc. Ἡράκλεις, § 114, is used as an exclamation of amazement, heavens! my stars! cf. Lat. *Herclē!*

Ἥρωμην, aor. (in use) of ἔρωτάω.

Ἥρως, ως, δ, demigod, hero.

Ἡσίοδος, οὐ, δ, the next Greek poet in antiquity to Homer, and the founder of the didactic (Boeotian) school of epic poetry, born at Askra in Boeotia. His works are *Works and Days* (the model of Virgil's *Georgics*), *Theogony*, *shield of Herakles* § 156.

Ἡσιόνη, ης, ἡ, daughter of Laomedon king of Troy, delivered by Herakles from a sea-monster, to which she was exposed to deliver her land from a flood § 157.

ἥσυχδσω, δσω, to keep still.

ἥσυχη, adv., quietly, softly.

ἥσυχια, ας, ἡ, rest, quiet, stillness.

ἥτοι, I. (ἥ τοι), verily; then indeed. II. (ἥ τοι), ήτοι — ἡ, either—or.

ἥττα, ης, ἡ, a defeat.

ἥττόμαι, Att. ὥμαι, to be inferior to, to give way to, τυός; to be defeated.

ἥττων, ον, compar. of κακός, (cf. ἥκιστα), less, weaker than, a slave to, τυός. ἥττον as adv., less.

Ἡφαῖστος, ον, ὁ, son of Zeus and Hera, god of fire and of the arts which employ fire.

Ἡφαιστότεκτος, ον, fashioned by Hephaistos.

ἥχος, ον, δ, (echo), a sound.

θάλαττα, ης, ἡ, (θλαττ; cf. ἄμα, θαμά), the sea.

θαλάττιος, α, ον, or ος, ον, of the sea; nautical.

θαλαττοκρατέω, Att. ὁ, ἥσω, to be master at sea.

Θαλῆς, Θάλεω, Θαλῆς, δ, later gen. Θαλού, of Miletos, one of the seven wise men of Greece, B.C. 639—546, a statesman, astronomer and philosopher, whose name became proverbial. 'The man's a Thales!' He taught that water is the first element of all visible things § 110.

θαλλω, perf. τέθηλα, (cf. θηλυς, τιθηνη), to be luxuriant, to bloom, to prosper.

θαλπω, ους, τό, warmth.

θαλπω, ψω, to heat, to inflame.

θάνατος, ον, δ, (θνήσκω), death.

θάπτω, ψω, (τάφος), to honour with funeral rites, to burn a body and bury the ashes.

θαρρέω, Att. ὁ, ἥσω, to be of good courage; θαρρει, cheer up! §§ 29, 110.

θάττω, adv., quicker. See ταχύς.

θαῦμα, ατος, τό, (cf. θέα), wonder, a wonder.

θαυμάζω, δσω, to wonder at; τινά τωσ, one for a thing; τε τυός, a thing in some one; θ. ει, I wonder if = I wonder that.

θαυμάσιος, α, ον, surprising, marvellous; excellent.

**Θαυμαστός**, *ἥ*, *δρ*, wonderful, strange.

**Θεά**, *ᾶς*, *ἥ*, (*dea*), goddess.

**Θέα**, *ας*, *ἥ*, a view, a sight, a spectacle.

**Θέαμα**, *ατος*, *τρό*, a show, a spectacle.

**Θεάματι**, Att. *θωματι*, *θσοματι*, (*θέα*), to behold; to see upon the stage; to attend the theatre.

**Θεατέον**, verbal adj., one must behold.

**Θεατής**, *οῦ*, *δ*, a spectator.

**Θέατρον**, *ου*, *τρό*, a theatre; metath. § 83.

**Θεῖος**, *α*, *ω*, (*θεός*), divine, sacred, wondrous; *τὸ θεῖον*, the Divine Being § 53; *τὸ θεῖα*, the course of providence § 101; religion.

**Θέλω**, see *έθέλω*.

**Θεμέλιος**, *ον*, (*τιθημι*). *δ θ.* (*λιθος*), a foundation-stone.

**Θέμις**, *ιδος*, *ἥ*, (*τιθημι*), the goddess of justice and order.

**Θεμιστοκλῆς**, *έους*, *δ*, the great Athenian statesman and general, creator of the naval power of Athens, present at Marathon b.c. 490, commander of the fleet at Artemision and Salamis b.c. 480, fortified the city and the harbour; banished 471 b.c., received by the Persian king Artaxerxes b.c. 465; he died in exile aet. 65.

**Θέογνις**, *ιδος*, *δ*, of Megara, flor. circ. 540 b.c. An elegiac poet, more than 1200 of whose verses are extant, which contain his aristocratic creed, and inculcate the political and domestic virtues of the Dorians §§ 52, 97.

**Θεόδωρος**, *ον*, *δ*, I. of Kyrene, an atheistic philosopher § 156; II. a tragic poet § 124.

**Θεόπομπος**, *ον*, *δ*, of Chios, a his-

torian born circa 380 b.c. He wrote a history of Greece, and another of the times of Philip § 152.

**Θέος**, *οῦ*, *δ*, (*deus, atheism, monotheism, theism*), God, a god.

**Θεόφραστος**, *ον*, *δ*, of Eresos in Lesbos, a pupil of Aristotle, flor. circ. 312 b.c. His extant works, beside his characters, are on natural history, botany, mineralogy and fire § 80.

**Θεράπαινα**, *ης*, *ἥ*, a maid servant.

**Θεραπέα**, *ας*, *ἥ*, service, worship; courting; nurture, tending, rearing; a retinue § 107 *bis*.

**Θεραπεύεσθαι**, one must worship, court, care for.

**Θεραπεύω**, *σω*, to worship, court, win, take care for; to cure § 160.

**Θεράπων**, *οντος*, *δ*, an attendant, a servant.

**Θερίζω**, *ιῶ*, (*θέρος*), to mow; to cut off § 107.

**Θερμογίλαι**, *ῶν*, *αι*, Hot Gates, so called from sulphur springs, the narrow pass between Mt. Oita and the sea, which leads from Thessaly to Lokris. Here Leonidas and his Spartans withstood the Persians, b.c. 480 §§ 53, 132.

**Θερμός**, *ἥ*, *δν*, (*thermometer, θέρος*), hot; hot-blooded, hasty; fresh.

**Θερμώδων**, *οντος*, *δ*, a river of Cappadocia, flowing into the Black Sea.

**Θέρος**, *ου*, *τρό*, (*θέρια, ferveo, fever*), summer; a crop; of a horse's mane § 107.

**Θεσμοφόρος**, *ον*, law-giving, epithet of Demeter § 57.

**Θεσπιαδέων**, Att. *ῶ*, *ἥσω*, (*θεός, εἰπεῖν, ἔδω*), to prophesy § 108.

**Θέτις**, *ιδος*, *ἥ*, a sea goddess, wife of Peleus and mother of Achilleus.

**Θεωρέω**, Att. *ω*, *ἥσω*, (*θέα*, to *theorise*), to behold, to contemplate, to view as a spectator. **Θεώρημα**, *ατος*, *τό*, (*theorem*), a spectacle; a speculation; a theorem § 138. **Θεωρία**, *ας*, *ἡ*, (*theory*), a spectacle; the view of the public shows § 102. **Θῆβαι**, *ῶν*, *αι*, the capital of Boeotia. **Θηβαῖος**, *α*, *ον*, Theban. **Θῆκη**, *ης*, *ἡ*, (*τιθημι*), a chest, a grave. **Θῆλυς**, *εια*, *υ*, (*θήσασθαι*, to suck the breast), female; effeminate; *τὸ θῆλυ*, the female sex. **Θῆρ**, *θηρός*, *ὁ*, (*sera*), a wild beast, beast of prey, game. **Θηραμένης**, *ον*, *δ*, an Athenian statesman in the latter part of the Peloponnesian war, famous, like the vicar of Bray, for changing sides, and thence nicknamed *Κόθορος*, (the buskin fitting either foot). He was one of the Thirty, and forced by his colleagues to drink hemlock B.C. 404 § 126. **Θηρεύω**, *σω*, (*θῆρ*), to hunt, to catch. **Θηρίον**, *ον*, *τό*, a beast, an animal. **Θηριώδης**, *έις*, *(εἰδος)*, savage, bestial. **Θηροκτόνος**, *ον*, killing wild beasts. **Θησαυρός**, *οῦ*, *δ*, (*τιθημι, trésor*), a store, treasure, metaph. § 6; a treasury. **Θησέας**, *έως*, *δ*, son of Aigeus, legendary king of Attica, whose exploits almost rival those of Herakles. **Θλίβω**, *ψω*, to crush, to pinch, to vex. **Θηήσκω**, *θανοῦμαι*, *αον*. *ἴθανος*, to die, to perish; prose writers use *ἀποθηήσκω*, except in perf. *τέθηηκα*, I am dead, and plup.

**Θηγητός**, *ή*, *δν*, mortal. **Θούδιττος**, *ον*, *δ*, an Athenian § 124. **Θράσος**, *ον*, *τό*, (see *θαρρέω*), boldness, rashness. **Θράσυλλος**, *ον*, *δ*, a Cynic § 126. **Θρασύς**, *εια*, *υ*, (*dare*), bold, rash. **Θρέψω**, fut. of *τρέψω*. **Θρύκιος**, *α*, *ον*, Thrakian. **Θρηνέω**, Att. *ω*, *ἥσω*, to bewail, lament. **Θιέζ**, *τριχός*, *ἡ*, hair. **Θρίψ**, *πός*, *δ*, a wood-worm. **Θρόνος**, *ον*, *δ*, a seat, a throne. **Θρυπτικός**, *ή*, *δν*, delicate, luxurious § 115. **Θρύπτω**, *ψω*, to break small, to weaken; midd., to live voluptuously. **Θυγάτηρ**, (Germ. *Tochter*), *ατρός*, *η*, a daughter. **Θύελλα**, *ης*, *ἡ*, (*θέω*), a hurricane. **Θυέστης**, *ον*, *δ*, son of Pelops and brother of Atreus, by whose treachery he was made to eat the flesh of his own children. **Θυηπόλος**, *ον*, *δ* and *η*, a priest or priestess. **Θύλακος**, *ον*, *δ*, a bag, a pouch. **Θύμα**, *ατος*, *τό*, (*θέω*), a victim, an offering. **Θυμάω**, Att. *ω*, *ἥσω*, to burn incense. **Θυμός**, *οῦ*, *δ*, (*θέω*), the soul, temper, spirit, passion, courage, wrath. **Θύρα**, *ας*, *ἡ*, (*fores*, Germ. *Thüre*), a door. **Θύραζε**, properly *θύρασδε*, to the door, out, Lat. *foras*. **Θυραῖος**, *α*, *ον*, or *ος*, *ον*, out of doors, abroad, strange. **Θυρίς**, *ἴδος*, *ἡ*, a window § 132; a door. **Θυρία**, *ας*, *ἡ*, a sacrifice. **Θύνω**, *σω*, I. (*θυνία*, etc.), to offer, to sacrifice, to celebrate with

sacrifices, γάμους. II. (θυμός, etc.), to hurry on, course.

θωκέω, σω, (θώψ), to flatter.

θώραξ, ακος, ὁ, (lorica), a corslet.

θώψ, θωρός, ὁ, a flatterer; adj. θ. λόγος, fawning § 152.

Ιάομαι, Att. θματι, θορματι, to heal.

Ιάσων, ονος, ὁ, son of Aison, the king of Iolkos, leader of the Argonauts.

Ιατρικός, ἡ, ὁν, belonging to medicine, skilled in medicine; ἡ L. (τέχνη), the medical art.

Ιατρός, ον, ὁ, a surgeon; a physician.

Ιβηρες, ον, οι, (Ebro). I. natives of Iberia near Mt. Caucasus, (Georgia). II. natives of Spain.

Ιβης, ιος, ἡ, the ibis, a bird worshipped in Egypt.

Ιβυκος, ον, ὁ, a lyric poet of Rhegion, contemporary with Polykrates, tyrant of Samos, where I. chiefly lived § 81.

Ιδαῖος, ον, belonging to Mt. Ida near Troy § 152.

Ιδεῖν, see ὄρδω.

Ιδη, η, ἡ. 1. a mountain in Crete. 2. a mountain in Phrygia, now *Kas Dagh*; the 'many-fountained Ida' of Homer and Tennyson.

Ιδος, α, ον, (idiosyncrasy), one's own, private, personal, peculiar; τὸ L. one's private property.

Ιδιώτης, ον, ὁ, (idiot), a private person; an unprofessional man, a layman; one unskilled, τυρός; a tiro; a common man; a common soldier.

Ιδιωτικός, ἡ, ὁν, (idiotic), for private men ( royal § 188.

Ιδού, (properly aor. imper. midd. of ὄρδω, Ιδε!), interj., see! = ecce!

Ιδούς, ι, gen. εως, (οἶδα), knowing.

Ιδρων, σω, (ἰζω), to seat, establish, settle, found, esp. in midd.

Ιδρός, ονος, ὁ, (Ιδος, sudor), sweat.

Ιέπαξ, ακος, ὁ, a hawk.

Ιέρεια, ας, ἡ, a priestess.

Ιέρεύς, έως, ὁ, a priest.

Ιερόν, ον, τό, a temple.

Ιερός, ἡ, ὁν, (hierarchy), sacred, holy, dedicated to, τυρός § 116, n. 20.

Ιερόνυμος, ον, ὁ, a temple-robber, = Lat. sacrilegus.

Ιημ, ησω, to send; to utter § 138 n. 10; to discharge, let fly, to spout forth; midd., to hasten, to desire.

Ιθάκη, ης, ἡ, the home of Odysseus, an island on the W. of Greece.

Ικανός, ἡ, ὁν, (ἰκω), sufficient, fit, capable, = Lat. idoneus; πλέω τοῦ Ικανοῦ, more than enough § 150.

Ικρόπος, ον, ὁ, father of Erigone, raised to the stars as Boötes or Arktouros § 126. From him an Attic *deme* was named.

Ικρετεια, σω, to approach as a suppliant, to supplicate.

Ικέτης, ον, ὁ, (ἰκω), a suppliant.

Ικνέομαι, Att. οματι, Ικομαι, (ἰκω), to come, to reach, to supplicate. In prose ἀφικ. is usual.

Ικέως, ον, propitious, gracious.

Ιλιον, ον, τό, a city in Troas, besieged for ten years by the Greeks under Agamemnon.

Ιλιος, ἀδος, ἡ, the *Iliad* of Homer.

Ιμάτιον, ον, τό, a cloak.

Ιμέρα, ας, ἡ, a city on the N. coast of Sicily, E. of Panormos, the birthplace of Stesichorus § 125.

**Ἵμερος**, *ou*, δ, yearning, desire, love.

**ἴα**. I. conj., that, in order that, with conj. or opt.; with ind. past, in which case. II. adv., where, whither.

**Ἴραχος**, *ou*, δ, a river-god, founder of Argos, father of Io § 15.

**Ἰνδία**, *as*, ἡ, India.

**Ἰνδικός**, *ἡ*, ὁ, Indian.

**Ἰρδός**, *οῦ*, δ, an Indian.

**Ἴξιω**, *ονος*, δ, a king of Thessaly, punished for offering violence to Hera, by being fastened to a wheel, driven by a storm, in the lower world § 117.

**Ἰοβάτης**, *ou*, δ, a king of Lykia § 91.

**Ἰοκάστη**, *ης*, ἡ, mother and wife of Oidipus.

**ἴος**, *οῦ*, δ, I. poison. II. an arrow.

**Ἰούλιος**, *ou*, δ, the Lat. Iulius, *gentile name (nomen)* of C. Caesar.

**Ιούργος**, *ou*, δ, a Greek philosopher, of whose treatise on old age large fragments are preserved by Stobaeos § 17.

**ἴπασμος**, *η*, *ον*, fit for riding, *τρωιν ἄρμαστω*, broad enough to allow three chariots to pass § 46.

**ἴπιειος**, *α*, *ων*, of a horse.

**ἴπιεύω**, *σω*, to ride.

**Ἴππιας**, *ou*, δ, son of Peisistratos, expelled from Athens b.c. 510, accompanied the Persians to Marathon b.c. 490.

**ἴππικός**, *ἡ*, ὁ, of a horse; equestrian; *τὸν ἀρματοῦ*, cavalry.

**ἴπποδρομος**, *ou*, δ, (*hippodrome*), a race-course, metaphor. § 136.

**ἴπποκένταυρος**, *ou*, δ and ἡ, a centaur.

**Ἴππος**, *ou*, δ and ἡ, a horse, a mare; *ἡ τὸν ἀρματοῦ*, cavalry § 90 n. 4.

**ἴππότης**, *ητος*, ἡ, horse-nature, § 73 n. 19.

**ἰσάκις**, (*ἰσος*), as many times; *ἰσάκις τοσούς ἀριθμός*, a square number § 48 n. 11.

**Ἴσθμια**, *ων*, τὰ, the games held every five (originally every three) years at the isthmus of Corinth § 114.

**Ἴσις**, *ιδος*, ἡ, an Egyptian goddess, sister and wife of Osiris.

**Ἴσοκράτης**, *ous*, δ, an Athenian orator, born b.c. 436, died by his own hand on hearing of the defeat of Chaironeia b.c. 338. Twenty-one of his speeches, mostly rather political pamphlets than speeches, are extant. Out of his school proceeded Isaios, Hyperides, Demosthenes, and others of the chief orators.

**ἴσονομος**, *ον*, of states, having equal rights, free.

**ἴσος**, *η*, *ον*, equal, fair, even: in verse *ἴσον δύναται τινι*, is of equal power with some one § 145; see *ἰσάκις*.

**Ἴσσας**, *οῦ*, ἡ, a city of Kilikia, on the bay named from it (now bay of Scanderum, i.e. Alexander). Here Alexander defeated Dareios b.c. 333.

**ἴστημι**, *στήσω*, (*sto, stand*), to set up, to check, to erect § 123 n. 29; to raise, to establish, to weigh § 140 n. 17; midd. with 2 aor. *ἴστην* and perf. *ἴστηκα*, to stand § 123 n. 30; to be set up, to begin. From the perf. *ἴστηκα* were formed fut. *ἴστηξεν* and *ἴστηξομαι*; cf. *τεθνήξεν* and *τεθνήξομαι*.

**ἴστορια**, *as*, ἡ, (*οἰδα*), inquiry, history § 100.

ιστορικός, ἡ, ὁ, historical; δ. i., a historian.  
 ιστός, οῦ, ὁ, (Ιστημι), a loom; a mast § 118.  
 ιστονυργία, ας, ἡ, (Ἐργον), weaving.  
 Ἰστρός, ου, ὁ, the Danube § 110.  
 ισχάς, ἄδος, ἡ, (Ισχύος), a dried fig.  
 ισχύος, ἡ, ὁν, (Ισχω), dry, shrivelled, spare, thin.  
 ισχυρός, ἀ, ὁν, strong, mighty, severe.  
 ισχυρώς, exceedingly, mightily.  
 ισχύς, οῦς, ἡ, (ts, Lat. vis), strength, power, main force.  
 ισχύω, οὐω, to be strong, powerful.  
 ισώς, adv., equally, fairly, perhaps.  
 Ἰταλία, ας, ἡ, Italy.  
 Ἰταλικός, ἡ, ὁν, Italian.  
 Ἰτυς, ους, ὁ, son of Tereus and Prokne.  
 Ἰφικλῆς, ους, ὁ, half-brother of Herakles, son of Amphitryon and Alkmene.  
 Ἰώ, οῦς, ἡ, daughter of Inachos, changed by Hera into a cow.  
 Ἰωλκός, οῦ, ἡ, a city in the Thessalian Magnesia, on the Pagasalian gulf, the rendezvous of the Argonauts.  
 Ιώνες, ον, οι, a Greek tribe, esp. that portion of it settled in Ionia.  
 Ιωνία, ας, ἡ, a district on the coast of Asia Minor, S. of Aiolis, N. of Karia, reaching from Phokaia and the Hermos, to below Miletos.  
 Ιωνική, ἡς, ἡ, a woman of Ionia § 132.  
 Κάδμος, ου, ὁ, son of Agenor, builder of the citadel Kadmeia at Thebes.  
 καθ', see κατά.

καθαιρέω, Att. ὁ, ήσω, to take down; to draw down (from heaven) by charms; to destroy § 110 n. 22; to dethrone § 114 n. 3; to condemn.  
 καθαίρω, αρά, (καθαρός), to cleanse, purge, rid of, τωός; to purify.  
 καθάπερ, (κατά, ἀ, περ), just as.  
 καθάπτω, ψω, to fasten on § 119 n. 19; midd., to upbraid, τωός.  
 κάθαρμα, ατος, τό, (καθαίρω), offscourings, scum § 110.  
 καθαρός, ἀ, ὁν, (castus, chaste), pure, clean; clear of, τωός.  
 καθαρώς, adv., purely.  
 καθεδοῦμαι, fut. § 105 n. 7, and καθέδεμην aor. § 81 n. 15; the pres. καθέζομαι is rare, if genuine; κάθημαι is usual in the pres. sense, to sit.  
 καθεύδω, δήσω, to sleep, to rest.  
 καθημαι, imperf. ἐκαθήμητ, (see καθεδοῦμαι), to sit, to sit idle; οι καθήμενοι, the guests at table § 153 n. 32, often also the judges, as we say, *the bench*.  
 καθιέρω, Att. ὁ, οσω, to dedicate, hallow.  
 καθίω, ὁ, to set, place, appoint; intrans., to sit.  
 καθίμι, καθήσω, to let down, to let fall.  
 καθυκένουμαι, Att. οῦμαι, ίξομαι, to reach; τῇ βακτηρίᾳ τωός, to strike § 110 n. 11.  
 καθίστημι, κατασήσω, act. and midd., to set down, bring down, appoint, establish, settle; τωά εἰς ἀποίλαν, to bring a man into perplexity; to render, τωά τι; pass. with 2 aor. and perf. act., to be appointed, to appear or come forward; εἰς πόλεμόν τινι, to be involved in war with some one; in the past, to be in a certain state; to be usual, settled.

*καὶ*, and even, also; *τε—καὶ*, *καὶ*—*καὶ* both, and; not only, but also; used both in relative and demonstrative clause, where we omit it in the relative, *καὶ ήτις ταῦτα δοκεῖ, δέπερ καὶ βασιλεῖ*, we also have the same opinion as the king; *καὶ μείζων*, even greater, *vel* *maiōr*; *καὶ—δέ*, and also; *καὶ—γε*, aye and; *καὶ δὴ καὶ*, and more particularly; *καὶ μήρ καὶ*, moreover; *πολλαὶ καὶ ἄγαθοι*, many good men. *καὶ περ*, although, with partic., which has sometimes to be supplied from the context.

*καὶρος*, *a.*, *or*, *or*, *i.* seasonable § 37; *ii.* (at the right place) vital; mortal, of a wound.

*καὶρια*, *adv.*, mortally § 159. *καὶρός*, *οὐ*, *δ*, due measure; the right place; usually, the very nick of time; season, opportunity.

*Καῖσαρ*, *αρος*, *δ*, C. Julius Caesar § 101.

*καὶτο*, and yet = *quamquam*.

*κακάγγελος*, *or*, bringing evil tidings.

*κακήγορος*, *or*, (*ἀγορεῖων*), abusive, slanderous.

*κακία*, *ας*, *η*, badness, cowardice, vice.

*κακίων*, *ω*, to abuse; pass., to be abused; to play the coward. *κακοδαίμων*, *or*, ill-starred, unhappy.

*κακοθῆτης*, *es*, malicious, ill-natured.

*κακολογέω*, Att. *ω*, *ησω*, to revile.

*κακοτάθεια*, *ας*, *η*, trouble.

*κακός*, *η*, *ον*, bad, wicked, hurtful, sorry, craven; *τὸ κ. ορ τὰ κ.* evil, mischief, sufferings; compar.

*κακίων*, superl. *κακιστός*; also *χείρων* and *ἡττών*, *χειριστός*.

*κακοῦργος*, *or*, mischievous, cunning, a malefactor.

*κακῶς*, *adv.*, ill; *λέγειν*, to speak ill of § 106 *n. 3*; *ἀκούειν*, to be ill spoken of; *ἔχειν*, to be in evil plight.

*καλαμός*, *ον*, *δ*, (*calamus*, Engl. *haulm*, Fr. *chaume*), a cane, used by children as a 'horse' § 63; a reed pipe.

*Καλαυρία*, *ας*, *η*, usually *Καλαύρεια*, now *Poro*, an island in the Saronic gulf, opposite Troizen. Demosthenes took refuge in the sanctuary of Poseidon's temple there *a. c. 322*.

*καλέω*, Att. *ω*, fut. *ω*, to name, *τυά τι*; to call, invite, invoke, summon; *δ καλούμενος*, the so-called.

*καλιδ*, *ᾶς*, *η*, a nest.

*καλιγόνος*, *ον*, *τό* = Lat. *caliga*, a military boot.

*Καλιγόλας*, *α*, *δ*, Caligula, nickname of C. Caesar, successor of Tiberius.

*καλλίων*, *ον*, comparative of *καλός*. *καλλός*, *ον*, *τό*, beauty.

*καλλίων*, *υνώ*, to beautify.

*καλοκάγαθία*, *ας*, *η*, (*καλός καὶ ἀγαθός*), nobleness, perfect breeding.

*καλός*, *η*, *ον*, beautiful, fair, noble, good, fine. *καλός καγαθός*, fair and good, noble and virtuous, realising the perfect ideal of a free-born, high-bred, man.

*καλύπτω*, *ψω*, (*occulo, clam, κλέπτω*; another form of *κρύπτω*, cf. *celeber, creber*; *apocalypse*), to cover § 131; to hide. Potic word.

*καλώς*, *adv.*, well; *ἔχειν*, to be in a good state; *πράττειν*, to fare well; *λέγειν τιν*, to speak well of a man; *ἀκούειν*, to be well spoken of.

*Καμβύσης*, *ον*, *δ*, *i.* father of Ky-

ros. II. second king of Persia, B.C. 529—522, son of Kyros, conqueror of Egypt.  
 κάμηλος, οὐ, ὁ, and more commonly ἡ, a camel. An oriental word.  
 κάμω, καμοῦμαι, aor. ἔκαμο, perf. κέκαμκα, to tire oneself, to be weary, to suffer from illness, to be exhausted.  
 κακτή, ἡς, ἡ, a winding.  
 κάπτω, ψω, to bend.  
 κάν. I. = καὶ ἀ. II. = καὶ ἔτει, even if.  
 κάνω = καὶ ἔτει.  
 Καπανεύς, ἔως, ὁ, one of the Seven against Thebes, struck by lightning as he was climbing the wall.  
 καπτλεῖον, οὐ, τό, a tavern.  
 κάπηλος, οὐ, ὁ, (caupo, copa; Germ. *kaufen*; Engl. *cheap, chapman*), a dealer, huckster, publican.  
 καπνός, οὐ, ὁ, smoke.  
 κάπρος, οὐ, ὁ, (aper, *caper*; Germ. *Eber*), a wild boar.  
 καπνώ, ψω, to gulp down.  
 Κάρο, Καρός, ὁ, a native of Karia §§ 61 n. 27, 152 n. 29.  
 κάρα, nom. and acc., τό, (κόρψ, *cerebrum*), a head. In poetry κράτος is gen.  
 καρατούμέω, Att. ὁ, ἥσω, to be-headed.  
 καρδία, ά, ἡ, (Lat. *cor, cordis*, Germ. *Herz*), the heart.  
 Καρία, ά, ἡ, the S.W. region of Asia Minor, S. of Phrygia, N. of Lydia, inhabited by a barbarian people.  
 καρκίνος, οὐ, ὁ, (cancer), a crab § 159.  
 καρπός, οὐ, ὁ, (Germ. *Herbst; harvest*), fruit, of corn or trees; produce; result.  
 καρπερέω, Att. ὁ, ἥσω, (κράτος), to endure, to bear up.

καρπερία, ά, ἡ, endurance.  
 καρπερός, ἀ, ὁ, strong, staunch.  
 Καρχηδόνιοι, ον, οι, the Carthaginians.  
 Καρχηδών, ὄνος, ἡ, the great Phoenician colony in Africa proper, the rival of Rome, destroyed by P. Cornelius Scipio Aemilianus B.C. 146.  
 Καστνδρα, ά, ἡ, daughter of Priamos, who received from Apollo the gift of prophecy, coupled with the condition that she should always predict disaster, and never be believed.  
 καστρυγήτη, η, ἡ, (κάστος, γένεσις), a sister.  
 Καστνιος, α, ον, Κ. πύλαι, a mountain pass between Media and Hyrcania.  
 Καστνιος, ου, ὁ, C. Cassius Longinus, one of the murderers of Caesar 15 March 44 B.C.; he died by the hand of one of his slaves after the battle of Philippi, B.C. 42.  
 κατά, prep., down. I. with gen., down from, κατὰ περῶν πίπτειν, to fall down rocks; κατὰ χθονός, beneath the earth; over, ὑδωρ κατὰ χειρός διδόναι, to give water (to pour) over the hand; ὀμβύναι κατὰ τύπος, to swear by, strictly over, on the head of, some one; against, ψῆφος κατὰ τύπος, a verdict against some one; of, concerning, λέγειν κατὰ τύπος, to say of some one. II. with acc., down, κατὰ ροῦν, down stream; over, καθ' Ἑλλάδα, throughout Greece; κατὰ θρώνους, amongst men § 91; κατὰ γῆν, by land; distributively, κατὰ μήνα, monthly; κατὰ μέρος, severally § 105; κατὰ πόλεις, city by city; κατὰ

πολύ, greatly § 118; in quest of, κατὰ κλέος αὐτῆς, drawn by her fame § 125 n. 8; καθ' ἀρταγήν, for the purpose of plunder; τὴν καθ' ἡμᾶς τέχνη, our art, the art which belongs to us § 154 n. 28; κατὰ τὴν παρομίαν, according to the proverb; κατὰ δύναμιν, to the best of one's power; κατὰ λόγον, in proportion; κατ' ἀνθρωπον, humanly, as a man should § 146 n. 1; μείζων ἢ κατ' ἀνθρωπον, too great for a man; κατὰ τὸν ἔνδιον, in the same way; κατὰ Πλάτωνα, as Plato says; τὸ κατ' ἔμε, as far as I am concerned, for my part; κατὰ τὸν πόλεμον, during the war; κατὰ Δημοσθένην, in the time of D.

κέτα = καὶ ἔτει, and then.

καταβαίνω, βῆσθαι, to go down, dismount.

καταβαλλω, βαλλω, to throw down, to reject, to deposit, to lay as a foundation.

καταβασις, εἰσ, ἢ, (καταβαῖνω), a descent; march down to the sea.

καταβρώσκω, καταβρώσθαι, to devour.

καταγέλλωστος, ον, ridiculous.

καταγέλλω, Ἀtt. ὁ, δούραι, to laugh at, τινός.

καταγγυώσκω, γνώσθαι, to lay something to a man's charge; to condemn.

κατάργυμ, κατάξω, to shatter; pass. with perf., κατέργα, to be broken.

κατάγω, ξω, to lead down, e. g., the dead into the lower world § 114; to bring down to the coast; to bring to land; to recall from exile.

καταγωγέον, ον, τό, an inn.

καταγωνίζομαι, ιενμαι, to struggle

against; to conquer. Late word.

καταδαρθάρω, θῆσθαι, to fall asleep.

καταδεής, ἔς, lacking, τινός; weak; compar., inferior.

καταδέχομαι, to receive.

καταδίκαζω, δοῦ, to condemn, τινός τι.

καταδύνω, Att. ὁ, ώσω, to enslave.

καταδύομαι, σοῦμαι, to sink; to steal under; καταδύω and κατέδυσα, to cause to sink.

κατάγενες, εἰς, ἢ, yoking, coupling together. Late word.

καταίω, to burn to ashes; to kindle.

καταισχύνω, υῶ, to disgrace, dis-honour; midd., to feel shame before.

κατακάω, καύσω, to burn down.

κατακελέω, σω, to command.

κατάκληστος, ον, shut up.

κατακλίω, ιώ, to lay down; midd., to lie down, at table.

κατακόπτω, ψω, to cut up.

καταλαμβάνω, λήψθαι, to seize, to comprehend; to overtake.

καταλείπω, ψω, to leave behind, to forsake.

καταλύνω, σω, to destroy, dissolve, depose, annul, end.

καταμελέω, Att. ὁ, ἡσω, utterly to neglect, τινός.

καταναλίσκω, ώσω, to spend, consume.

καταναμαχέω, Att. ὁ, ἡσω, to defeat at sea.

Κατάνη, ἥς, ἢ, an ancient city on the E. coast of Sicily near Mt. Aetna, from whose eruptions it often suffered; now Catanea § 106.

κατανοέω, Att. ὁ, ἡσω, to perceive, consider.

καταντώ, Att. ὁ, ἡσω, to arrive, meet, issue in, happen. Late word.

καταταλαίω, σώ, to throw in wrestling.

κατατατέω, Att. ὁ, ἡσω, to trample down.

καταταύω, σώ, to bring to an end, to still, to check, to depose.

κατατίπτω, πεσοῦμαι, to fall down.

καταπλήξ, ἥγος, ὁ and ἡ, bewildered.

καταπλήττω, ξώ, to terrify; esp. in 2 aor. and perf. pass., to be amazed.

καταπλήττω, to trip up.

καταπονίσω, ἰῶ, to enrich.

καταποκλλω, ἀῶ, to paint of divers colours.

καταπολεμέω, ὁ, ἡσω, to war down, to wear out in war.

καταπολεμώ, Att. ὁ, ὡσω, to make an enemy of. Word of no authority.

καταπράττω, ξώ, to accomplish, gain.

καταπτερόω, Att. ὁ, ὡσω, to provide with wings.

καταπυκνώ, Att. ὁ, ὡσω, see § 135 n. 11.

καταρρέω, ρυόμαι, to flow down, to drop off, to fall in.

κατάρχομαι, ξομαι, to begin, τινός § 155.

καταβέρνυμι, σβέσω, to quench; pass. with 2 aor. κατέβηται and perf. κατέβηκα, to go out.

καταγγίζω, δεω, to silence.

Late word.

κατασκάπτω, ψω, to demolish.

κατασκέλλω, λῶ, to dry up; pass. with 2 aor. κατέσκληται, and perf., to pine away, wither.

κατασκευάζω, δεω, to prepare; to furnish with, τινί; to build; to establish; to render.

κατασκευή, ἥη, ἡ, preparation, construction, furniture, constitution.

κατασκήντω, ψω, to strike, fall on, as lightning.

κατασκοπέω, Att. ὁ, σκέψομαι, to view, spy out.

κατάσκοσ, ου, ὁ, a spy.

κατασμικρώνω, ὕνω, to disparage. Late word.

καταστέλλω, στελῶ, to arrange; to quiet § 103.

καταστηρίζω, ἰῶ, pass., to be propped.

καταστρέφω, ψω, to turn down, to overthrow; midd., to subdue.

κατατάττω, ξώ, to arrange, to appoint.

κατατίθημι, θήσω, to set down; to place; to propose; midd., to lay down; to store up.

κατατοεύω, σω, to shoot dead.

κατατρέχω, δραμοῦμαι, to run down; to attack; to over-run.

κατατρίβω, ψω, to wear out, to wear away.

καταφαίνω, ανῶ, to shew plainly; midd., to appear plainly.

καταφεύγω, ξομαι, to fly for shelter, to seek refuge.

καταφείρω, φθερῶ, to destroy utterly.

καταφλέγω, to burn up.

καταφρονέω, Att. ὁ, ἡσω, to despise, τινός.

κατεπλάγηται, aor. pass. of καταπλήττω, to be panic-struck, amazed.

κατεργδίουμαι, δύομαι, to achieve, gain, dispatch, conquer.

κατέρχομαι, κάτειμι, to go down; to return.

κατεσθω, κατέδομαι, aor. κατέφαγον, to devour, squander.

κατέχω, καθέξω, to hold back; to detain § 103 n. 23; to control; to occupy; to seize; intrans., to prevail, to last.

κατηγορέω, Att. ὁ, ἡσω, to accuse;

*τινός τι*, to lay something to a man's charge.

*κατηγορία*, *ας, ἡ*, (categorical), a charge, accusation.

*κατήγορος*, *ον, ὁ*, an accuser.

*κατοδύρομαι*, to lament.

*κατοικέω*, Att. *ω*, *ἵσω*, to colonise, to inhabit, to dwell.

*κάτοτιν*, adv., (*ἐπομαι*), with gen., behind; after.

*κάτοπτρον*, *ον*, (*δύομαι, optics*), a mirror.

*κατορθώω*, Att. *ω*, *ώσω*, to keep straight; to conduct to a happy issue; to succeed.

*κατορύττω*, *ξω*, to bury.

*κάτω*, adv., downwards, below § 140; with gen., under.

*κάτωθε*, adv., from beneath, beneath.

**Kátoros**, *ωρος, ὁ*, I. M. Porcius Cato the Censor, *Cato maior*, born 234 B.C., died 149 B.C., a statesman and general, orator, historian, and agriculturist; his treatise on agriculture, and fragments of other works alone remain; many anecdotes are told of his stern simplicity of character. II. M. Porcius Cato of Utica, great-grandson of the censor, born B.C. 96, a determined aristocrat, joined Pompeius in the civil war, and after the defeat of Thapsus died by his own hand at Utica 8 Apr. B.C. 46, after reading the *Phaidon* of Plato; he would not (§ 103) deign to accept quarter from Caesar. In his suicide and in his principles he became the model for later Stoics.

*κατώτατος*, *η, ω*, lowest, superl. formed from *κάτω*.

*Καύκασος*, *ον, ὁ*, the great mountain range between the Black and Caspian seas.

**Kánsiárioi**, *ων, οι*, a Skythian tribe §§ 71, 135.

*κάω*, not contracted, *καύσω*, (caustic), to burn, of heat or cold, to cauterise.

*κείμαι, κείσομαι*, (*κώμη*, Lat. *cubo*), originally a perf., often used as pass. of *τίθημι*; to lie, to be situated, to be laid up, to be proposed, to be established.

*κέινος, η, ο*, poet. for *ἐκένος*.

*κέκραγα*, *ξομαι*, (*κραυγή*), to croak, to cry aloud; *ἀνέκραγον* is the usual aor.

**Kékroψ**, *οτος, ὁ*, the legendary founder of the Athenian state, originally an Egyptian. To him was ascribed the introduction of religion, agriculture, navigation, written characters, and other arts.

*κελαινός, η, ὁ*, black. Poetic word.

*κελεύω, σω*, (*κέλομαι*, Lat. *cello*), to urge, command, demand, recommend.

**Kéltai**, { *ων, οι*, the Kelts or *Keltai*, { *ων, οι*, the Gauls §§ 4, 24.

*κενός, η, ὄν*, (cenotaph), empty, vain; void, *τινός*.

*Κένταυρος*, *ον, ο and ἡ*, (*κεντέω*), *οι Κ.*, a race of monsters, with the head, arms, and breast of a man, the body and legs of a horse.

*κέντρον*, *ον, τό*, (centre), a goad, spur, sting; centre of a circle.

*κεραμεύς, ἡς, ὁ*, (ceramic), a potter.

*κεραμίς, ίδος, ἡ*, a tile.

*κερδάννυμι, ρώ*, to mix, to temper.

*κέρας, ατος, ως, τό*, (*cervus, cornu*), a horn.

*κεραυνός, οῦ, ὁ*, a thunderbolt.

*κεραυνώω*, Att. *ω*, *ώσω*, to strike with a thunderbolt.

*κερδάνω, ανώ*, (*κέρδος*), to gain.

κέρδος, *ous*, *τό*, gain, advantage, love of gain; plur., cunning arts.

Κερκυραῖος, *ων*, *οι*, the inhabitants of Korkyra (Corfu), a colony of Corinth, whose quarrels with its mother state were one cause of the Peloponnesian war.

Κέρκωψ, *ωνος*, *ό*, *οι* K., mischievous tormenters of Hercules, generally stated to be two in number, afterwards transformed into apes; in comedy nearly=goblins.

κέρμα, *αρος*, *τό*, (*κείρω*), small change.

κερματίζω, *ιώ*, to cut into small pieces, to mince; to coin into small coin.

κείθω, *σω*, (*hut*), to cover, to hide. Poetic.

κεφαλαῖον, *ου*, *τό*, (*κεφαλή*), the parts about the head; the sum and substance; crown or completion of a thing.

κεφαλή, *ης*, *ή*, (*caput*, Germ. *Haupt*), the head.

κηδεστής, *οῦ*, *δ*, (*κῆδος*), a connexion by marriage.

κῆδομα, to care for, to be in trouble for, *τωρός*.

κῆπος, *ου*, *δ*, a garden.

κηρός, *οῦ*, *δ*, wax.

κηῆρυξ, *υκος*, *δ*, a herald.

κηῆρυττω, *ξω*, to proclaim, declare.

Κηῆρω, *οῦς*, *ή*, daughter of Pontos and Gaea § 48.

Κηφισόδωρος, *ου*, *δ*, a scholar of Isokrates § 156.

Κηφισός, *οῦ*, *δ*, name of several rivers; one in Phokis, falling into the lake Kopais in Boeotia; another in Attica, W. of Athens.

κιβώτιον, *ου*, *τό*, a little chest, coffer.

κιβωτός, *οῦ*, *ή*, a box, chest.

Κιθαιρώνειος, *α*, *οι*, of Kithairon, the mountain range which separates Megaris and Attica from Boeotia.

κιθάρα, *ας*, *ή*, (*guitar*), a lyre.

κιθαριστὰ, *ας*, *ή*, playing on the lyre and singing to it.

κιθαρῳδός, *οῦ*, *δ*, (*κιθάρα*, *δοιδός*), a minstrel.

Κιλικία, *ας*, *ή*, a country in the S. E. of Asia Minor, W. of Syria, S. of Kappadokia, E. of Pamphylia and Pisidia. Its chief city Tarsus was St Paul's birth-place.

Κιμμέροι, *ων*, *οι*, a German people § 96.

Κίλιαν, *ωνος*, *δ*, son of Miltiades, a successful Athenian general in the wars against the Persians; he died b. c. 449 § 141.

κινδυνευτής, *οῦ*, *δ*, a man of daring.

κινδυνεύω, *σω*, to be daring, to run a risk, to hazard.

κινδύνος, *ου*, *δ*, risk, hazard, danger.

κινέω, Att. *ω*, *ήσω*, to move, to disturb, to rouse.

Κιτιεύς, *έως*, *δ*, native of Kition, a town of Kypros.

κίχλη, *ης*, *ή*, a thrush.

κίων, *ονος*, *δ*, a pillar.

κλαγγή, *ης*, *ή*, (*clang, clank*, Lat. *clango*), a scream, cry, howl.

Κλαζομένοι, *α*, *ον*, of Klazomenai, one of the 12 Ionian cities, on the S. of the bay of Smyrme.

Κλαύδιος, *ου*, *δ*, the Roman emperor A. D. 41—54 § 149.

κλάω, (not contracted), *κλαίσμα* or *κλαήσω*, to weep, lament.

Κλεδενῆς, *ους*, *δ*, of Assos in Mysia, the successor of Zeno as head of the Stoic school.

Κλέαρχος, *ου*, *δ*, a Spartan, commander of the Greeks who fought at Kunaxa B. C. 401 under the younger Kyros.

**Κλεονίας**, οὐ, δ., of Tarentum, a Pythagorean § 111.

**κλεῖς**, **κλειδός**, η, (*clavis, clavus*), a key, a bolt.

**Κλέιτος**, οὐ, δ., a general of Alexander's, whose life he saved at the Granikos § 102.

**κλείω**, σω, (*close*), to shut; to enclose.

**Κλεομένης**, οὐ, δ., brother of Leonidas, who succeeded him as king of Sparta.

**κλέος**, οὐ, τό, a rumour, report, glory.

**κλεπτίστατος**, η, οὐ, most thievish; superl. from **κλέπτης**, οὐ, δ., a thief.

**κλέπτω**, ψω, (*kalépttw*), to steal, to cheat, to do secretly.

**Κλέσσω**, ωρο, δ., a person in comedy § 119.

**κλῆμα**, ατο, τό, (*cladw*, to break), a slip, a vine-twig.

**κληρονόμος**, οὐ, δ., an heir.

**κλῆρος**, οὐ, ο, (*clergy, clerical*), a lot.

**κληρόω**, Att. ω, ωρω, to choose by lots, to cast lots; midd., to obtain by lot.

**κλήω**, old Att. for **κλείω**.

**κλίνη**, η, η, (*clīnw*, *clinical*), a couch, a bed.

**κλίνω**, ίνω, (*clivus, incline*), to bend, to lay down; midd., to rest upon, to lie down, to slope.

**κλοπή**, ης, η, (*klepttw*), theft.

**Κλυταιμνήστρα**, αι, η, wife of Agamemnon.

**κλύω**, (Lat. *incititus, auscultus*), to hear, τινός; to be called.

**κλών**, κλωνός, δ., a young shoot.

**κρήμη**, ης, η, the leg between the knee and ankle, the shin.

**Κρίδος**, οὐ, η, a city in Karia, the capital of the Dorian league, and chief seat of the worship of Aphrodite.

**κνήσα**, ης, η, the steam of roasted meat, esp. of burnt-offerings.

**κοιλία**, αι, η, (*koīlos*), the belly.

**καῦλος**, η, ω, (*hole*), hollow, low-lying; τὸ κ. τῆς χειρός, the hollow of the hand.

**κοινῆ**, adv., (dat. fem. of **κοινός**), in common, publicly; generally § 12 n. 15.

**κοινός**, η, οὐ, (*ξύν i. e. σύν* Lat. *cum, coenobitic*), common, public; τὸ κ., the state or the government; τὸ κ., public affairs; προστέον τοῖς κ., one must enter public life; ἐν κοινῷ, in public.

**κοινώω**, Att. ω, ωσω, to impart, to communicate, τωι τι § 89; midd. also to consult, τωι; to partake, τινός οτ τι.

**κοινωνέω**, ω, ήσω, to share with, with gen. of thing and dat. of person.

**κοινωνία**, αι, η, communion, intercourse; partnership.

**κοινωνικός**, η, οὐ, social.

**κοινωνός**, οὐ, ο and η, a partner, a fellow.

**κοίρανος**, οὐ, δ., (*κύρpos*), a lord, a master.

**κοίτη**, ης, η, (*keīmati*), a bed.

**κολάζω**, ωμα, (*kolonw*, to dock), to chasten, punish.

**κολακεία**, αι, η, flattery.

**κολακεώ**, σω, to flatter § 21 n. 17.

**κόλλαξ**, ακος, δ., a flatterer.

**κόλλατις**, εωι, η, chastisement.

**κολέός**, οὐ, δ., (*koīlos*, Lat. *culeus*), a scabbard.

**κολλάω**, Att. ω, ήσω, to glue; metaph. to apply § 141.

**κολοσσός**, οὐ, δ., (*colossal*), a statue of gigantic size, colossus.

**κόλπος**, οὐ, δ., (*gulf*), the bosom; fold of a garment, pocket; bay. Same in all senses as Lat. *sinus*.

Κολχικός, ἡ, ὁρ, Kolchian.

Κολχοί, ὥν, οἱ, the inhabitants of Kolchis, W. of Iberia, N. of Pontos and Armenia, S. of Kaukasos, E. of the Black Sea. The modern Mingrelia and Abkasia.

• Κολχίς, ἥδος, ἡ, see Κόλχοι.

κολωνός, οῦ, δ, (culmen, celsus), a hill.

Κολωνός, οῦ, δ, Kolonus, a ward of Attica, on a hill a mile N.W. of Athens; in the grove of the Eumenides there Oidipus died, as Sophokles describes in the *Oid. Kol.*

κομιδα, Att. ὁ, ἡσω, to wear long hair; to give oneself airs.

κόμη, ης, ἡ, (Lat. *coma*), hair.

κομητός, adv., just, entirely.

κομιτώ, ὁ, to bring, lead, to recover, to bury; midd., to return, to obtain.

Κόνων, ὥνος, ὁ, an Athenian commander in the latter part of the Peloponnesian war, and afterwards; he defeated the Spartan fleet at Knidos B.C. 398, and restored the walls of Athens.

κόπτω, ὥν, δ, (κόπτω), trouble, weariness.

κόπτω, ψω, to beat, to slaughter, to fell, to coin § 124; midd., to beat oneself for sorrow.

κόραξ, ακο, δ, a raven; a crow; ἐς κόρακας, go and be hanged! Κόρη, ης, ἡ, surname of Persephone, (Φερεφόνη), esp. in Attica.

κόρη, ης, ἡ, a girl, a maiden.

Κορίνθιος, α, ον, Corinthian; δ, Κ., a Corinthian.

Κόρινθος, ον, ἡ, the most populous and important commercial city of Greece, favoured by its position on the isthmus between two seas, destroyed

by Mummius B.C. 146, restored 100 years later by Caesar. Famous for pottery, bronzes, architecture, painting, sculpture § 77.

κόρός, ον, δ, surfeit, τυρός § 180; insolence.

κόρος, ον, δ, a youth.

Κορύβαρτες, ὥν, οἱ, the priests of Rhea, who went about with wild music and frantic gestures, often dancing in armour.

κόρυς, οὐθος, ἡ, (κέρας, cornu), a helmet.

κορυφή, ἡς, ἡ, (κόρυς), head, peak, crown.

κορώη, ης, ἡ, (κόραξ), a crow.

κόσκινον, ον, τό, a sieve.

κοσμία, Att. ὁ, ἡσω, (cosmetic) to arrange, adorn, honour.

κόσμημα, εως, ἡ, adorning.

κόσμος, ον, δ, (microcosm), order, ornament; dress and jewels § 182; the world, so first named by Pythagoras.

κοτέω, Att. ὁ, ἡσω, to be angry with, τυρι.

κοτύλη, ης, ἡ, a cup; a liquid measure,  $\frac{1}{2}$  pint, containing 6 κύανοι, or  $\frac{1}{2}$  of a ξέστης (sextarius).

κουρά, ἄς, ἡ, (κελρω), a shearing.

κουρέος, ἔως, δ, (κελρω), a barber.

Κουρῆτες, ὥν, οἱ, priests of Zeus in Crete, afterwards confounded with the Korybantes.

κουροτρόφος, ον, rearing boys; nursing mother, epithet of several goddesses.

κούφως, adv., lightly.

κράνον, ον, τό, (κάρα, cranial), the skull.

κρατέω, Att. ὁ, ἡσω, (κράτος), to rule, control § 107 ad fin.;

τυρός; to defeat, τυρι § 117; to prevail, to seize, τυρός or τι.

**κρατήρ**, ἥρος, δ., (crater), a mixing-bowl, like a punch bowl; a tureen.

**Κράτης**, ὥρος, δ., of Thebes, a cynic and scholar of Diogenes, flourished circ. 325 B. C. His life by Plutarch is lost, but many of his sayings are recorded § 64.

**κράτιστος**, η, ον, superl. of ἀγαθός.

**κράτος**, ον, τό, strength, might, victory.

**Κράτων**, ωρος, δ., a character in a comedy § 149.

**κρέας**, ως, τό, (caro, crux), flesh, meat.

**κρείσον** ον κρείττων, ον, compar. of ἀγαθός.

**κρεμάνυμι**, μᾶ, to hang; pass., (also in the form κρέμαμαι), to be hung.

**Κρέων**, ωρος, δ., I. king of Corinth § 77, 127; II. brother of Iokaste, king of Thebes after the death of Eteokles.

**κρήνη**, ης, η, a spring.

**κρητίς**, ἴδος, η, (Lat. *crepida*, *crepido*), a boot; a foundation § 8.

**Κρής**, τός, δ., a native of Crete.

**Κρήτη**, ης, η, the large island in the Ionian sea, now Candia.

**κριθή**, ής, η, (hordeum), barley.

**κρίνω**, ωώ, (cerno, cibrum), to separate, decide, judge, accuse.

**κρίς**, ού, δ., a ram.

**κρίσις**, εως, η, (*hypocrisy*), judgement, sentence, trial.

**κροτής**, ού, δ., a judge.

**κρόταφος**, ον, δ., in pl. the temples.

**Κρότων**, ωρος, η, a colony of Achais in Bruttium, the residence of Pythagoras § 146.

**Κροτωνίατης**, ον, δ., a man of Kroton § 94.

**κρυπτός**, η, ον, (*crypt*), concealed, secret.

**κρύπτω**, ψι, (same as καλύπτω), to hide, to cover, to conceal.

**κρύφα**, adv., secretly; with gen., without the knowledge of.

**κρυψίρους**, ον, reserved, crafty.

**κτάομαι**, Att. ωμαι, τύομαι, to get, gain, incur; perf. κέκτημαι, to possess.

**κτέανος**, ον, τό, = κτῆμα.

**κτείνω**, ενώ, to kill. Poetic; **ἀποκτείνω** is used in prose.

**κτέλις**, κτερός, δ., a comb.

**κτήμα**, ατος, τό, (κτάομαι), a possession, property.

**κτήνος**, ον, τό, mostly pl. κτήη, property in herds, cattle.

**Κηνηβίος**, ον, δ., a famous mathematician of Alexandria, circ. 140 B.C.

**κτήσις**, εως, η, (κτάομαι), gaining, possession, property.

**κτίζω**, λω, to people, found, establish.

**κναθίζω**, (κνάθος, *cyathus*), to fill the cup § 117 n. 10.

**κνάμος**, ον, δ., a bean.

**κυβερνάω**, Att. ω, ήσω, (*guberno*, govern), to steer.

**κυβερνήτης**, ον, δ., a pilot.

**κύβος**, ον, δ., a cube, a die § 128; a cube number § 47 n. 12.

**Κύθηρος**, ον, δ., I. son of Phoinix, who gave name to the island Kythera (*Cerigo*). II. a deme of Attica, belonging to the tribe Pandionis.

**κυκλέω**, Att. ω, ήσω, to move in a circle, to revolve.

**κύκλος**, ον, δ., (cycle, *encyclic*), a circle, a round; κύκλω or ἐν κυκλώ, in a circle, around § 73.

**Κύκλωψ**, ωρος, δ., a gigantic, one-eyed monster; the Kyklopes are placed in Sicily, and represented as forging the thunderbolts of Zeus.

**κύλιξ**, ικος, η, (*calix*), a drinking-cup.

**κύμια, ατος, τό, (κύω),** a billow.  
**κυμιοπρόστης, ον, ὁ,** a cumin-splitter, a niggard § 136 n. 8.  
**κυρέω, Att. ω, κύσω,** to kiss.  
**κυνῆ, (sc. δορδ), ἥς, ἡ,** a dog's skin; a helmet, a hat.  
**κυνηγέτις, ιδος, ἡ,** a huntress.  
**κυνικός, ἡ, ὄν, (κύων),** doglike; ὁ κ., a Cynic.  
**Κύπρος, ον, ἡ,** a great island of the Mediterranean in the angle between Kilikia and Syria, the seat of the worship of Aphrodite § 119.  
**Κυρηναῖος, ον, ὁ,** an inhabitant of Kyrene, a Greek colony from Thera, capital of Kyrenaika, now Barca, the E. division of Tripoli.  
**Κυρηναϊκός, ἡ, ὄν,** of Kyrene § 156.  
**κυριεύω, σω,** to be master of, to seize, τυνός.  
**κύρος, α, ον, (τὸ κύρος, curia),** with power over, τυνός § 17 n. 21; valid.  
**κύρος, ον, ὁ,** a lord, a master.  
**Κύρος, ον, ὁ,** a friend of Theognis § 82 n. 18.  
**Κῦρος, ον, ὁ.** i. the great, the founder of the Persian monarchy, and captor of Babylon, died B.C. 525. It is of him that we read in the Old Testament and in Herodotus, and he is the hero of Xenophon's historical romance (the Kyropaideia). ii. the younger, son of Dareios Nothos, whose march against his brother Artaxerxes, and death in the battle of Kunaxa, B.C. 401, are related in the Anabasis of Xenophon.  
**κύτος, ον, τό, (κύω, to contain, cutis),** a hollow; a vessel.  
**κύων, ὁ and ἡ,** i. dog, bitch; hound, generally fem. ii. a **Cynic, or dog-philosopher** § 157 n.  
**κωλυτέον,** verbal adj., one must hinder.  
**κωλύω, σω,** to hinder.  
**κώμη, ἥς, ἡ,** a village.  
**κωμικός, ἡ,** ὄν, comic.  
**κωμῳδία, ας, ἡ,** (κῶμος, a revel, [al. κώμη, a village,] φῶν, co-medy.  
**κώνειον, ον, τό,** hemlock-juice, a poison given to condemned criminals at Athens, e. g. to Sokrates.  
**Κωνσταντίνος, ον, ὁ,** the first Christian emperor of Rome, born A.D. 274, died 337. He restored Byzantium A.D. 330, and named it Konstantinopolis.  
**κώνωψ, ἄπως, ὁ,** a gnat.  
**Κῶς, α, ον,** of Kos § 138.  
**Κῶς, ω, ἡ,** an island of the Dorian league in the Myrtoan sea, between Knidos and Halikarnassos, now Ko or Stanchio. Hippokrates and Apelles were natives of it.  
**κωφός, ἡ, ὄν,** deaf, dumb.  
**λάδραξ, ακος, ὁ, (λάδρος),** the sea-wolf.  
**λαβύρινθος, ον, ὁ, (labyrinth)** the maze built by Daidalos near Gnosso, the abode of the Minotauros § 105.  
**λάγος, ον, ὁ,** a Makedonian, father by Arsinoe of Ptolemaios I. king of Egypt, § 56.  
**λαγχάνω, λήξομαι,** to obtain by lot; esp. to obtain an office by lot; δικηρ τυνί, to obtain leave to bring a suit against one.  
**λαγώς, ω, ὁ, (lepus, leveret),** a hare.  
**λάθρα, adv., (λανθάνω),** secretly; μητρός=clam matre § 102 n. 6.  
**Λαίος, ον, ὁ,** king of Thebes, father of Oidipus.

**λαύς**, *d.*, *όν*, (*laevus*), left; poetic word.

**Λάκαινα**, *ης*, *ἡ*, fem. of **Λάκων**, a Lakonian woman.

**Λακεδαιμόνιοι**, *ων*, *οἱ*, the inhabitants of Lakedaimon, i. e. of Sparta, or of Lakonia.

**Λακράτης**, *ους*, *δ*, a Theban, captain of a band sent by Artaxerxes Ochos to conquer Egypt §§ 4, 102.

**λακτίζω**, *ιῶ*, (*λάξ*), to kick.

**Λακιδῆς**, *ους*, *δ*, of Kyrene, became head of the Academic school b.c. 241 on the death of Arkesilas, and so continued 26 years § 19.

**Λάκων**, *ωνος*, *δ*, a native of Lakonia, the S.E. division of the Morea.

**Λακωνικός**, *η*, *δη*, Lakonian.

**λαλέω**, *ω*, *ήσω*, (*bull*), to talk, to talk, to chatter.

**λαλιστατός**, *η*, *αν*, superl. of **λαλός**, *ον*, talkative.

**Λαμαχός**, *ον*, an Athenian commander, of great bravery and probity; in 415 b.c. he was one of the 3 generals of the expedition against Sicily, and died before Syracuse b.c. 414 § 124.

**λαμβάνω**, *λήψομαι*, to take, seize; *δικηγρα*, to take satisfaction, *sumere poenas*; to understand; to detect § 100 n. 16; to get, to make money § 116 n. 39; midd., to lay hold of; *χειρός*, by the hand; *γῆς*, to gain § 119 n. 12.

**λαμπάς**, *άδος*, *η*, (*λάμπω*), a torch.

**Λάμπας**, *ιδος*, *δ*, a rich shipmaster of Aigina § 77.

**λαμπρός**, *d.*, *όν*, (*λαμπω*), bright § 157; clear, keen, manifest, illustrious.

**λαμπρότης**, *ητος*, *ἡ*, brilliancy, splendour.

**λαμπρώς**, *adv.*, brightly, sumptuously § 114.

**λαμπτήρ**, *ῆρος*, *δ*, a light, a lamp.

**λανθάνω**, *λήσω*, (*lateo*), to escape notice § 68 n. 9; midd., to forget.

**λαομέδων**, *οντος*, *δ*, king of Troy, father of Priamos § 157.

**λάπτω**, *ψω*, (*lambo*), to lap, to drain § 104 ad fin.

**λαστός**, *α*, *ον*, (*lana*), shaggy.

**λατούια**, *αι*, *η* (*λᾶς*, *τέμνω*), a stone quarry § 146 n. 13.

**λατρεύω**, *σω*, (*idolatry, latrocinio*), to serve, to obey, to worship.

**λαφύρα**, *ων*, *τά*, (*λαμβάνω*), spoils.

**λάχανα**, *ων*, *τά*, (*λαχανώ*), pot-herbs; the vegetable market.

**λέβητς**, *ητος*, *δ*, (*λείβω*), a kettle, a pan.

**λέγω**, *ξω*, (*Lat. lego*). I. to choose, (in this sense perf. *εἰλογα*, perf. pass. *εἰλεγμα*, aor. pass. *εἰλέγην*); II. to say, to speak; *εἴ λέγειν τινά*, to speak well of one, (*εἴ δικών* is used as pass.); to call, to mean, (in this sense perf. pass. *εἰλεγμα*, aor. pass. *εἰλέχθην*); in most compounds *διγορεύω* takes the place of *λέγω*; *έρω* is used as fut., *εἰρηκα* as perf., *εἰτον* as aor.).

**λειμών**, *ώνος*, *δ*, a meadow.

**λέος**, *α*, *ον*, (*Lat. levis*), smooth, soft.

**λειπτέων**, verbal adj., one must leave.

**λείπω**, *ψω*, (*eclipse*), to leave, quit; intrans., to fail.

**λειτουργία**, *αι*, *η*, (*liturgy, λειώς* and *έργον*), a public service; service of the gods § 24.

**λέξις**, *εως*, *ἡ*, (*λέγω, lexicon*), dictio, style § 53; a phrase.

**λεοντῆ**, *ῆς*, *ἡ*, (*sc. δορδ*), a lion's skin.

**Λεωτίνος**, *οὐ, δ.*, a native of Leontini, a city on the E. of Sicily, N. of Syracuse.

**λεπτός**, *ή, ὄν*, (*λέπω*, to peel), fine § 62 n. 8; thin, small, light, subtle.

**λεπτότης**, *ηρός, ἡ*, leanness, fineness, subtlety.

**Λερναῖος**, *α, οὐ*, of Lerna, a lake on the coast of Argolis.

**λευκός**, *ή, ὄν*, (*luceo*), white.

**Δεικτρα**, *ωρ, τρό*, a town of Boeotia famous for the defeat of the Spartans by Epameinondas B.C. 371.

**λέων**, *οντος, ὁ*, a lion.

**Δεωνίδας**, *οὐ or α, ὁ*, the Spartan king, who died at Thermopylai B.C. 480 § 142.

**λήγω**, *ξω*, to cease.

**Δῆδα**, *ας, ἡ*, bore to Tyndareus Klytaimnestra; to Zeus, Helen, Kastor and Polydeukes.

**λήθη**, *ης, ἡ*, forgetfulness.

**λῆμα**, *ατος, τό*, (*λαμβάνω*, *lema*), gain.

**Δημνιος**, *α, οὐ*, Lemnian, of Lemnos, a volcanic island in the Aigaien sea (Archipelago), south of Thasos.

**ληπτός**, *οὐ, δ.*, foolish talk, nonsense.

**ληστεῖα**, *ας, ἡ*, piracy.

**ληστής**, *οὐ, δ.*, a pirate, a buccaneer.

**Δητώ**, *οὐς, ἡ*, mother by Zeus of Apollo and Artemis.

**λιαν**, *adv.*, exceedingly.

**λιβανώτος**, *οὐ, δ.*, frankincense.

**Διβύη**, *ης, ἡ*, Africa, esp. the N. coast W. of Egypt.

**Διβύς**, *ονς, δ.*, a Libyan.

**Διβυστικός**, *ή, ὄν*, Libyan.

**λίθος**, *ου, δ.*, (*megalithic, lithotomy*), a stone.

**λιμήν**, *ένος, δ.*, a harbour, a refuge; metaph. of the port of death § 145 n. 30.

**λιμηνή**, *ης, ἡ*, (*λειβω*), a lake.

**λιμός**, *οῦ, δ.*, hunger, famine; a starveling § 136 n. 9.

**λινον**, *ον, τό*, (*linum*), a thread; cloth.

**λιπαρός**, *δ, δη*, (*λιπω*), oily, sleek, bright, rich; *τὰ λ.*, oily dishes.

**λιπάω**, Att. *ω*, to be sleek.

**λιπτόης**, *ηρός, ἡ*, plainness.

**λογίζομαι**, *ιοῦμαται*, to reckon, consider, infer.

**λόγιος**, *α, ον*, eloquent; compar., *ώτερος* § 53.

**λογισμός**, *οῦ, δ.*, consideration, reasoning, reason.

**λόγος**, *ον, δ.* (*theology, logomachy, logic*), a word, a saying; speech; a speech; reason, esteem, account; *ἐλθεῖν εἰς λόγους τωι*, to engage in conversation with; *δηττων λ.* § 45 n. 21; *κατὰ λόγον τῆς δόκιας*, in proportion to § 82; *εἰς μισθοῦ λόγον* § 115 n. 11.

**λοιδόρεω**, Att. *ω*, *ησω*, to abuse, to rail.

**λοιμός**, *οῦ, δ.*, a plague.

**λοιτός**, *ή, ὄν*, (*λείπω*), remaining; *τὰ λ.*, for the future.

**λασθίος**, *α, ον*, left behind, last.

**Δοκροί**, *ῶν, οι*, a Greek tribe, settled in various places, esp. the Δ. *Όπωύττοι*, on the E. coast of Greece opposite Euboa; and the Δ. *Όξλαι* on the gulf of Crisa, adjoining Aitolia § 93.

**λοξός**, *ή, ὄν*, cross, Lat. *obliquus*; at right angles § 127 n. 27.

**λοντάς**, *δόσος, ἡ*, a dish.

**Δουκιανός**, *οῦ, δ.*, of Samosata, in Kommagene, flourished under the Antonines and Commodus. In his numerous writings he satirised the vices and follies, the hypocrisy and barbarism of his age, its philoso-

phy, religion, literature and manners.

λόβω, see λόω.

λύφος, οὐ, ὁ, the neck; the ridge of a hill § 52.

λοχαγός, οὐ, ὁ, a captain, the commander of a company (λόχος).

λόω, Att. ὠ, (lavo, diluo), λόσω, to wash; midd., to bathe.

λυγκεύς, ἔως, ὁ, an Argonaut, of miraculously keen sight.

Λυδία, ας, ἡ, a district on the W. coast of Asia Minor, S. of Mysia, W. of Phrygia, N. of Karia; its capital was Sardis §§ 23, 143.

Λυδοί, ὡν, οἱ, the Lydians § 115.

Λύκειον, οὐ, τό, a gymnasium at Athens, the resort of rhetoricians and philosophers, esp. of the Peripatetic (Aristotelian) school.

Λύκιος, α, οὐ, Lykian, i. e. of Lykia, a peninsula in the S. of Asia Minor, between Karia and Pamphylia, S. of Phrygia and Pisidia.

Λύκος, οὐ, ὁ, (lycanthropy, Lat. *lupus*), a wolf.

Λυκούργος, οὐ, ὁ, I. King of the Edonians § 98. II. The legislator of Sparta.

Λυκωρέύς, ἔως, ὁ, I. A peak of mount Parnassos in Phokis. II. A surname of Apollo.

λυμανομαι, to outrage, to spoil, to hurt.

λυτέω, Att. ὠ, ἡσω, to grieve, to distress; midd., to be sad.

λύτη, ης, ἡ, pain, sorrow.

λυτηρός, δ, οὐ, painful, troublesome.

λυτηρώς, adv., with pain; λ. ξει, it is painful § 51 n. 9.

λύρα, ας, ἡ, a lyre.

λύσανδρος, οὐ, ὁ, a crafty Spar-

tan commander at the end of the Peloponnesian war; surprised the Athenian fleet at Aigospotamos b.c. 405, took Athens and levelled the walls b.c. 404 §§ 44, 135.

λυστραχός, οὐ, ὁ, one of Alexander's generals, distinguished in the Indian campaigns. After Alexander's death he had the government of Thrace, and assumed the title of king. In alliance with Seleukos he defeated Antigonos at Ipsos b.c. 301; and after various wars with Demetrios Poliorketes, died in battle at Koros in Phrygia, b.c. 281 § 156.

λύσιππος, οὐ, ὁ, the only statuary to whom Alexander would sit § 65 n. 44; his statue of Opportunity gave rise to the proverb 'Take time by the forelock.'

λυσιτελέω, Att. ὠ, ἡσω, to be profitable.

λύχνος, οὐ, ὁ, plur. οι or α, a lamp.

λύω, σω, (Lat. *luo, dilute*), to loose, unyoke, set free, dissolve, destroy, stone for.

λυποδυτέω, Att. ὠ, ἡσω, (λύπως, raiment, δύω, to put on), to steal clothes, to plunder.

λύρτος, η, οὐ, best, see ἀγαθός.

μαγειρικός, ἡ, ὁν, belonging to a cook; ἡ μ. (τέχνη), cookery.

μαγειρός, οὐ, ὁ, (μάστω, μᾶξα), a cook.

μαγεύω, σω, to enchant; to poison.

μᾶξα, ας, ἡ, (μάττω), barley-bread § 38 n. 14.

μάθημα, ατος, τό, (mathematics), a lesson, learning, science.

μάθησις, εως, ἡ, learning, education.

**μαθητέον**, verb. adj., one must learn.  
**μαθητής**, οῦ, δ, a learner, a pupil.  
**μανάσ**, ἄδος, η, (μαίνομαι), a raving woman; a Bacchante, fanatic priestess of Bacchus.  
**μαίνομαι**, μανοῦμαι, (maniac), to be mad, to rage.  
**μάκαρ**, αρος, δ and η, (also η μάκαρα), happy, blessed; οἱ μ., the blessed gods, or the blessed dead.  
**μακαρίων**, ιῶ, to deem happy, to felicitate, τινά τινος. Cf. εὐδαιμονίων.  
**μακάριος**, α, ον = μάκαρ. ὁ μακάριος, my excellent friend!  
**Μακεδονία**, ας, η, a territory of Greece, W. of Thrace, S. of Paionia, E. of Illyricum, N. of Thessaly.  
**Μακεδών**, ονος, δ, a Makedonian.  
**μακρόβιος**, ον, long-lived.  
**μακρολογεών**, Att. ὁ, ήσω, to speak long.  
**μακρός**, δ, δρ, (μῆκος, macrocosm), long, of time or space; far, deep, large; μακρῷ with compar., by far; μακρός, far.  
**μάλλα**, adv., very, exceeding; καὶ μ. § 15 n. 17; compar. μάλλον, more, rather; superl. μάλιστα, most, especially; οτι μ. = quam maxime; with numbers, about.  
**μαλακλα**, ας, η, softness, weakness.  
**μαλακός**, η, ον, (mollis, mulceo), soft, easy, weak, effeminate.  
**μαλακότης**, ητος, η, softness, effeminacy.  
**μαλαθακός**, η, ον, = μαλακός, mostly poetic.  
**μάλιστα** } see μάλλα.  
**μάλλον**, ας, η, (Lat. *mandra*, *archimandrite*), a stable § 107.  
**Μάρνης**, ον, δ, a slave's name § 145 n. 27.

**μανθάνω**, μαθήσομαι, (μῆτης), to learn, to understand.  
**μανία**, ας, η, (maniac), madness, enthusiasm.  
**μαρτέον**, ον, τό, an oracle.  
**μαρτείνομαι**, to prophesy, to guess; to consult an oracle.  
**μαρτικός**, η, ον, prophetic; μαρτική, ης, η, (sc. τέχνη), divination.  
**Μαρτίνεια**, ας, η, an ancient city in the W. of Arkadia, on the confines of Argolis, famous for three battles; I. B.C. 418, in which the Spartans defeated the allies of Athens; II. B.C. 382 in which Epameinondas defeated the Spartans and died § 129 n. 14; III. B.C. 206, in which Philopomen and the Achaian league defeated the Spartans.  
**μάντρις**, εως, δ, (μαίνομαι), a seer, a prophet.  
**Μαραθών**, ονος, δ, a village on the E. coast of Attica N.E. of Athens, famous for the defeat of the Persians under Datis and Artaphernes B.C. 490, by the Athenians and 1000 Plataians, under Miltiades. The mounds, under which the Athenians and Plataians are buried, can still be traced § 152 n. 36.  
**Μαρδόνιος**, ον, δ, a Persian general, son-in-law of Dareios Hystaspis, slain at Plataini B.C. 479 § 132.  
**Μαρσύας**, ον, δ, I. son of Olympos, a Phrygian Silenos, who challenged Apollo to a musical contest, was defeated and flayed; II. a river of Phrygia, flowing into the Maiandros.  
**μαρτυρέω**, Att. ὁ, ήσω, to bear witness, to testify.

μαρτύρομαι, ὕρομαι, to call to witness, to invoke.  
 μάρτυς, *υπος*, δ and ή, (martyr), a witness.  
 μαράομαι, Att. ὡμαι, (Lat. mandere, mala), to chew.  
 Μασταγέται, ἀσ, ol, a Skythian nomad tribe, between the Caspian and the sea of Aral.  
 μάττω, ξω, to knead.  
 μαστεύειν, σω, to seek after, to crave.  
 μαστηθώ, Att. ω, ώσω, to flog.  
 μαστιξ, ἔγος, ή, a whip.  
 μάταιος, α, ον, or ος, ον, vain, idle, wanton.  
 μάτην, adv., in vain, at random, falsely.  
 Μαύσωλος, ον, δ, tyrant of Halikarnassos B. C. 377 — 353, whose widow Artemisia raised to him the monument from which the name Mausoleum has been applied to every stately funeral monument. Many of the works of art from it have lately been brought to the British Museum § 36.  
 μάχαιρα, ας, ή, a knife, a dagger.  
 μάχη, ης, ή, (logomachy), a battle.  
 μάχομεν, η, ον, or ος, ον, warlike, effective.  
 μάχομαι, οθμαι, (macto), to fight, to struggle.  
 Μεγάβύος, ον, δ, a Persian name; i. father of Zopyros § 128; II. a contemporary of Zeuxis § 107.  
 Μεγαλῆς, ἑον, δ, father of Aglaia § 25.  
 μεγαλοτούειν, Att. ω, ήσω, to magnify. Late word.  
 μεγαλοπεπής, ἑι, magnificent § 86.  
 Μέγαρα, ων, τά, (still Megara), the capital of Megaris, the

small district between Attica and Korinthia; the birth-place of Theognis and the philosopher Eukleides.  
 Μεγαρές, ἑως, δ, a Megarian.  
 μέγας, μεγάλη, μέγα, (mickle, mighty, magnus, maháraja), great, mighty, strong, important; compar. μείζων, superl. μέγιστος; η μεγάλη πόλις, Megalopolis, a city in Arkadia, formed after the battle of Leuktra B. C. 371, by the union of 38 villages, and completed B. C. 368; destroyed by Kleomenes B. C. 244; the birth-place of Polybius and Philopoimen. Its theatre, of which there are some remains, was the largest in Greece.

μέγεθος, ον, τό, size, greatness, quantity.

μέγιστος, see μέγας.

μέδιμνος, ον, δ, the Attic corn measure = 6 modii or pecks.

Μέδουσα, ης, ή, one of the Gorgons; whoever looked at her face, wreathed with snakes, was changed into stone. She was beheaded by Perseus.

μεθ', i. e. μετά.

μεθηγη, ης, ή, (μέθυ), drunkenness; strong drink.

μεθίσημι, ησω, to let loose, to drop, discharge, desert, forgive; midd., to let go one's hold of, τυός.

μεθιστήμι, μεταστήσω, to transpose, remove; midd., with perf. and 2 aor. act., to change one's place or state; to cease from, τυός; to alter.

μεθώ, σω, (μέθυ, mead), to be drunk.

μείζων, see μέγας.

μειράκιον, ον, τό, a stripling.

μειροματ, (μοίρα, μόρος), to receive

as one's portion; *εἰμαρται* (and *εἰμαρτο*), it is (was) decreed.  
*μελων*, *ον*, § 45, (*μινύθω, minor*),  
 compar. of *μικρός* § 45 ad fin.  
*μέλαθρον*, *ον*, *δ*, a house, gen. in  
 plur.

*μελαινότατος*, see *μέλας*.

*Μελάμπους*, *οδος*, *δ*, a legendary physician and seer; his cures were wrought by mysterious offerings and expiations; to him was ascribed the establishment of the worship of Dionysos; after his ears had been purged by serpents, he could understand the voice of animals, and foretell the future § 57.

*Μελάνιττος*, *ον*, *δ*, one of the Theban heroes, who defended the city against Polyneikes and the Seven § 146.

*μέλας*, *ανα*, *αν*, black, dark, compar. *μελάντερος*; superl. *μελάντατος*, or (rare) *μελαινότατος*, as if from *μελανές*.

*μελερδα*, Att. *ω*, *ησω*, (*meditor*), to practise.

*μελέτη*, *ης*, *ἡ*, practice, exercise.

*Μέλιγρος*, *ον*, *δ*, a feeble tragic poet, satirised by Aristophanes, one of the accusers of Sokrates § 66 n. 24.

*μέλει*, *μελήσει*, impers. verb, *μοι τυος* or *περι τυος*, I care about something; *δλγων μοι μέλει*, I don't much care.

*μέλι*, *τρος*, *τέ*, (*mel, mulseum*), honey.

*μέλια*, *ας*, *ἡ*, the ash; an ashen spear § 132.

*Μελικέρτης*, *ον*, *δ*, son of Athamas and Ino, changed into the sea-god Palaimon.

*μέλιττα*, *ης*, *ἡ*, (*μέλι*), the honey-bee.

*μέλλω*, *ήσω*, to be about to do, with fut. or (rarely) pres. inf.;

to be destined; to delay; *τι δ' οὐ μέλλω*; why should I not?  
 —to be sure I do; *τὸ μέλλον*, the future.

*μελοποΐα*, *ας*, *ἡ*, composition in verse and tune, poetry and music.

*μέλος*, *οντος*, *τό*, (melody), I. in plur., limbs; II. a song; lyric poetry; a tune.

*Μέλυων*, *οντος*, *δ*, son of Tithonus and Eos, an ally of Priamos.

*Μέμφις*, *εως* or *ιδος*, *ἡ*, once the capital of Egypt, on the W. bank of the Nile, 10 miles S. of Cairo. In the neighbourhood are the three largest pyramids.

*μέμφομαι*, *ψομαι*, to blame, *τινί*. *μέν*, a particle denoting that the clause in which it stands is correlative to a following clause, which has mostly *δε*, sometimes *ἄλλο* or another particle, corresponding to the *μέν*. Sometimes *μέν—δε* = *quidem—tamen*, it is true,—but still; as well,—as also; *δ μέν—δ δε*, the one,—the other. See *δε*. Often *μέν* is not to be translated.

*Μέναρχος*, *εν*, *δ*, a geometer § 138.

*Μένανδρος*, *ον*, *δ*, the chief poet of the new comedy at Athens. Four of his plays remain in Terence's Latin and numerous fragments in the original.

*Μενέλεως*, *ω*, (or *Μενέλαος*, *ον*), *δ*, son of Atreus, brother of Agamemnon, husband of Helen.

*μέντοι*, (*μέν τοι*), still; to be sure; in questions § 125 n. 11.

*μένω*, *μένω*, (*maneo*), to remain, abide, await.

μερικῶδας, Att. ὁ, ἡσω, to care for, to be full of care.  
**Μερόπη**, η, ἡ, daughter of Kypselos, wife of Kresphontes § 124.  
**μέρος**, οὐς, τὸ, (μερόπατ), a part, share, turn; ἀνὰ μέρος or ἐν μέρει, by turns; κατὰ μέρος, severally.  
**μεσημβρία**, ας, ἡ, (μέσος, ἡμέρα, cf. for the β, Fr. *comble* from *cumulus*, *number*, from *numerus*), I. mid-day, Lat. *meridies*; II. the South.  
**μεσόγειος**, α, ον, inland, interior; generally ἡ μ. (χώρα).  
**μέσος**, η, ον, middle, in the midst, (*medius, mid*), of place, time, quantity or condition; τὸ μ., the midst, the mean; ἐρράγη μέσος, burst asunder in the midst.  
**μεσόγειος**, ητος, ἡ, a mean, in mathematics § 47 n.14; in ethics = *mediocritas*, the golden mean between excess and defect.  
**Μεσσηνιοι**, αν, οι, the inhabitants of Messenia, the S. W. region of Peloponnesos, S. of Elis and Arkadia, W. of Lakonia.  
**μεστός**, ἡ, ον, full, τυνός.  
**μεσως**, adv., moderately; οὐ μέσως, not a little; μ. ἔχειν, to lie in the mean.  
**μετ'**, see *μετά*.  
**μετά**, prep., among. I. with gen., among, with, by aid of; μετ' ἀλλήλων, with one another; μετὰ βροντῶν, with thunderings; μετ' ἀνθρώπων εἶναι, to be among men; μετ' ὄργῆς, in wrath; οἱ μετά τυνος, one's companions, one's party, one's troops. II. with acc., after, to fetch, in quest of; after, next to, of place or time; μετ' οὐ πολύ, no long time after § 154 n. 2; μετ' ὀλίγον, shortly;

μεθ' ἡμέρα, after dawn, by day; τὸ μετὰ ταῦτα, thereafter.  
**μεταβόλλω**, λῶ, to turn about, to change; midd., to exchange.  
**μεταβολή**, θη, ἡ, change, exchange, traffic.  
**μεταγενής**, ἐς, born after; οἱ μεταγενέστεροι, posterity.  
**μεταδιαιτῶ**, Att. ὁ, to change one's way of life. Late word.  
**μεταδίδωμι**, δώσω, to give a share, τινὶ τυνος or τινὶ τι.  
**μετακινέω**, Att. ὁ, ἡσω, to shift; to change.  
**μεταλαμβάνω**, λήψομαι, to partake of, τινός; to take in exchange, to change; to take afterwards.  
**μεταλάττω**, ξω, to exchange; to take in exchange; to quit, e.g. τὸν βίον, to die.  
**μεταμέλεια**, ας, ἡ, change of mind, repentance.  
**μεταμφίεννυμι**, to put other clothes on a man; midd., to change clothes with, τυνι.  
**μεταξύ**, adv., (μετα), between, meanwhile; μεταξύ λέγων, while speaking § 102 n. 1; also as prep. with gen., between.  
**μεταποιέω**, Att. ὁ, ἡσω, to alter; midd., to claim, τυνός.  
**μεταστρέφω**, ψω, to turn round, to change.  
**μεταφυτεύω**, σω, to transplant.  
**μεταχάσκω**, χανοῦμαι, κέχηνα, to yawn with another.  
**Μέτελλος**, ον, δ, Q. Caecilius M. Pius, consul B.C. 80 with Sulla; commanded in the war against Sertorius § 120.  
**μετέχω**, μεθέξω, to share with, τινός τινι or τι τινι.  
**μετεωρίζω**, ιῶ, to raise on high; to excite; pass., to float in mid-air.  
**μετέωρος**, ον, (meteor), high in

air; in suspense; *τὰ μ.*, the heavenly bodies.

**μέτρος**, *a.*, *ως*, moderate, tolerable.

**μετρίως**, *adv.*, moderately, temperately, fairly; *οὐ μ.*, considerably.

**μέτρον**, *οὐ, τό*, (*metre*, Lat. *metior*), a measure § 127; a rule or standard §§ 63, 97; verse.

**μέτωπον**, *οὐ, τό*, forehead, face.

**μέχρι**, and before a vowel *μέχρις*, (*μῆκος*). I. *prep.* with gen., *μέχρις οὐ*, until; *μ. τιός*, how long? with numbers, up to. II. *conj.*, until.

**μή**, a dependant negative particle, used in conditional and final clauses, with the imperat. and conjunctive when used in prohibitions § 103 n. 2, and with the inf.; *εἰ μή*, unless; *ἴνα μή*, *ὡς μή*, lest, = Lat. *ne*; *μή ψεύδου*, lie not; after verbs of prohibition etc. **μή** is not expressed in Engl. § 114 n. 13; on **μή** after verbs of fearing = Lat. *ne* see § 127 n. 2; on *οὐ μή* § 139 n. 6; on *μή οὐ* § 119 n. 15. As interrogative particle **μή** = Lat. *num*.

**μηδαμώς**, *adv.*, in no way.

**μηδέ**, but not, and not, also not, not even = Lat. *ne—quidem*.

**Μήδεια**, *as.*, *ἡ*, (*μήδομας*, i. e. the inventive), daughter of Aietes, king of Colchis, who procured for Iason the golden fleece, and became his wife. Her revenge upon him for his desecration is the subject of the play of Euripides. She is the great example of a powerful witch § 145.

**μηδεὶς**, *μηδεμία*, *μηδέν*, *μηδενός*, (*μηδέ, εἰς*), no one; *μηδέν*, nothing, not at all.

**μηδέποτε**, *adv.*, never.

**μηδέπω**, *adv.*, not yet.

**Μῆδικός**, *ἡ ὥν*, Median; *τὰ Μ.*, the Persian war.

**Μῆδος**, *οὐ, οἱ*, the people of Media, a country N. of Susiana and Persis, W. of Hyrcania and Parthia, S. of the Caspian, E. of Armenia and Assyria. It had for some time the rule over the Persians, but was subdued by Kyros I. B.C. 559. Capital, Ecbatana.

**μῆκιστος**, *η, οὐς*, (*μῆκος*), used as superl. of *μακρός*, tallest, greatest, longest; *τὸ μ.*, at the utmost.

**μῆκος**, *οὐς, τό*, (*μακρός, μέγας*), length of space or time; tallness, greatness; *τὸ μ.*, in length.

**μηκύνω**, *ινῶ*, to lengthen, extend, delay.

**μηλιάς**, *δός*, *ἡ*, (sc. *γῆ*), an ash-coloured earth from the isle of Melos, mixed by painters with their colours § 107. Lat. *melinum*.

**μῆλον**, *οὐ, τό* (Lat. *mālum*), an apple.

**μήν**, *adv.*, used in asseverations, surely, of a truth; *ἡ μήν*, of a surety, a form used in oaths; *καὶ μήν*, and yet, moreover; well.

**μήν**, *νός, δ.*, (Lat. *mensis*, moon), a month.

**μηνυτής**, *οὐ*, *δ.*, an informer.

**μηνύω**, *σω*, to reveal, betray, inform.

**μήποτε**, *adv.*, never.

**μήπω**, *adv.*, not yet.

**μηρίων**, *οὐ, τό*, in plur. *τὰ μ.*, the thigh-bones, wrapt in fat and burnt as a sacrifice.

**μήτε—μήτε**, neither—nor.

**μήτηρ**, *τρός*, (*mater*, Germ. *Mutter*), a mother.

**Μητροχος**, *ον, δ.*, § 79 n. 8.

**μητρόπολις**, *εως, ἡ*, (*metropolis*), the mother-state, home, capital.  
**μητρινη**, *ᾶς, ἡ*, (*μήτηρ*), a step-mother.

**μηχανόμαι**, Att. *ώμαι*, *ἡσομαι*, to construct, devise, take measures.

**μηχανή**, *ἡς, ἡ*, (*μῆχος*, *machine*, *machination*), a contrivance, device, engine.

**μία**, see *εἰς*.

**μιάνω**, *ανῶ*, to stain, defile, pollute.

**μιγνυμι**, *ξω*, (*misceo*, *Germ. mischen*), to mix, mingle, to bring near to; midd., to associate with, have intercourse with.

**Μίδας**, *ον* or *α. δ.*, king of Phrygia, who prayed to Dionysos that whatever he touched might become gold; when his food also became gold, he prayed that the boon might be recalled.

**μικρός**, *ά, ὁ*, (*microcosm*, *microscope*), small, little, petty; **μικρὸν ὕστερον**, a little after; **κατὰ μικρόν**, by degrees; **παρὰ μικρόν**, within a little; **μικρὸς δεῖς**, or **μικρὸν** alone, so as to want but little, all but. Compar. and superl. regular; also **ἐλάσσων**, **ἐλάχιστος**, from **ἐλάχις**; **μεῖων**, (*μεῖστος*, very rare).

**Μιλήσιος**, *α, ον*, of Miletos, a city of Karia, famous for its citizens, Thales, Anaximander, etc., and for its numerous colonies, esp. on the shores of the Black Sea. After being sacked by the Persians B.C. 494, it lost its former greatness.

**Μιλτιάδης**, *ον, δ.*, the Athenian commander at Marathon, B.C. 490.

**Μίλων**, *ωρος, δ.*, an athlete of Kroton, said to have borne an ox over the course at Olympia and to have eaten it in one day § 94.

**μιμέομαι**, Att. *οῦμαι*, *ἡσομαι*, (*imitetic*, *mimic*, *pantomime*), to imitate, to act.

**μιμήσκω**, *μιμήσω*, to remind; midd., to remember, esp. the perf. **μέμνημαι**, *τυός*, cf. *memini*; to mention, in aor. *ἐμήσθην*.

**μιμων**, redupl. poetic form of *μέμνω*.

**Μισθαι**, *ῶν, οι*, an Aiolian tribe, which founded a powerful state in Boeotia, with Orchomenos for the capital.

**Μίνως**, *ω, δ.*, son of Zeus and Europe, king of Krete, after death a judge in the lower world.

**Μινώταυρος**, *ον, δ.*, a monster in Krete, half bull, half man, slain by Theseus.

**μισέω**, Att. *ῶ, ἡσω*, (*misanthrope*), to hate.

**μισθός**, *οῦ, δ.*, (*Germ. miethen*), to hire, pay, reward; *ἐπὶ μισθῷ*, for pay.

**μισθοφόρος**, *ον*, serving for hire; *οι μ.*, mercenaries.

**μισθών**, Att. *ῶ, ωσω*, to let, Lat. *locare*; midd., to hire, to contract for, Lat. *conducere*.

**μισογυνία**, *ας, ἡ*, (*misogyny*), hatred of women. Late word.

**μίσος**, *οντος, τό*, hatred.  
**μίτρα**, *ας, ἡ*, (*mitre*), a head-band, snood, worn by Greek women; a turban.

**μίνᾶ**, *ᾶς, ἡ*, (Lat. *mina*), a sum of money, about £4=100 drachmae; 60 *μινᾶ*=a talent.

**μινῆμα**, *ατος, τό*, (*μιμῆσκω*), a **μινῆμα**, *ον, τό*, memorial, a funeral monument.

μνήμη, ης, ἡ, a remembrance, memory, mention.  
 μνημονέω, σω, to mention, to remember.  
 μνηστεύω, to woo, betroth.  
 μνηστήρ, ἥρος, ὁ, (μνώμας), a suitor.  
 μόρα, ας, ἡ, (μερομας), a portion, one's lot, destiny; personified, the goddess of Doom.  
 μόλη, conjunctive aor. of the epic verb βλέσκω, to come.  
 μόλις, adv., hardly, scarcely.  
 μοναρχία, ας, ἡ, (monarchy, ἀρχή), sovereignty.  
 μονάς, ἀδος, ἡ, (μόρος, monad), the number one.  
 μονή, ης, ἡ, (μένω), a stay, delay.  
 μονομαχέω, ὁ, ἡσω, to fight in single combat; to fight as a gladiator.  
 μονομάχος, ον, ὁ, a gladiator § 110.  
 μονοπέδιλος, ον, wearing a single sandal.  
 μόνος, η, ον, alone, solitary, single; μόνων, adv., only; οὐ μ—ձλλὰ καὶ, not only—but also; μόνον οὐ, tantum non, all but.  
 μορία, ας, ἡ, in plur., the olives sacred to Athene in the citadel of Athens § 4; also the sacred olives in the Academy.  
 μόριον, ον, τό, (μόρος), a portion.  
 μόρος, ον, ὁ, (μερομας), fate, doom, death.  
 Μόρσιμος, ον, ὁ, a Trachinian § 71.  
 μορφή, ης, ἡ, (anthropomorphism; Lat. *forma*!), form, appearance, kind.  
 Μοσίνοικοι, ον, οι, savages on the coast of Pontos, between the Chalybes and the Tibarenoi. They tattooed themselves § 94.  
 μόσχος, ον, ὁ and ἡ, a young bull, a heifer.

Μούσα, ης, ἡ, (*Musa*), one of the nine goddesses of poetry and song, daughters of Zeus and Mnemosyne §§ 8, 37.  
 μοῦσα, ης, ἡ, music, song, refinement.  
 Μονογένης, ον, ὁ, leader of the Muses § 86.  
 μουσική, ης, ἡ, (sc. τέχνη), music and song, the fine arts, accomplishment, education; fem. of μουσικός, ἡ, ὁ, musical, accomplished, scholarlike; well-bred § 99.  
 μοχθέω, Att. ὁ, ἡσω, (μόχθος), to be weary with toil; to perform with labour.  
 μοχθηρία, ας, ἡ, badness, wickedness.  
 μοχθηρός, ἀ, ὁ, miserable, worthless, wicked.  
 μοχθητέος, verbal adj., one must toil.  
 μόχθος, ον, ὁ, (μόχης), toil, hardship. Poetic word.  
 μύδρος, ον, ὁ, a red-hot mass, generally of iron.  
 μυελός, οῦ, ὁ, marrow.  
 μυέμαναι, Att. οθμαί, (mystic), to be initiated; τὰ μεγάλα, into the great mysteries.  
 μυθοράπεος, ον, ὁ, a writer of fables or legends.  
 μυθολογέω, Att. ὁ, ἡσω, (mythology); to tell legends, to recount.  
 μῦθος, ον, ὁ, (myth, mythical), a speech, a story, a legend.  
 μύια, ας, Att. μύα, (musca, Germ. *Mücke*, Engl. *midge*), a fly.  
 Μυκῆναι, ὁρ, αι, the capital city of Agamemnon, in Argolis. Remains of its Kyklopic walls still exist.  
 μύκης, ηρος, ὁ, a mushroom § 149.  
 μυκτήρ, ἥρος, ὁ, the nose; the elephant's trunk § 61.

**Μυλλιας**, ον, δ, an inhabitant of Kroton, scholar of Pythagoras § 151.

**μύλος**, ου, δ, (Lat. *mola*, *molo*, Germ. *Mühle*), a mill § 62.  
**μυλάν**, ὄνος, δ, a mill-house, Lat. *pistrinum*.

**Μύνδος**, α, ον, of Myndos.

**Μύνδος**, ον, ἡ, a small Dorian city on the coast of Karia § 74.  
**μυράς**, ἀδος, ἡ, the number 10,000, a myriad.

**μυριοτάσσιος**, α, ον, ten thousand fold, *τυός*.

**μυριος**, α, ον, (*myriad*, *more*), numberless, infinite; **μυριώ καλλιώ**, infinitely fairer= *in-finito pulchrior* § 119 n. 8; plur. **μύριοι**, 10,000.  
**μύρμηξ**, ηκος, δ, (*formica*), the ant.

**Μυρμέδονες**, ων, οι, a people in Thessalia Phthiotis, who followed Achilles in the Trojan war.

**μύρων**, ον, τό, a sweet oil, unguent.

**μυρρίνη**, ης, ἡ, the myrtle.

**Μύρων**, ωνος, δ, a Greek sculptor in bronze and marble, a contemporary of Pheidias § 80. His *diskobolos*, quoit-thrower, is well known by imitations.  
**μῦν**, μόν, δ, (Germ. *Mause*, Lat. *mus*), a mouse.

**Μυτιληνῖοι**, ων, οι, the men of Mytilene § 140.

**Μυτιλήνη**, ης, ἡ, the chief city of Lesbos, on the E. of the island, the native place of Alkaios, Sappho (?), Hellanikos, and many other authors of note § 145 n. 26.

**μύνω**, σω, to shut the eyes.

**μυριδομαι**, Att. ὄμαι, ἡσομαι, (*μῶμος*), to blame. Poetic or late prose.

**μωρία**, ας, ἡ, folly.

**μωρος**, α, ον, (Lat. *morus*, *morio*), dull, foolish.

**ναι**, adv., (Lat. *ne!*), yes, verily; yes § 88; **ναι μὰ Δία**, yes, by Zeus!

**ναίω**, to inhabit.

**νάμα**, αρος, τό, (*νέω*), a stream, a spring.

**Νάξος**, ον, ἡ, the largest of the Kyklades, E. of Paros, called Little Sicily for its fertility, and sacred to Dionysos owing to its wine § 114.

**νάρθηξ**, ηκος, δ, fennel-giant, Lat. *ferula*; in the pith of its stalks fire can be kept alive § 108.

**ναναγέω**, Att. ὁ, ησω (*θύρυμ*), to be ship-wrecked.

**νανάρχος**, ον, δ, an admiral.  
**νανάληρος**, ον, δ, a ship-owner § 77.

**ναῦλος**, ον, δ, or **ναῦλον**, τό, fare.

**ναυμαχία**, ας, ἡ, a sea-fight.

**ναυπηγός**, οδ, δ, (*πτήγυμ*), a shipwright.

**ναῦς**, νεώς, ἡ, (*navis*, *navy*), a ship.

**ναύτης**, ον, δ, (*nauta*), a mariner, a sailor.

**ναυτικός**, ἡ, δ, naval, nautical.

**νεανίας**, ον, δ, } a young man.  
**νεανίκος**, ον, δ, } a quarrel, strife.

**νεῖκος**, ου, τό, a quarrel, strife.

**Νεῖλος**, ον, δ, the river Nile.

**νεκρός**, οῦ, δ, a corpse; οι τ., the dead.

**νέκταρ**, αρος, τό, nectar § 28.

**Νεμέα**, ας, ἡ (*νέμος*, *nemus*), a valley in Argolis between Kleonai and Phlious. Here Herakles killed the lion whose skin he thenceforth wore; the *Nemeia* (games in honour of Zeus Nemeios) were celebrated every other year.

**Νεμέας**, α, ον, of Nemea.

νέμετος, εως, ἡ, (νέμω), resentment, vengeance.  
 νέμω, νεμώ, to distribute; to hold, possess; to consider; to tend flocks; midd., to possess; to graze; to spread.  
 νέος, α, ον, (νονις), young, new; νέος τοκεῖ τινα, to restore one to youth § 145; compar. νεώτερος § 39, superl. νεώταρος.  
 νεῦτης, ητος, η, youth.  
 νεοττός, οῦ, ὁ, a nestling; a young animal.  
 Νέρων, αρος, ὁ, the Roman emperor Nero, succeeded Claudius, who was poisoned by his wife Nero's mother Agrippina, A.D. 54; died by his own hand, A.D. 68.  
 Νέστωρ, αρος, ὁ, king of Pylos, son of Neleus, the oldest and wisest of the Greek chieftains before Troy. His name is proverbially used for a sage counsellor.  
 νεύρος, ου, τό, (nervus, nerve), a sinew.  
 νεφελητης, ης, ἡ, (νέφος, nebula, Germ. Nebel), a cloud.  
 νεφεληγερέτης, ὁ, (δύειρω), cloud-collector, Homeric epithet of Zeus.  
 νέφος, ους, τό, = νεφέλη.  
 νέω, νεσθομαι or νενσθομαι, (Lat. no, nato), to swim.  
 νέω, νήσω, to spin.  
 νεώς, ω, ὁ, a temple.  
 νεώς, gen. of ναῦς.  
 νεωτι, adv., lately.  
 νέωτα, adv., next year.  
 νή, a particle of asseveration; νή Δία, by Zeus!  
 νήμα, ατος, τό, (νέω, to spin), yarn, thread.  
 νήπιος, α, ον, (νη-έρος), infant; childish; foolish.  
 νήσος, ου, η, Peloponnese, Chersonese, an island.

νήφω, ψω, to be sober.  
 νικάω, Att. ὠ, νίσω, to conquer, to win; Ολύμπια, to be conqueror in the Olympic games.  
 νίκηη, ης, η, victory.  
 Νικίας, ου, ὁ, I. son of Nikeratos, an Athenian commander and aristocratic leader in the Peloponnesian war; he opposed the Sicilian expedition B.C. 415, but was appointed one of the generals; he was forced to surrender and was executed B.C. 418 § 140 n. 12. II. son of Nikomedes, a painter § 73.  
 Νικιαχός, ου, ὁ, a painter, son and pupil of Aristodemos § 111.  
 Νίκυλλα, ης, η, a woman's name.  
 Νίνος, ου, ὁ, legendary king of Assyria, founder of Nineveh in the 13th century B.C. §§ 14, 38, 74, 121.  
 Νίνεν, ου, η, Nineveh, a very ancient city of Assyria, on the E. of the Tigris, opposite the modern Mosul; it was destroyed by Kyaxares cir. 605 B.C. Botts in 1848, and Layard in 1845—7, discovered vast remains of the city and its civilization, and brought away many works of art and implements of common use §§ 46, 121.  
 Νινίας, ου, ὁ, son of Ninos and Semiramis, succeeded his mother on the throne § 74.  
 Νιόβη, ης, η, daughter of Tantalos.  
 νοέω, Att. ὠ, νίσω, to perceive, contrive, intend, conceive.  
 νοητέον, verbal adj., one must conceive.  
 Νομάδες, ον, ὁ, (νέμω, nomadic), a general name for pastoral roaming tribes.  
 νομένις, έως, ὁ, (νέμω), a herdsman, a shepherd.

τομή, η, ή, distribution, pasture.  
 τομίζω, ιώ, (νόμοι), to use customarily; τομίζειν and τερόμοται, it is the custom; οὐ τερόμοται, it is forbidden; to regard one as so and so; θεούς τομήσειν, to believe in gods; to think, hold.  
 τόμιος, η, ον, customary, lawful; τὸ ν., established order § 58; τὰ ν., usages.  
 τομίως, adv., lawfully.  
 τόμισμα, ατος, τὸ, (τομή, numismatic), currency, coin.  
 τομοθέτης, ον, δ., (τίθημι), a law-giver.  
 τόμος, ον, δ., (τέμω, astronomy), law, custom.  
 τόνεις, poetic and Ionic for τοῦς.  
 τοστέω, Att. ἄ, ησω, to be ill, dis-tempered.  
 τόστος, ον, ή, disease.  
 τοσφίζω, ιώ, (τόσφη, apart), to separate, to deprive, τινά τι-νος; midd., to retire, to for-sake.  
 τουθετέω, Att. ὁ, ησω, (τοῦς, τί-θημι), to admonish.  
 Νομάδης, ἄ, δ., Numa Pompilius the successor of Romulus, the reputed founder of religious worship in Rome.  
 τοῦς, τοῦ, δ., mind, intellect, meaning; ἐν τῷ έχειν, to intend; τοῦ έχειν, to be sensible.  
 Νύμφη, η, ή, a goddess of inferior rank. The nymphs dwelt in groves and meadows, springs, rocks and mountains.  
 τυμφλός, ον, δ., a bridegroom.  
 νῦν, adv., now; νῦν δέ, nunc vero, but as the case stands; οἱ νῦν, the men of the present day.  
 νύξ, νυκτός, ή, (nox), night; νυκ-τός, by night.  
 Νृता, ης, ή, a city in India,

where Dionysos was said to have been reared.  
 νῶ, nom. and acc., } dual of νῶν, gen. and dat., } ἔγω.  
 νῶτος, ον, τό, the back; a sur-face, ridge.

ξανθός, ξανθώ, (ξέω, shave), to card wool; εἰς τύρη, proverb of labour wasted.

Ξανθίππη, η, ή, wife of Sokrates, proverbial as a shrew.

Ξανθίππος, ον, δ., I. father of Perikles, defeated the Persians in a sea-fight at Mykale B.C. 479. II. a Lakedaimonian, trained in the Macedonian wars, who led to Carthage a band of Spartan auxiliaries in the first Punic war. He defeated Regulus, and took him prisoner.

ξανθός, ή, άν, yellow.

ξείνος, Ionic for ξένος.

ξείνια, as, ή, hospitality, friend-ship, the rights of a foreigner.

ξεικός, ή, άν, foreign, mercenary.

Ξενοκράτης, ον, δ., a scholar of Plato, head of the Academy after Speusippus, B.C. 339—314.

ξένος, ον, δ., a guest-friend, guest, host, stranger, foreigner, mer-cenary.

ξένος, η, άν, foreign; ἐντι ξένης, in a strange country § 64 n. 11.

Ξενοφάνης, ον, δ., of Kolophon, founder of the Eleatic school of philosophy, lived between 580 and 480 B.C. In the fragments of his works, in hexameter verse, he combats the popular anthropomor-phism § 18.

Ξενοφῶν, οντος, δ., the pupil and author of memoirs of Sokrates, an Athenian general, historian and philosopher. He died at Corinth, B.C. 354 or 353.

ξερόλλιον, ου, τό, diminutive of ξένος.

Ξέρξης, ον, δ, son of Dareios and Atossa, king of Persia, B. C. 486—465. He invaded Greece with a vast fleet and army, B. C. 480, was a spectator of the battle of Salamis, after which he returned home.

ξηραίνω, αιώ, to dry; perf. pass., ξηραμμαι § 124 n. 6.

ξηρός, δ, ού, (χέρσος, seresco, serenus, Engl. *serē*), dry.

ξίφος, ους, τό, a sword.

ξόανον, ου, τό, (ξέω), a statue.

ξυγκυκδώ, ώ, ησω=συγκ. to confound.

ξυλεύομαι, σομαι, to gather wood. Late word.

ξύλινος, η, ος, wooden § 105.

ξύλον, ου, τό, (xylography), wood, timber.

ξυλουργικός, η, ον, of a carpenter; workmanlike § 57.

ξύμφερον, οντος, τό=σύμφ. advantageous; τό ξ., advantage.

ξύν, see σύν.

ξυνημα, ησω=συνημι, to understand.

ξυνέφοε, perf. of ξυνεφέω, Att. ώ=συνρ., it is cloudy.

ξυνωρίς, ίδος, η=συνωρίς, (σύν, αρώ), a pair, a couple.

ξυρέω or ξυράω, Att. ώ, ησω, (late form ξύρω, from ξυρόν, ξύνω), to shave.

ό, η, τό, the definite article, the; ο μέρ—δ δέ, hic—ille, the one—the other; τὰ τῶν θεῶν, all that belongs to the gods.

δρόλος, οῦ, δ, an Athenian coin,  $\frac{1}{4}$  of a drachm=about 1 $\frac{1}{2}$ d.

δρύδος, δός, η, (δετώ), the number 8.

δύνατος, ου, δ, bulk, weight, state, trouble.

δύκω, Att. ώ, μσω, to enlarge, exalt, elate.

δύε, ηδε, τόδε, the Lat. *hic, haec, hoc*, this; θρώ τήνδε στείχουσα Ιοκάστην, I see Iokaste moving here § 148; τὸ διδο τοῦδε, from this time forth; τρήδε, here, thus.

δύενω, σω, to travel.

δύηρέω, Att. ώ, ησω, (δόδος ηγέμοναι), to guide.

δύηρός, οῦ, δ, a guide.

δόδος, οῦ, η, (method), a way, a journey.

δόδυρός, οῦ, δ, a conductor, a robber, a pirate.

δόδος, οντος, δ, (Lat. *dens, dentis*), a tooth.

δόδωνα, Att. ώ, ησω, to pain.

δόδυη, η, η, pain, grief.

δόδύρομαι, υροῦμαι, to mourn, to lament.

Οδύσσεια, ά, η, the *Odyssey* of Homer.

Οδύσσεύς, έως, δ, (Lat. *Ulizes*, cf. δάκρυον, *lacrima*), the king of Ithake, son of Laertes, eminent for courage and eloquence among the Greeks before Troy, and superior to all in cunning and resource. His long wanderings on the homeward voyage are told in the *Odyssey*.

δύω, οξήσω, δδωδα, (odor), to have a smell, τωά § 144 n. 24; 1 acr. αξηρα § 145 n. 40.

δύεται, (δι), } adv., Lat. *unde, eteret*, } whence, from whom, wherefore.

οδά, to know; χάρην ειδέναι, to feel grateful; οδά διθρεωτος ώ, I know that I am a man, § 138 n. 4; ούκ οδ' δστις=nescio quis.

Οδίτρον, οδος, or ον, δ, son of Laios and Iokaste, king of Thebes, whose tragic fate, and

that of his house, forms the subject of several Greek plays, and of one of Seneca's.  
*οἰκαδε*, *adv.*, home, homewards.  
*οἰκέως*, *a. or.*, household, related, one's own, personal § 107; proper; *ο. or.*, relations.  
*οἰκέως*, *adv.*, familiarly, properly.  
*οἰκέτης*, *ou, δ.*, a house-slave.  
*οἰκέω*, *Att. ὡ, ἡσω*, to inhabit, to settle in to, to manage § 132; to dwell, to be managed. See *οἰκουμένη*.  
*οἰκημα*, *atros, τό*, a building; a chamber.  
*οἰκήτωρ*, *οπος, δ.*, an inhabitant, a colonist.  
*οἰκία*, *as, η*, a dwelling-house; a household; a family.  
*οἰκίδωρ*, *ou, τό*, a little house.  
*οἰκίζω*, *ιώ*, to found, to colonise, to settle.  
*οἰκος*, *ou, δ.*, (*Lat. vicus*, *Engl. -wick*, *economy*), a house; a family.  
*οἰκοτριψ*, *τριψος, δ.*, (*τριψω*), a slave born in the house, *Lat. verna*.  
*οἰκουμένη*, *ης, η*, (*pres. pass. of οἰκέω*, *ecumenical*) the inhabited world.  
*οἰκουρία*, *as, η*, a keeping at home; inactivity.  
*οἰκοφθόρος*, *ορ*, ruining a house.  
*οἰκτέρω*, *ερώ*, to pity.  
*οἰκτιστος*, *η, ορ*, superl. of *οἰκτρός*, *ά, ιώ*, pitiable, piteous.  
*οἶμαι*, contracted from *οἶμαι*, *οἶσομαι*, to suppose; the first person is often used parenthetically, no doubt, if I am not mistaken.  
*οἶμαι*, alas=hei mihi!  
*οἶμος*, *ou, δ.* or *η*, a way.  
*οἰμώγω*, *ξουμαι*, to cry *οἶμαι*, to lament; *οἰμώχεται*, he shall repent it.  
*Οἰνοτίθης*, *ou, δ.*, of Chios, a ma-

thematician, probably contemporary with Anaxagoras.  
*οἰνοποίητα*, *as, η*, wine-making.  
*οἶνος*, *ou, δ.* (*vinum*, the *v* representing *F*), wine.  
*οἰνοχέω*, *Att. ὡ, ἡσω*, to pour out wine.  
*οἰνοχόος*, *ou, δ.*, a cupbearer.  
*οἰνοπαια*, *Att. οῦμαι, ωσομαι*, to get drunk.  
*οἶμαι*, see *οἶμαι*.  
*οἶος*, *a, ορ*, such as, as § 50 n. 19; in indirect questions and in exclamations, what kind of;  
*οἶος*, for example § 106 n. 1; *οἶος* and (oftener) *οἶος τε* with inf., able to—of a character to—; *οἶος τε ἐστι*, it is possible.  
*οἶος*, *η, ορ*, alone. Epic word chiefly.  
*οἶς*, *οἶος, δ* and *η*, (*ovis* from *οἶς*), a sheep.  
*οἰστός*, *οῦ, δ.*, (*φέρω, οἶσω*), an arrow.  
*οἰστρος*, *ou, δ.*, the gad-fly, a sting, passion.  
*Οἰνη*, *ης, η*, a mountain range in Thessaly, which approaches the sea, and forms the pass of Thermopylai. Here Herakles (*Hercules Oetaeus*), was burnt to death § 81.  
*οἶχομαι*, *οἶχόσμαι*, to have gone (*cf. ηκω*), to be no more, to be undone.  
*οἶωνός*, *οῦ, δ.*, a bird of omen, an omen.  
*οἰκέω*, *Att. ὡ, ἡσω*, to hesitate, to shrink from.  
*οἶκος*, *ou, δ.*, hesitation, fear.  
*οἰκτάπους*, *των, πόδος*, eight-foot-ed.  
*δέκτω*, (*Lat. octo*), eight.  
*διλβίζω*, *ιώ*, to make happy; esp. to deem happy=εὐδαιμονίζω.  
*διβος*, *α, ορ*, prosperous, happy.  
*δίβος*, *ou, δ.*, happiness, wealth. Mostly poetic.

δλεθρος, ου, δ, (δλλυμι), destruction.

δλιγαρχια, as, ή, oligarchy.

δλιγουμιθα, as, ή, speaking little, taciturnity.

δλιγος, η, ον, few; little, small; δλιγον, slightly; δλιγον (with or without δειν), all but; κατ' ελιγον, by little and little; μετ' δλιγον, after a little.

δλιγοστος, η, ον, very few, very little, superl. of δλιγος.

δλισθάνω, ησω, to slip.

δλισθηρός, δ, ον, slippery; apt to slip.

δλος, η, ον, (holograph), whole, utter; τὸ δλω, the universe, or adverbially, utterly; δλους τρισκαιδεκα, full thirteen § 135. δλοφόρωμα, ρούμα, to lament.

Ολυμπια, as, ή, a plain in Elis § 94.

Ολύμπια, ον, τι, (sc. λερδ), the Olympic games held in the plain of Olympia every 4th year, in honour of Olympian Zeus; Ο. νικά, to conquer in the Olympic games.

Ολύμπιος, α, ον, of Olympos (so generally) or of Olympia.

Ολυμπος, ου, δ, the S. E. branch of a group of hills in N. Greece, which parts Macedonia from Thessaly. The seat of the gods of Greece § 118; hence Olympian = heavenly.

Ολύνθιος, α, ον, Olynthian.

Ολυνθος, ου, ή, a colony a few miles north of Potidaia on the Toronaeian gulf between Pallene and Mt. Athos. During and after the Peloponnesian war it gained great power, was taken and destroyed by Philip B.C. 348, and its people sold as slaves. On its site now stands Aio Mamas.

δλως, adv., wholly, in general,

in short; οδότερ δλω, nothing at all.

δμθρος, ου, δ, (imber), rain, a shower.

δμηρέων, σω, to be a hostage.

Ομηρος, ου, δ, Homer, the earliest Greek poet, to whom the Iliad and Odyssey, with hymns and other minor pieces, are ascribed.

δμιλέω, Att. ω, ησω, (δμιλος, homiletics), to associate with, to attend to, τινι.

δμιλια, as, ή, (λομιλι), intercourse, society.

δμια, ατο, τι, (δνφμαι), the eye; δμια δμιω, the light of the house.

δμινι, δμιναι, to swear, to swear by.

δμιοις, (also δμοίος), α, ον, or ος, ον, (δμός, homoeopathy), like, the same, common; δμια καὶ § 147 n. 30, in like manner as.

δμιοώ, Att. ω, ησω, to make like; to compare.

δμοιω, adv., in like manner, alike.

δμολογέω, Att. ω, ησω, (homologous), to agree with, to grant; δμολογεῖται, it is confessed.

δμονοω, Att. ω, ησω, to be of one mind.

δμονια, as, ή, concord.

δμорος, ον, bordering, neighbouring.

δμόσε, adv., to the same place; δ λότρε, coming together § 71 n. 40.

δμον, adv., (properly gen. of δμός, cf. ον), in the same place; at once, together with, τινι § 113 n. 21.

δμόφροσιη, ης, ή, unity of thought and feeling, agreement, fellow-feeling.

δμόφρων, ον, of one mind.

δμως, adv., still, nevertheless.

**δναρ, τό,** a dream; generally acc. used adverbially, in a dream, in sleep.

**δνειδίω, ἀω,** to reproach, *τυί τι.*

**δνειδος, ους, τό,** reproach, abuse, disgrace.

**δνήσιμος, ον,** useful.

**δνησις, εως, η,** use, advantage.

**δνησιφόρος, ον,** bringing advantage.

**δνηνημ, δνήσω,** to benefit, help; midd., to derive profit from, *τινος.*

**δνομα, ατος, τό,** (*γηγνώσκω, πο-  
τεω, οποματοροεια*), a name; *δνομαο τονομα*, acc., byname; *δνομα καλείτινα*, to call one by a name; *δνομαι θέσθαι*, to give one a name.

**δνομάχω, δσω,** to name, to call.

**δνομαστός, η, δν,** famous.

**δνος, ου, ο and η,** an ass.

**δντως, adv.,** (from *δνω*), really.

**δνυξ, υχος, δ,** (*unguis, uncus*; Germ. *Nagel*), a nail, a claw.

**δξένυμος, ον,** quick-tempered.

**δξός, εία, ύ,** (*ώκυν, oxygen*), sharp, keen, bright, quick, hasty, clever.

**δξύτης, ηρος, η,** sharpness, quickness.

**δπαδός, ου, δ,** (*δνάγω*), an attendant.

**δπηρικα, adv.,** when, at what time, since.

**δπισθεν, adv.,** (*κατόπιν ετο*), behind, after.

**δπισθοφόλαξ, ακος, δ,** in plur. the rear-guard.

**δπιστω, adv.,** behind, backwards, hereafter.

**δπλιζω, (δπλων),** to arm, to equip.

**δπλων, ου, τό,** armour; esp. the large shield of the heavy infantry (*δπλίται*).

**δποδαπος, η, ον,** of what country, Lat. *cuius*; in indirect questions.

**δπόθεν, adv., whence.**

**δπο, adv., whither.**

**δπο'ος, α, ον,** of what sort.

**δποιοστισοῦ, απισοῦ, απισοῦ,** of what sort soever § 52.

**δπόσος, η, ον, ι.** as relative; as many as, as much as; II. in indirect questions, how many, how much.

**δπόταν, adv., whensoever.**

**δπότε, adv., when; since.**

**δπότερος, α, ον,** which of the two; neut., as adv., in whichever of two ways; whether.

**δπου, adv., where, when, whereas.**

**δπτάνιον, ον, τό, (δπτρδω),** a kitchen.

**δπτός, η, ον, (δπτρδω, δψω),** roasted, baked.

**δπώρα, ας, η,** the dog-days; fruit.

**δπωρίζομαι,** to gather in fruit.

**δπως, ι.** relative adv., as, like as; *δπω ταχιστα=quam celerrime*; how; ούκ εσθ' δπως οδ= fieri non potest quin; II. in conjunction, in order that, with conj. (with or without *δν*), with opt. after past tenses, and with fut. ind.; ούχ δπως..., δλλά και, not only not, but also.

**δρω, Att. ω, δψομαι, aor. εδσον,** to see; τδ τελος, to keep the end in view; to take heed, δρα μή with conj. = *vide ne*.

**δργή, ης, η,** temper, passion, wrath.

**δργια, αν, τά,** orgies, secret religious rites.

**δργίζομαι, τούμα,** to be angry, τινί, with some one.

**δρέγομαι, (rego),** aor. ωρεξάμην or ωρέχθην § 121 n. 17 and 24, to seek after, to desire; properly, to reach after.

**δρειφορος, ον,** (δρος, φορτδω), mountain-haunting. Late and rare.

**Ορέστης, ον, δ,** son of Agamemnon, avenged his father's death on his mother Klytaimnestra,

was pursued by her furies. See the Elektra of Soph. and Eurip., the Choéph. and Eum. of Aesch., the Iph. Taur. of Eurip.

**δρός**, *a.* *or*, or *ος*, *ος*, steep, upright.

**δρός**, *ἡ*, *ἥρη*, upright; *αἱ τρόχες τοντανται δρόσι*, the hair stands on end; straight; prosperous, right, true, upright, just; *εἰς δρόθην* (*γωνίαν*), at a right angle, vertical § 127 n. 25.

**δροστάδην**, *adv.*, standing upright.

**δρόσις**, *Att. ὁ*, to set upright, to raise, to make straight; to exalt.

**δρόσις**, *adv.*, rightly.

**δρίζω**, *ιῶ*, (*δρός*, horizon), to divide, mark out, appoint § 100.

**δρόκος**, *ον*, *δ*, an oath.

**δρύδω**, *Att. ὁ*, *ἥρω*, to spring forward, to start, to be eager to do; midd. and aor. pass., to set out, to start from, to hasten.

**δρυή**, *ἡ*, *ἡ*, a movement, onset, impulse, passion.

**δρυμίζομαι**, *ιοῦμαι*, (*δρός*), to come to anchor.

**δρυμιστέον**, verbal adj., one must anchor § 86 n. 7.

**δρυεν**, *ον*, *τό*, a bird.

**δρυς**, *ιθος*, *δ* or more commonly *ἡ*, acc. *ιθα* or *ιτα*, (*ornithology*), a bird, an omen.

**Ορόντης**, *ον*, *δ*, satrap of Armenia, son-in-law of Artaxerxes Mnemon § 129.

**δρός**, *ον*, *τό*, a mountain.

**δρός**, *ον*, *δ*, (*sors*, horizontal), a boundary, a rule, an aim.

**Ορήτως**, *ον*, *δ*, Q. Hortensius Hortulus, born B.C. 114, died B.C. 50, Cicero's rival as an orator. Hortensius becomes

'Ορήτως as θησαυρός in Plautus is thensaurus.

**δρυτές**, *ηγος*, *δ*, a quail.

**δρύττω**, *ξω*, to dig, to dig up, to dig through, to bury.

'Ορφεύς, *έως*, *δ*, son of the muse Kalliope, whose music drew animals and plants after him, and procured the release of his wife Eurydice from Hades. He was torn asunder by the Thracian women.

'Ορφικά, *ών*, *τά*, (from 'Ορφικός, *ἡ*, *δν*.) the doctrines and rites of the ascetic Orphic sect, who practised various consecrations and purifications.

'Ορχομένιος, *α*, *ον*, of Orchomenos I. in the E. of Arkadia; II. in Boeotia, the ancient seat of the Minyai, destroyed by the Thebans B.C. 387.

**δρ**, *ἡ*, *δ*, who, which; used sometimes as a demonstr., *καὶ δς*, and he; *ἡ δ' δς*, said he.

**δρόσις**, *α*, *ον*, or *ος*, *ον*, hallowed, sacred, enjoined by divine law; *δρόσιν* (*ἐστι*), *fas est* § 187 n. 1; holy, pure.

'Οσιρις, *ιδος*, *δ*, an Egyptian god, father or son or husband or brother of Isis. He was said to have been king of Egypt § 110.

**δρυμή**, *ηγ*, *ἡ*, (*δρίω*), smell, odour.

**δρόσις**, *η*, *ον*, as great, how great; as much, how much; as many, how many; = *quantus*; **δρον** *χάριν*, only just enough to satisfy the law § 113 n. 20; **πλεῖστον** **δρον**, like *immane quantum* § 144 n. 5; **δρφ**, by how much; **δρον** *χρόνον*, so long as; **ἐφ' δρον**, in so far as; **δρον** *οὐ* = *tantum non*, all but.

**δροστέρ**, *ητέρ*, *οντέρ*, however great.

**δυτερ**, **τύτερ**, **δυτερ**, the very same as.

**δοτις**, **τήτις**, **δι**, **τι**, whoever, whatever; in indirect questions, who, what; **δοτις δή**, who in the world § 52.

**δοτισούν**, **τρισούν**, **δριούν**, whosoever, whatsoever; any whatever.

**δοτούν**, **οὐ**, **τό**, (Lat. *os*, *ossis*, osteology), a bone.

**δταν**, (δτε δτ), **δταπτερ**, conj. with conjunctive, whenever.

**δτε**, conj., when; **δτω δτε**, = *est ubi*, sometimes.

**δτι**, conj., (properly, like *quod*, neut. relative), that, because § 108 n. 5; **λέγω δτι**, I say that—; **δτι τάχιστα**, with all speed.

**οὐ**, **οὐχ!**; before an aspirated vowel **οὐχ**, before an unaspirated vowel **οὐκ**, the direct absolute negative = *non*; **οὐ ἐώ**, I forbid; **οὐ φημι**, I deny; **οὐ μή** § 189 n. 6; **μή οὐ**, see **μή**.

**οὐ**, adv., (originally gen. of δ), where; **οὐ γῆς** = *ubi terrarum*.

**οὐ**, **οἰ**, of, to himself, herself, etc., = *sui*, *sibi*, *se*; **οἰ**, enclitic, to him, to her.

**οτ**, the letter Ο § 146 n. 15.

**οὐδαμούν**, adv., (orig. gen. of οὐδαμός, from *διδός* = *τις*; *διμοργέτων* is used in Plato), nowhere; **οὐδε**, **λέγειν τινά**, to make no account of some one.

**οὐδαμώτι**, adv., in no way.

**οὐδέ**, nor yet, not even, also not = *ne—quidem*.

**οὐδὲ** **ἔν** § 66 n. 17.

**οὐδείς**, **οὐδεία**, **οὐδέν**, no one, nothing, no. **οὐδέν ἐμοὶ χάμην**, we have nothing in common, have nothing to do with one another § 145 n. 32; **οὐδεῖς**

**οὐτις οὐ**, there is no one who is not, every one; **οὐδέν**, not at all.

**οὐδέποτε**, adv., never.

**οὐδέπω**, adv., not yet.

**οὐκ**, see **οὐ**. **οὐκέτι**, adv., no longer.

**οὐκούν**, adv., not therefore; in questions, not then?

**οὐκόν**, adv., then.

**οὐν**, adv., then, therefore.

**οὐνέκα**, prep. after its case, on account of § 100.

**οὐντούτε**, adv., never.

**οὐτάποτε**, adv., never yet at any time.

**οὐρά**, **ἄς**, **ἡ**, the tail.

**οὐράνιος**, **α**, **οὐρ**, or **οτ**, **οτε**, heavenly, of heaven.

**οὐρανός**, **οὐ**, **ἄ**, heaven, the sky, the abode of the gods.

**Ούρανός**, **οὐ**, **ἄ**, husband of Gaia § 99.

**οὐριδρομέω**, Att. **ἄ**, **ἡσω**, to run with a fair wind. Late word.

**οὖς**, **ἄτος**, **τό**, (*auris*, otopathy), the ear.

**οὐσία**, **α**, **ἡ**, (*ῶν*), one's property; being.

**οὐτε—**, **οὐτε**, neither—, nor.

**οὐτις**, **οὐτι**, no one, nothing.

**οὐτος**, **αὐτη**, **τοῦτο**, this; **οὐτος** or **ὁ οὐτος**, **heus tu!** ho there! **καὶ ταῦτα**, and that too, *idque*; **μετὰ ταῦτα**, thereupon; **ἔν τοις**, meanwhile; **τοιτούτοις**, that is, *id est*; **ταῦτη**, thus.

**οὐτοις**, **αὐτητι**, **τοῦτι**, this man etc. here, *celui-ci*, *dieser da*.

**οὐτως**, before a cons. **οὐτω**, adv., thus, so, so greatly; just as you are, without more ado.

**οὐχ**, **οὐχι**, see **οὐ**.

**δφειλω**, **ἡσω**, 2 aor. **ἀφελον**, to owe, to be in debt, to be bound to do = *debo*; pass. to be due, to be bound; **βροτῶις κατθανεῖν**, death is the ap-

pointed lot of all; εἴθ' ὁφελον, would that, = *utinam*.

**ὅφελος**, τό, in nomin. only, (*opus*), advantage; οὐδὲν ὁφελός [έστι], it is of no use §§ 108 n. 1, 149 n. 19; οὐδὲν ἀνδρών λευκῶν ὁφελος, there's no good in pale men.

**ὅφθαλμός**, οῦ, δ., (θύμας, *ophthalmia*), an eye; ἐν ὁφθαλμοῖς, before one's eyes § 154.

**ὅφις**, εως, δ., (*ophite*), a snake.

**ὅφρος**, νος, ἡ, (*brow*), the eye-brow.

**ὅχέω**, Att. ὁ, ἡσω, (ἕχω), to uphold, to carry; midd., to be borne, to ride, drive, sail; to ride at anchor.

**ὅχλος**, ου, δ., (*ochlocracy*), a crowd, the populace; trouble.

**ὅχος**, ου, δ., (ἕχω, *wagon*), a chariot.

**ὅψη**, adv., at length, late.

**ὅψιμαθής**, ἐς, late in learning, *seru studiorum*.

**ὅψω**, ου, τό, (ἕψω), properly boiled meat; anything eaten as a relish with bread; seasoning, sauce, fish.

**ὅψωνέω**, Att. ὁ, ἡσω, to buy fish, to cater.

**πάγη**, η, ἡ, (πάγνυμι), a trap, a snare.

**πάγκακος**, η, ον, utterly evil; superl. παγκάκιστος.

**πάγος**, ου, δ., (πάγνυμι), a rock.

**πάγχρωτος**, ον, useful for all purposes.

**πάθημα**, ατος, τό, a suffering, misfortune.

**πάθος**, ονς, τό, (*pathos, antipathy*, Lat. *patio*), a misfortune, passion.

**παιδαγωγός**, οῦ, δ., (*pedagogue*), the slave who leads a boy to and from school, a tutor.

**παιδρίον**, ου, τό, a little boy.

**Παιδρίος**, ου, δ., name of a Spartan.

**παιδεία**, ας, ἡ, (*encyclopaedia*) education, learning.

**παιδεῖος**, ον, of (his own) children § 129.

**παιδεύμα**, ατος, τό, a lesson.

**παιδεύσις**, εως, ἡ, education.

**παιδεῖω**, σω, to train, to educate § 111 n. 15.

**παιδίδ**, ἄς, ἡ, sport, jest.

**παιδίον**, ου, τό, a little child; a young slave.

**παιδίσκη**, ης, ἡ, a young girl; a slave girl.

**παιζω**, παιζομαι, to play.

**παις**, παιδός, δ., a child, boy, a slave lad; η παιδί, a girl; ἐκ παιδίων, from childhood § 146 n. 11.

**παίω**, σω, forperf. πέτληγα, pass. πέτληγμα, aor. ἐπλήγη (from πλήγω) are used, (Lat. *patio*), to strike.

**παλαι**, adv., long ago; τὸ π. in the old time; δῶ π., *ādūm video*, I have long seen; οἱ π., the ancients.

**παλαιός**, δ., ον, (*palaeography*), old, ancient; τὸ παλαιόν, of old.

**παλαιστρα**, ας, ἡ, a wrestling-school, Lat. *palaestra*.

**παληνη**, ης, ἡ, (παλλάω), wrestling.

**πάλω**, adv., back, backwards, again.

**παμεγέθης**, ες, very great.

**παμπληθής**, ες, very numerous.

**Πάπα**, Παπός, δ., (*panic*), the god of shepherds, of fields and woods § 17.

**Παναθηναία**, ον, τό, (sc. *lepd*), two festivals of the Athenians (the 'great' and 'little' P.), in honour of Athene § 140.

**πανδημει**, (sometimes πανδημι), adv., (δῆμοι), in a body.

**πανδοκέσσον**, ου, τό, (δέχομαι), an inn.

Παρθόνα, *as, ἡ*, wife of Prometheus, moulded by Hephaestos, endowed by the gods with 'every gift' (*πᾶν δῶρον*), to be the ruin of mankind.

παντήγυρις, *εως, ἡ*, (*ἀγορά, panegyric*), an assembly of the whole nation, a public festival.

παντυχίς, *ἰδος, ἡ*, a night-festival = *per vigiliūm*.

πανόπτης, *οὐ, ὁ*, (*δύομαι*), the all-seeing, epithet of Zeus, of the sun, and of Argos.

πανουργία, *as, ἡ*, knavery, villainy.

πανουργός, *οὐ*, (*πᾶς, ἔργος, Panurge* in Rabelais), knavish, crafty.

πανταχῆ, *adv.*, everywhere, on all sides; altogether.

πανταχόθεν, *adv.*, from every side.

πανταχοῦ, *adv.*, everywhere.

παντελῶς, *adv.*, entirely, utterly.

παντητή, *adv.*, on every side, in

every way.

παντοδακός, *ἡ, ὁ*, of every kind.

παντοθερ, *adv.*, from every side.

παντοῖος, *α, οὐ*, of every kind,

manifold.

πάντως, *adv.*, altogether, at any rate, by all means.

πάντων, *adv.*, entirely; very; as

suredly, *πάντων μὲν οὖν* § 113;

*οὐ πάντων*, scarcely § 77 n. 37.

[πάνομαι], *σομαι*, to get; *πέπαμαι*,

to possess = *κέκτημαι*.

πάππος, *οὐ, ὁ*, (*papa*), a grand-

father.

παρ', see παρά.

παρά, *prep.*, beside; *ι. with gen.*,

from beside, *de chez*, *παρά*

*τως ἀλθεῖν*, to come from

some one; *οἱ πρέσβεις οἱ π.*

*βασιλέως*, the ambassadors

from the king; *παρ' ἐαυτοῦ*,

out of his own means; *παρά τως λαμβάνειν, παρθάνειν*, to take, learn, from some one; with pass., *τὰ παρὰ σοῦ λεγόμενα*, what is said on your part; π. with dat., by the side of, by, with verbs of rest; *παρ' ἐαυτῷ*, at home, or with himself, in his own mind, or in his own power; *παρ' ἑρόι, me iudice*; *παρ' ἀνθρώποις*, among men; πι. with acc., to the side of, to the house of, π. *τὴν Γρεβαναν* § 125; of extension, π. *τὴν θάλατταν*, along the sea-coast; to, beyond, past, π. *τὰς Σειρῆνας παραπλεῖν* § 125; beyond, *παρὰ δύναμις*, beyond one's strength; *παρὰ τὸ δίκαιον*, contrary to right; *παρὰ καιρὸν*, out of season; beside, over and above, *παρὰ ταῦτα*, beside this; *παρὰ πολὺν*, by far; *παρὰ μικρόν*, almost; *παρὰ τοὺς ἄλλους, prae aliis*, beyond the rest; owing to, *παρὰ τὴν ἐαυτοῦ διλέκτιαν*, because of his negligence; of time; *παρ' ἡμέραν*, day by day; *παρὰ πότον*, while drinking §§ 73, 125; *παρὰ πάντα τὸν βίον*, throughout life.

παραβαίνω, *βήσομαι*, to transgress, omit.

παραβάλλω, *βαλῶ*, to throw to § 94 n. 18; to risk; to compare; to turn sideways; intrans., to approach.

παραβλέπω, *ψῶ*, to look askance.

παραβοηθέω, Att. *ὦ, ἤσω*, to come to aid.

παραγγέλλω, *εἰλῶ*, to give the word, to command; to exhort, to cheer on.

παραγένομαι, *γενήσομαι*, to be present at; to come to aid; to take part in; to come upon; to come up.

**παράδειγμα**, *ατος, τό*, (*paradigm in grammar*), a pattern, an example.

**παραδεικνυμι**, *ξω*, to shew by the side, to exhibit.

**παράδεισος**, *ον, ὁ*, (*Paradise, an oriental word*), a park.

**παράδοξος**, *ον*, (*παρά δόξαν, paradox*), strange.

**παραδομαι**, *σομαι*, with 2 aor. **παρέδνη**, to slink by; to slink in.

**παραθαλάσσιος**, *ον*, on the sea-coast.

**παρανεοις**, *εως, ἵ*, an exhortation, advice.

**παρανέω**, Att. *ω, ἥσω*, to advise, *τινί*.

**παρανέομαι**, Att. *ούμαι, ἥσουμαι*, to beg; to beg off, to decline, to make excuse for.

**παρακαλέω**, Att. *ω*, fut. *ω*, to summon, to invite, to encourage.

**παρακαταβλλω**, *λω*, to let fall alongside.

**παρακαταθηκη**, *ης, ἵ*, a deposit. **παράκειμαι**, *σομαι*, to lie by the side of, to be served (of dishes on the table). Pass., in use, of **παρατίθημι**.

**παρακελεύομαι**, *σομαι*, to order, encourage.

**παρακάβω**, *ασω*, (*acme*), to be past one's prime, to age.

**παρακόπτω**, *ψω*, to counterfeit, to cheat.

**παραλαμβάνω**, *λήψουμαι*, to receive from another, to succeed to, to receive, to hear, to take to oneself, to invite.

**παραλλάττω**, *ξω*, to change, to corrupt; to pass by; to go astray from; to be different from.

**παραλογίζομαι**, *ισύμαι*, to reckon wrong; to deceive by sophistry, to cheat.

**παραμελέω**, Att. *ω, ἥσω*, to slight, *τινῶς*.

**παραμένω**, *νω*, to stay with, to abide, to last.

**παραμυθέομαι**, Att. *ούμαι, ἥσουμαι*, to encourage, to console, to soothe.

**παραμυθητικός**, *ἡ, ὁν*, consolatory; *ὁ π. (λόγος)*, a letter of consolation § 106.

**παράπαν**, adv., *τὸ π.*, altogether.

**παραπέτασμα**, *ατος, τό*, (*πετῶνμι*), a curtain, a veil.

**παραπλάξω**, *γέω*, to drive astray; pass., to go astray.

**παραπλέω**, *εύσομαι*, to sail past, to sail along.

**παραπλήσιος**, *α, ον*, nearly alike, such like.

**παραπλησίως**, adv., in like manner.

**παρασάγγης**, *ον, ὁ*, (*Persian word*), a parasang = 30 stadia.

**παρεστοι**, *ον, ὁ*, (*parasite*), one who eats at another's table, a diner-out.

**παρεκευδίσω**, *δσω*, to prepare, to provide, to render so and so; midd., to procure; **παρεκευδίσθαι τρόπος τι**, to be prepared for something.

**παραστρέφω**, *ψω*, to turn aside, pervert.

**παρατάττω**, *ξω*, to draw up side by side, to draw up in array; midd., to stand in order of battle.

**παρατίνω**, *τεω̄*, to prostrate, to wear out §§ 74 n. 8, 96 n. 11.

**παρατίθημι**, *θήσω*, to set before, serve up, (of dishes at table); to lay before one, to propose; midd., to have set before one; to deposit; to stake; to quote. **παράκειμαι** is used as pass.

**παρανίκα** adv., forthwith.

**παραχρήμα**, adv., (*παρά τὸ χρήμα*), on the spot, forthwith.

*πάρδαλις, εως, ἡ, (pard), the leopard.*  
*παρεγγύα, Att. ὁ, ἡσω, to hand on, pass on the watchword.*  
*πάρεδρος, ον, ὁ and ἡ, an assessor, associate.*  
*πάρειμι, ἔρωμαι, to be present; to aid; to be at hand; τὰ παρόντα, the present state of things;*  
*πάρεστι μοι, it is in my power.*  
*πάρειμι, (εἰμι), used in ind. as fut., in the moods as pres., and imperf. παρῆγα as imperf., of παρέχομαι, to pass by; to enter; to come forward.*  
*παρεμφαίνω, αρώ, to shew by the side, to give a peep of.*  
*πάρεργον, ον, τό, a bye-work, surplusage.*  
*παρέρχομαι, πάρειμι, aor. παρῆλθον, to pass by, to disregard, to enter; to come forward.*  
*παρέχω, ξω, to furnish, to offer, to grant; παρέσχε τοὺς ὀφθαλμοὺς ἐκκόπτειν, he offered his eyes to be gouged = *praebuit oculos effodiendos*; πράγματα τ., to cause trouble; to render, καθαρὸν τὸν ἀνθρώπον, the man pure; midd., to produce, e. g. τεκμήρια, evidence; to display, εὔνοιαν, goodwill.*  
*παρῆκω, ξω, to stretch along.*  
*πάρθενος, ον, ἡ, a maiden.*  
*παρίημι, παρήσω, to admit, to allow; to pass by, to let alone, to let slip; to relax; to remit; midd., to win over, beg off; pass., to be exhausted.*  
*Πάρις, ἴδος, ὁ, son of Priamos, who caused the Trojan war by carrying off Helene, wife of Menelaos.*  
*παρίστημι, παραστήσω, to place beside, to present to the mind; pass. with perf. and 2 aor., to stand by, to defend, to be at hand; τὰ παρεστῶτα, present*

circumstances; to occur to; midd., to produce; to bring to terms; to win over.

*Παρνασός, οῦ, ὁ, a cluster of hills in Phokis, esp. the highest summit with two peaks, sacred to Apollo and the Muses and to Dionysos.*

*παροιμία, ας, ἡ, a proverb.*

*παρομιάζωμαι, δισμαι, to say by way of a proverb.*

*παροξύνω, ὕνω, (paroxytone), to spur on, to irritate.*

*παρορμάω, Att. ὁ, ἡσω, to urge on.*

*τρόπος, adv., (fore), I. before, of time; with inf., like πρόν; II. the men of old; III. as prep. with gen., before, of place or time; instead of. Poetic word.*

*παρουσία, ας, ἡ, (παρειμι), presence.*

*παροψίς, ἴδος, ἡ, a side-dish.*

*παρρησία, ας, ἡ, frankness of speech, bluntness.*

*τὰς, τὰσα, τὰς, (pantheism, panoply), all, every, the whole; τάντες, all; τὸ τὰς, altogether; δὰ πατέτο § 116 ad fin., continually; also throughout.*

*Παραργάδα, ὥν, αἱ, the ancient capital of Persia, on the river Kyros, S.-E. of Persepolis, on the frontier of Karmania; it contained in a park the tomb of its founder Kyros.*

*πέσχω, πείσομαι, πέπονθα, aor.*

*ἔπαθον, (patior, πένθος), to be done to (to do; to suffer, to be affected, to be in a certain state; εὖ πάσχειν ἵνα, to be well treated by, pass. of εὖ ποιεῖν τινα § 130 n. 13; τι πάθων § 111 n. 8; τι πάθω, what is to become of me?*

*παράσσω, ξω, to beat, to strike; the aor. is frequent; for other*

tenses the Attics generally use τύπτω, παίω, πέπληγα, πέπληγμα, ἐπλήγη, πληγήσομαι. πατέω, Att. ὁ, ἡσω, (*path*), to tread, walk; to trample on. πατήρ, τρός, ὁ, (*pater*, Germ. *Vater*), a father. πάτρα, as, ἡ, fatherland, country. Poetic. Πάτραι, ὁν, ει, (now *Patras*), one of the 12 cities of Achaia, on the coast, W. of the promontory of Rhion, near the entrance of the Corinthian gulf. Still, as of old, an important port. πατρίς, ἴδος, ἡ, (sc. γῆ), = πάτρα. πατρώς, α, ον, or οι, ον, descending from father to son, hereditary, native, family. πάτταλος, ον, ὁ, a peg. παύπος, ον, (*pauca*, *pauperc*, *parvus*), little; plur., few. Poetic. Παυσανίας, ον, ὁ, regent of Sparta B.C. 480, commanded at the battle of Plataiai Sept. 479; starved to death for treason B.C. 467. παίω, ον, to check, to abate, to stop, to depose from; τινά τινος or τινὰ τοιούντα τι; midd., to cease, to leave off, τινός or παίω τι. πάχηνη, η, ἡ, (*πήγυνυμ*), hoarfrost. πάχος, ον, τό, thickness. παχύς, εια, ί, (*pachydermatous*), thick, fat, dull. πεδίον, ον, τό, (*πέδον*), a plain. πεδόνε, adv., to the ground, to the plain. πειθαρχέω, Att. ὁ, ἡσω, to obey. πειθαρχία, as, ἡ, obedience to command. πειθω, ον, to persuade; midd., to yield, obey, τινε; to believe; to trust in, τινε; in this sense the 2 perf. πένθεια is much

used; πένθειμαι, I am convinced. πειθώ, οῦς, ἡ, persuasiveness; also personified, like *Suadela*, Πειθώ. πεινάω, Att. ὁ, ἡσουμαι, inf. πεινήν, to suffer hunger; to crave after, τινε. πεῖρα, as, ἡ, (*peritus*, *periculum*, *peril*, *expert*), a trial, proof, attempt. Πειραιές, ὁς, δ, the western and most important of the three harbours of Athens §§ 11, 17. πειράσματα, Att. ὡματα, ἡσουματα, (*pirate*), to attempt, to essay, τινός. πειρατέον, verb. adj., one must attempt. πειρατικός, ἡ, ὁν, piratical. Late word. Πειστότρατος, ον, ὁ, *tyrant* (in the Greek sense) of Athens for 17 years between 560 and 527 B.C., in exile the remaining 16 years; a patron of the arts, and a just ruler. πειστέον, verb. adj., one must obey, τινε. πέλαγος, ον, τό, (*πλάξ*, *Archipelago*), the open sea, the main. πέλαργός, οῦ, δ, (*πελός*, black; *άργός*, white), the stork. πέλας, adv., near; οι π., one's neighbours § 93 n. 1. πέλεκυς, εις, δ, (*pelican*), an axe. Πελίας, ον, δ, son of Poseidon and Tyro, who sent Jason to Colchis for the golden fleece §§ 24, 32. Πελοποννησιακός, ἡ, ὁν, Peloponnesian. Πελοποννησος, ον, δ, a Peloponnesian § 17. Πελοπόννησος, ον, ἡ, the isle of Pelops, now the *Morea*.

πελταστής, οῦ, ἡ, a targeteer; οἱ π., light infantry.  
 πέμπτος, η, οὐ, (πέμτε), fifth.  
 πέμπω, ψω, to send, convey, escort; to send an embassy.  
 πένης, ητος, ὁ, (πένομαι), a labourer, a poor man, Lat. pauper; above the πτωχός.  
 πενθέω, Att. ὁ, ήσω, to mourn.  
 πένθος, οὐς, τέ, (πένονθα), sadness, mourning.  
 πενία, as, ἡ, (πένομαι, penury), poverty.  
 πενταετήρις, ἰδος, ἡ, (ἔτος), a term of 5 years; a festival celebrated every fifth year.  
 πεντακοσίλιοι, αι, α, five thousand.  
 πεντακόσιοι, αι, α, five hundred.  
 πέντε, οι, αι, τά, (quīnque, fünf), five.  
 πεντήκοντα, οι, αι, τά, (quinquaginta), fifty.  
 πεντηκοντάς, δδος, ἡ, the number fifty.  
 πέπλος, ου, ὁ, a robe § 129 n. 9.  
 πεπρωμένος, see περείν.  
 πέπων, ορος, (πέσσω, coquo), ripe, mellow, soft; compar. πεπαλέρος, superl. πεπαλάτας.  
 πέρα, adv., beyond, of time, place, or measure; with gen., π. τοῦ δέοντος, beyond what is right.  
 πέρας, αρτος, τέ, an end; the crown, perfection, τέλης, of art.  
 περδίσμος, ος, that may be crossed, admitting passage.  
 περάω, Att. ὁ, δέος, (πόρος, porta, to fare), to cross, pass over; to pierce right through.  
 Περδίκκας, ον, ὁ, L. P. H. king of Macedon with his two brothers b. c. 454—436, sole king 436—413 § 76; II. one of the generals of Alexander, who bequeathed to him his ring,

§ 6 n. 6; he survived his master only two years, and was assassinated b. c. 321.  
 πέρδιξ, ικος, ὁ and ἡ, (Lat. *perdix*, Fr. *perdrix*), a partridge.  
 πέρθω, σω, to lay waste, sack, slay. Poetic.  
 περί, prep., around I. with gen.; about, μάχεσθαι περὶ τινος, to fight around, for some one; θεῖν π. τρίποδος, to run for a tripod; so with verbs of caring, knowing, speaking, λέγειν περὶ τινος, to speak of a thing; π. δργῆς, for passion; περὶ πάντων, beyond all; περὶ πλείστον ποιεῖσθαι, to esteem [beyond the utmost, i. e.] very highly; as regards, αστο = *quod attinet ad*; II. with dat., round about; with verbs of fearing, φοβεῖσθαι π. ἡμῶν, to fear on our account; III. with acc., of place, around; περὶ έναρε ἔχειν, to have about one; οἱ περὶ τινα, a man's train, associates, school, etc.; περὶ πέλναι, to be engaged on something; τὰ π. τὸν πόλεμον, all that relates to war, military affairs; θεράπεια περὶ τοῦ θεού, devotion towards the gods; of time and number, π. τὰ Μηδικά, about the time of the Persian war; περὶ ἐρδομήκοντα, about 70.  
 περιάγω, ξω, to lead round; to turn round.  
 περιαιρέω, Att. ὁ, ήσω, to strip off, to take off § 117 n. 18.  
 Περιάνθρωπος, ον, ὁ, *tyrant* of Corinth b. c. 628—584, one of the wise men of Greece §§ 29, 43.  
 περιβαίνω, βήσομαι, to bestride, § 68 n. 22.  
 περιβάλλω, βαλω, to throw around, τωι τι or τωι τοι;

to surround; midd., to aim at § 152 n. 31.

περιβλεπτος, *ov.*, observed from all sides, admired.

περιβητος, *ov.*, celebrated.

περιγλυκομαι, γενήσομαι, to overcome, to master, § 157 n. 21; to result; to survive.

περιγραφω, *ψω*, to draw round, to circumscribe; to limit § 84.

περιδέω, δήσω, to bind round, to bandage.

περιειμι, fut. of περιέχομαι.

περιέχομαι, περιειμι, to go round, to go about; of periods, to revolve.

περιζωμα, *ατος*, *τό*, a girdle, a cook's apron.

περιστημι, περιστήσω, to bring round; midd. with 2 aor. and perf., to stand round, surround, come round, turn out.

περικερω, *κερώ*, to clip close; to rase.

περιμέω, *νώ*, to await, to wait.

περινοστέω, Att. *ω*, *ήσω*, to go round.

πέριξ, adv. and prep. with gen. or acc., (*περι*), round about.

περιόδος, *ov*, *ή*, (period), a circuit, orbit.

περιουσία, *ας*, *ή*, (*περιέιμι*), surplus, abundance.

περιπατέω, Att. *ω*, *ήσω*, (*peri-patetic*), to walk about.

περιπίττω, πεσούμαι, to fall into §§ 129 n. 23, 155 n. 3.

περιπλέκω, *ξω*, to twine round; midd., to cling to, to enfold.

περιποέω, Att. *ω*, *ήσω*, to preserve, to procure; midd., to win.

περιρραίνω, *ρανώ*, to besprinkle.

περισαλπίζω, to blow the trumpet around § 124 n. 20.

περισκοπέω, Att. *ω*, *σκέψομαι*, to look round; to consider § 76 n. 16.

περιστέλλω, *στελώ*, to dress, to cover, to cherish.

περιστερά, *ᾶς*, *ή*, a dove.

περιστροφή, *ῆς*, *ή*, plur., courses (of the stars).

περισάχω, *σω*, to rescue, to save alive.

περιτέμνω, to cut off, to curtail.

περιτίθημι, περιθήσω, to place round, to bestow; midd., to put on.

περιτρέχω, *δραμοῦμαι*, to run round, to be prevalent.

περιτύς, *ή*, *ων*, (*περι*, as "Αμφίσσα from ἀμφί"), excessive, uncommon, superfluous, useless; *δριθμός τ.*, an odd number.

περιφέρω, *οισω*, to carry round; midd., to revolve, to wander about.

περιφορά, *ᾶς*, *ή*, a revolution, circuit.

περιφορέω, Att. *ω*, *ήσω* = περιφέρω.

περιφώ, *σω*, to fix round; midd., with 2 aor. περιέφυται and perf. περιπέφυκαι; to grow about, to cling to.

περιχαράττω, *ξω*, to draw round.

περιχαρής, *ές*, exceeding glad.

Περσέπολις, *εως*, *ή*, the chief city of Persia, 20 stadia from the river Araxes, on the site of the modern village Istakhar. It was burnt by Alexander, but still its ruins are among the finest remains of antiquity § 153.

Περσέος, *έως*, *δ*, son of Zeus and Danaë, who slew Medousa and freed Andromeda § 125.

Περαεφόνη, *ης*, *ή*, Att. Φερο., daughter of Zeus and Demeter, wife of Plouton.

Πέρσης, *ον*, *δ*, a Persian.

Περσικός, *ή*, *όν*, Persian.

πεσσός, *οῦ*, *δ*, Att. πεττός, (*tes-sera*), an oval stone for playing at a game like draughts § 128.

πέτομαι, πτήσομαι, (*πτερόν*, πτίτω, *peto, praepes*), to fly, to be on the wing.

πέτρα, *as, ἡ*, (*petrify*), a rock.

πηγή, ἡς, ἡ, a spring, well, source.

πήγνυμι, πήξω, (*pango, pax, pitch, peg*), to fix, plant, build, stiffen; midd., with perf., πέπηγα, to freeze, to harden, to be settled.

πηδάλιον, *ou, τό*, a rudder.

πηδάω, Att. ὠ, to leap.

Πηλεύς, ἔως, ὁ, son of Aiakos, father of Achilles by Thetis, an Argonaut and a hunter of the Kalydonian boar, king of Phthia in Thessaly.

πηλός, οῦ, ὁ, clay.

πήμα, *atros, τό*, suffering, misery.

Πηνελόπη, ἡς, ἡ, the wife of Odysseus.

πηρίκα, *adv.*, at what o'clock?

πήρα, *as, η*, (*Lat. pera*), a wallet.

πηρόω, Att. ὠ, *ώσω*, to maim; to make blind.

πήχυς, *εως, ὁ*, the fore-arm; a cubit.

Πιέρια, *as, ἡ*, a district of Macedonia on the coast, S. of the Haliakmon; the native land of Orpheus, and seat of the Muses, thence called Pierides.

Πιθεύς, *έως, ὁ*, of the deme Pitheus § 66 n. 25.

πίθος, *ou, ὁ*, (*butt*), a wine-jar.

πικρός, *ά, ὁν*, bitter, harsh, hateful, cruel.

πικρώς, *adv.*, bitterly, harshly; superl., πικρότατα.

πικελή, ἡς, ἡ, (*πίων*), fat.

πίμπλημα, πλήσω, (*—pleo, plebes, folk*), to fill, πινός.

πίμπρημι, πρήσω, (*Germ. brennen, Engl. burn*), to burn.

πινακίδιον, *ou, τό*, a small tablet.

πινακίς, *ίδος, ἡ*, a tablet.

Πίνδαρος, *ou, ὁ*, of Thebes, the

greatest lyric poet of Greece, born 522, died 442 B.C. Of his *epinikia* or odes celebrating victories in the public games 14 Olympian, 12 Pythian, 11 Nemean, and 7 Isthmian odes remain; also many fragments of other kinds of verse, §§ 69 n. 87, 138.

πίνω, πίωμαι, aor. ἔπιων, (*potus, bibo, winebibber*), to drink, to suck up; δὸς πιεῖν, give to drink.

Πίος, *ou, ὁ*, see Μέτελλος § 120.

πιόταρα, superl. adv. from πιων, most abundantly.

πιττω, πεσόνται, aor. ἔπεσσον, (*πιττω*), to fall, to be overthrown, to fall in.

Πισιδία, *as, ἡ*, a territory in the S. of Asia Minor, N. of Pamphylia § 143.

πιστεύω, *σω*, to trust in, to believe in, *τινί*; διπιστεύω *διληθῆ* εἰναι, which I believe to be true; to entrust, *τινί τι*; pass., to be believed; to be entrusted with a thing, *τι*.

πιστός, *εως, ἡ*, (*πειθω*), faith, credit, honesty; an assurance, a proof.

πιστός, *ή, ὁ*, trusty, sure; *τὸ πιστός*, a pledge.

Πιττακος, *ou, ὁ*, born at Mytilene cir. 648 B.C., one of the seven wise men of Greece, freed his country from tyranny by the help of Alkaios; famous as a soldier, statesman, and general, as a man of public and private virtue § 140.

πινόω, *ον*, (*pinguis, opimus*), fat, rich, fertile, plentiful.

πλακοῦς, *οὐντρος, ὁ*, (i. e. πλακοῦς, *lanx*), a flat surface; *placenta*, *lanx*, a flat cake.

πλακάω, Att. ὠ, *ήσω*, to lead astray; pass., to wander, of

πλανώμενοι τῶν δοτέρων, the wandering stars; to wander in mind.

πλάνης, γρος, δ, i. a wanderer; II. a planet.

πλάσμα, ατος, τό, (πλάστω), a figure, an image.

πλάστης, ου, δ, (plastic), a modeler.

Πλάτανα, ας, ἡ, and oftener Πλαταια, ὡς, αι, a city of Boeotia in the plain of the Asopus, between Helikon and Kithai-ron, famous for the defeat of the Persians by the Greeks B.C. 479.

πλάτος, ους, τό, breadth.

πλάστω, σω, to mould, to shape, to form.

Πλάτων, αρος, δ, the son of Ari-ston, born 429, died 348 B.C. The great pupil of Sokrates, founder of the Academic school; of few ancient authors have we so many extant re-mains.

πλεῖστος, δ and ἡ, neut. πλεῖστος § 41, or more often πλέστων, and πλεῖστος, η, ου, compar. and superl. of πολύς.

πλεκτή, ἡς, ἡ, (sc. σειρά, πλέκω), a twisted rope § 143.

πλεονεξία, ας, ἡ, grasping, self-ishness, advantage.

πλευρόν, οῦ, τό, a side, mostly in plur. § 24.

πλέω, εὐομαι, or πλευσούμαι, (fluo, float), to sail, to sail over.

πλέων = πλεῖστος, though less usual in masc. and fem. πλέω ἔχω, to have the advantage, to have the best of it; οὐδέν μαι πλέω ἢν, I was none the better for it; τὸ πλέω, for the most part.

πληγή, ἡς, ἡ, (πλήγτις, plague), a blow, a stroke.

πλῆθος, ους, τό, (πίμπλημι), a crowd; τὸ π., the majority, the commons, the people; number, quantity, amount.

πλήρη, i. prep. with gen., except. II. adv., except; οὐδέν δλλο π., nihil aliud nisi; πλήρη ει, except in case; πλήρη η, except § 76 n. 35.

πλήρης, ει, full, τυνός.

πληρών, Att. ὡ, ώσω, to fill, τι τυνός; to satisfy; to complete; to fulfil.

πλησίον, adv., (πέλας), near, τινός; δ π., a neighbour.

πλήγτω, ἡς, (plaga, plango), to strike. Used in Attic only in perf. πέληγα, and pass., e.g. πέληγμαι, ἐπλήγω, πληγίσομαι; the other tenses are supplied by τύπτω, ταίω, (πατάσσω).

πλόύτος, ου, (πλέω), fit for sail-ing.

πλόκαμος, ου, δ, (πλέκω), a curl.

πλοῦν, οῦ, δ, (πλέω), a voyage.

πλούσιος, α, ου, rich, with gen., like *dives opum*.

πλούτεω, Att. ὡ, ησω, to be rich, τυνός; ἐπλούτησα, I became rich.

πλούτιζω, ιῶ, to enrich.

πλούτος, ου, δ, (plutocracy, πίμπλημι), wealth, riches.

Πλούτος, ου, δ, son of Demeter and Iasion, the blind god of wealth.

Πλούτων, αρος, δ, (πλευθός), a euphemistic name for Αΐδης, god of the nether world, son of Kronos and Rhea, husband of Persephone. The name is derived from his wealth in corn and mines.

πνεῦμα, ατος, τό, (πνέω, pneumatic), wind, breath, spirit.

πνέω, πνέσομαι, to blow, to breathe.

πόνος, *as*; *th*, grass.

ποδαρός, *ñ*, *ðr*, (*πόδης ἀρό*) from what country? = Lat. *cuius* of what kind.

ποδήρης, *es*, reaching to the feet.

ποθενός, *ñ*, *ðr*, desired, longed for.

πόδερ, *adv.*, whence? therefore? *πόδησοντες τατας*, of whom consists?

ποθέτ, enclitic *adv.*, from some place or other.

ποθέω, Att. *ω*, *ñsaw*, to long for, miss = Lat. *desidero*, to desire, with *inf.*

πόθος, *ou*, *ð*, a longing desire for, love.

ποι, *adv.*, whither?

ποι, enclitic *adv.*, somewhither.

ποιέι, Att. *ω*, *ñsaw*, (*onomatopoeia*), I. to make, to compose, to produce, to bring about, to celebrate; *π.* *τινὰ βασιλέα*, to make one a king; *π.* *τοὺς δυρώτους ἀπορέω*, to make men doubt; midd., to make for oneself, *εἰρήνη ποιεῖσθαι*, to make peace; *φίλοις τινά*, to make a friend of some one; to hold, consider § 120 n. 2; *περὶ πλείστου ποιεῖσθαι*, to esteem very highly, to make much of; often as periphrasis with *acc.*, *ἐπιψέλειαν ποιεῖσθαι* = *ἐπιψέλεισθαι* §§ 43 n. 5, 52 n. 5; II. to do, to act; *ποιεῖν τινά τι* [*εἴθ*] (*πάσχω τι* [*εἴθ*] being used as pass.) §§ 62 n. 41, 85 n. 11, 130 n. 18; *καλῶς ποιεῖς*, you do well.

ποίημα, *atros*, *τό*, a work, a poem.

ποίησις, *ew*, *ñ*, a making; poesy; a poem.

ποιητός, verbal *adj.*, one must do, one must make,

ποιητής, *ou*, *ð*, a poet.

ποκύλος, *ñ*, *or*, (*pingo*), many-coloured, manifold, subtle; *ñ π.* *στρο*, the hall at Athens adorned with frescoes of the battle of Marathon.

πομαντήρ, *ñpor*, *ð*, a shepherd, ruler.

πομήτ, *éves*, *ð*, a hardsman, a shepherd.

πονή, *ñs*, *ñ*, (*poena, punio, pain, penalty*), ransom; a satisfaction, penalty; in prose, *δίκη*; also personified as *Ποναί*, goddesses of vengeance, § 189.

ποντ, *a*, *or*, of what kind? = *qualis*?

πολεμέω, Att. *ω*, *ñsaw*, to be at war, to make war, to fight.

πολεμίω, *ñ*, *ñ*, poetic form of πολεμέω.

πολεμικός, *ñ*, *ðr*, (*polemics*), of war; warlike; hostile.

πολέμως, *a*, *or*, or *or*, *or*, belonging to war; hostile; belonging to the enemy; *ð π.*, an enemy.

πολεμιστής, *ou*, *ð*, a fighting-man, effective. Poetic and in late prose § 120 ad fin.

πόλεμος, *ou*, *ð*, (*bellum*), war.

Πολέμων, *ewos*, *ð*, an Athenian philosopher, and a leader of the old Academy, who died B.C. 272; he succeeded Xeno-krates, whose lessons converted him (*mutatus Polemo*, Hor. *sat. ii* 2 254) from a life of pleasure. Among his pupils were Zenon and Ar-kesilas § 120.

πολιορκέω, Att. *ω*, *ñsaw*, (*εργω*), to besiege.

πολιορκητής, *ou*, *ð*, the besieger, surname of Demetrios son of Antigonus.

πόλις, *ð*, *ðr*, gray, hoary.

πόλις, *ew*, *ñ*, a city; one's country; the state.

**πόλισμα**, *etros*, *τό*, a city.  
**πολιτεία**, *as*, *ἡ*, (*polity*), citizenship; government; constitution; a republic § 113.  
**πολιτεώ**, *σω*, to be a citizen; to live in a free state; to conduct the government; midd., to live as a citizen; to take part in state affairs; to govern; *ὁ πολιτευόμενος*, a statesman.  
**πολίτης**, *ον*, *ὁ*, a citizen, a fellow-citizen.  
**πολιτικός**, *ἡ*, *ὁν*, (*politics*), belonging to citizens, civic, social, political, public; *εἰ τ.*, a statesman.  
**πολύτις**, *ιδος*, *ἡ*, fem. of *πολύτης*, *Fr. citoyenne* § 125.  
**πολλά**, many things § 29; neut. plur. from *πολύς*.  
**πολλάκτις**, adv., often.  
**πολλαχλότερος**, *α*, *ον*, or *ος*, *ων*, many times greater, *ἢ τις* or *τυδίς*.  
**πόλος**, *ον*, *ὁ*, (*πλοματι*, *polar*), the axis of the sphere, the pole, the sky.  
**Πόλυβος**, *ον*, *ὁ*, king of Corinth, in whose house Oidipous was brought up § 69.  
**πολύδακρυς**, *νος*, *ὁ*, and *ἡ*, tearful.  
**Πολυδεύκης**, *οντ*, *ὁ*, son of Zeus and Leda, twin brother of Kastor, famous as a boxer.  
**πολύθρηνος**, *ον*, greatly wailing.  
**Πολύκλειτος**, *ον*, *ὁ*, a sculptor and architect of Sikyon, contemporary with Pheidias; he paid great attention to symmetry, and his statue the Doryphorus was called a *canon* of the proportions of the youthful body; his colossal statue of Hera at Argos was regarded as perfect.  
**πολυκράτια**, *ας*, *ἡ*, the rule of many.  
**πολύκρατος**, *ον*, many-headed.

**Πολυκράτης**, *οντ*, *ὁ*, tyrant of Samos, b. c. 530—522, famous for his long train of successes (witness the story of his ring), followed by signal reverses § 72.  
**πολυμαθής**, *ές*, knowing much.  
**πολυμαθία**, *ας*, *ἡ*, much learning.  
**Πολυνείκης**, *οντ*, *ὁ*, son of Oidipous and Iokaste, who fell in the expedition of the Seven against Thebes, undertaken to recover for him the crown of Thebes from his brother Eteokles § 122.  
**πολύλακος**, *ον*, (*πλέκω*), tangled, thickly wreathed.  
**πολύς**, *πολλή*, *πολύ*, (*plus, plerique*, *πλεπλημι*), many, numerous, great; *πολλὴ στρατι*, a large army; *πολὺς χειμῶν*, a violent storm; a river *πολὺς ἥν*, flows with full stream §§ 101 n. 29, 125 n. 9; *πολλὴ ἔδρα*, a long way; *πολὺς χρόνος*, a long time; *μετ’ οὐ πολὺ*, shortly after; *ἐπὶ πολὺ*, over a great space, far; for a long time; *ὡς ἐπὶ τὸ πολὺ*, for the most part; *πολλὰ καὶ καλά*, much that is beautiful; *οἱ πολλαῖ*, the multitude, the people, the greater number; *τὸ πολὺ*, or *τὰ πολλά*, for the most part; *πολλοῦ ποιεῖσθαι* = *magni facere*; *πολὺ μείζων*, far greater; *πολλῷ μείζων*, greater by far. Compar. *πλείων* or *πλέων*, more, greater, longer; *οἱ π.*, the greater number, the many; *πλεῖστον ξύνειν* § 107 n. 27 to be better off; *τί ἔσται πλέον των;* of what avail will it be to one? *οὐδέποτε πλέον ἡν*, I was none the better; *πλεῖστη*, *ἡ*, more than. Superl. *πλείστος*, *ἡ*, *ον*, most,

greatest, largest; πλείστον δέσμον  
= *mirum quantum*; πλείστον  
adverbially, most.

πολυτέλεια, *as, ἡ*, costliness,  
luxury.

πολυτελής, *ēs*, expensive, ex-  
travagant, sumptuous.

πολυτελῶ, *adv.*, at great cost,  
lavishly.

πομπή, *ἡ, ἡ*, (*πέμπω, pompt*), an  
escort, a sending, a proces-  
sion.

πονέω, Att. *ω, ἡσω*, to toil, to  
suffer, to be worn out.

πονηρόματι, *σοματι*, to play the  
villain, to act ill.

πονηρία, *as, ἡ*, badness, worth-  
lessness, wickedness.

πόνηρος, *α, ον*, poor, sorry, in bad  
case § 111 n. 33.

πονηρός, *δ, ὁν*, wicked, knavish,  
cowardly.

πόνος, *ον, δ*, toil, labour, trouble.

Ποντικός, *ἡ, δη*, of Pontos, the  
kingdom on the S. coast of  
the Black Sea, E. of Paphia-  
gonia, W. of Armenia and Kol-  
chis § 108.

πόντος, *ον, δ*, (Lat. *pontus*), the  
sea.

πορεῖα, (*portio, pars*), aor., to  
give; perf. pass. πέτραραι, it  
is fated; πεπρωμένος, allotted,  
fated; ἡ πεπρωμένη, destiny.

πορεία, *as, ἡ*, a journey, a march.

πορέομαι, *σομαι*, to walk, march,  
go.

πορθμεύς, *έως, δ*, a ferryman.

πορίζω, *ιω*, to bring, to provide;  
midd., to procure, to get.

πόρος, *ον, δ*, (*pore, porous, fare,*  
*ferry*), a ford, a strait, a pas-  
sage; a mean, a resource; a  
voyage.

πορφύρα, *as, ἡ*, purple.

πορφυροῦς, *δ, οὐν*, of purple.

Ποσειδῶν, *ώνος, δ*, son of Kronos  
and Rhea, god of the sea.

πόσις, *δ, (πότνια, δεσπότης, po-*  
*testas)*, a husband.

πόσος, *η, ον*, (*quot, quotus*), how  
much? how great? how many?  
how long? πόσῳ μᾶλλον, how  
much more?

ποτάμιος, *α, ον*, of a river.

ποταμός, *οῦ, δ*, (*πίνω*), a river.

πότε, *adv.*, when?

πότε, *enclitic adv.*, at some time,  
ever, once; *εἰ πότε*, if ever;  
*τις π.*, who in the world?

πότερος, *neut. pron. as adv.*,  
whether? = *utrum*?

πότερος, *α, ον*, whether of the  
two, *uter?* (the *τερ* is the same  
as that in comparatives, and  
as *ther* in *either, other*).

πότημος, *ον, δ*, (*πίττω*), one's lot,  
fate; often of death. Poetic  
word.

ποτόν, *ον, τό*, (*πίνω*), drink, water;  
neut. of ποτός, *ἡ, ον*, for drink-  
ing.

πότος, *ον, δ*, a drinking bout;

παρὰ πότος = *inter pocula*.

ποῦ, *adv.*, where? ποῦ γῆς = *ubi*  
*terrarum?*

πού, *enclitic adv.*, somewhere;  
perhaps, I suppose.

πούς, ποδός, *δ* (*pes, antipodes*), a  
foot; a foot measure; a foot  
in verse.

πράγμα, *ατος, τό*, (*pragmatical*),  
an act, an undertaking, a thing;  
plur. affairs, circumstances,  
business; πράγματα παρέχειν,  
to give trouble.

πρᾶξις, *εως, ἡ*, business, action.

Πραξιτέλης, *ον, δ*, a sculptor of  
Athens, in the first half of  
the 4th cent. B.C., famous for  
his Koan and Knidian Aphro-  
dite.

πρᾶος, *ον*, in fem. πραιά, mild,  
gentle.

πρᾶσις, *εως, ἡ*, (*πιπράσκω*), a  
sale.

**πράττω**, *ξω*, I. to accomplish, be busy with; *οὐδέν μοι πέπρακται*, I have effected nothing; to negotiate, to act; to be stirring § 188 n. 13; II. intr. *εὖ πρό*, to fare well, so with *καλῶς*, *κακῶς*, *χείρον*; III. to exact, e.g. *ἀργύριον τινα*, money from some one, esp. in midd. § 116 n. 33.

**πραῦνω**, *ινῶ*, to soothe, to calm. **πράῦς**, *εῖα*, *ύ*, see **πράος**.

**πρέπω**, *ψω*, I. to be conspicuous, clear to any sense, eye or ear or smell; II. to be like; III. to be seem, to suit, *τινί*; IV. **πρέπον**, propriety; IV. mostly impers., it is fitting.

**πρεσβευτής**, *οὐ*, *δ*, an envoy; in plur. generally of **πρεσβεῖς** § 20. **πρεσβεύω**, *σω*, to be an ambassador, to treat; midd., to send ambassadors.

**πρέσβυς**, *νος* and *εως*, *δ*, an old man; plur. **πρέσβεις**, elders, princess; dual **πρέσβη** § 104 n. 18; compar. **πρεσβύτερος**, superl. **πρεσβύταρος**. In the sing. an ambassador, only in the poets; in prose **πρεσβευτής** is used in the sing., **πρέσβης** in plur.

**πρηστήρ**, *ἥρος*, *δ*, (*πρῆθω*), a storm; a flood (of tears) § 100 n. 12. **Πρίαμος**, *ον*, *δ*, king of Troy, son of Laomedon, and husband of Hekabe; at the time of the Trojan war he was too aged to bear a personal share in the combat.

**πριασθαι**, see **ἀνέομαι**.

**Πριωνίς**, *εως*, *δ*, an Ionian city in Karia, member of the Iolian league.

**πρὶ**, I. adv., before; *οἱ πρὶ δηθωτοι*, the men of old; II. conj., before, with inf., ind. or opt.; **πρὶ δι** with conj. after

negative clauses; **πρὶ η** is also used in same sense.

**πρὸ**, (*pro*, *prae*, *fore*), prep. with gen., before; I. of place, **πρὸ τῶν ποδῶν**, before one's feet; **πρὸ παιδῶν μάχεσθαι**, to fight in front of [and so, 'for', 'to defend'] one's children; II. of time, **πρὸ ἡμέρας**, before day-break; III. of preference; **πρὸ τάστων**, before all.

**προαγορεύω**, **προερῶ**, aor. **προετονεῖτο**, perf. **προειρῆκα**, to tell beforehand; to prophesy; to proclaim.

**προδύγω**, *ξω*, to lead forward; to impel; intr. to advance.

**προδικέω**, Att. *Ω*, *ήσω*, to wrong another first.

**προαρέομαι**, Att. *οῦμαι*, *ήσομαι*, to prefer; to resolve.

**προστείον**, *ον*, *τό*, a suburb.

**προβαίνω**, **βήσομαι**, to advance, proceed; **προβά** § 110 n. 9, when further advanced in age.

**προβάλλω**, **βαλῶ**, to throw before; to put forward; to propose; midd., to propose for election; *ἐκ τῶν προβεβλημένων*, out of the candidates proposed § 120 n. 19; to allege, cite.

**προβάτον**, *ον*, *τό*, generally used in plur., sheep.

**προβιβάζω**, **βιβῶ**, to lead on; to push forward.

**προβούλεύω**, *σω*, to pass a preliminary decree, to provide for one, *τινός*; midd., to debate beforehand.

**πρόγονος**, *ον*, *δ*, an ancestor.

**προδίδωμι**, *δώσω*, to betray, to forsake.

**Πρόδηκος**, *ον*, *δ*, of Keos, a sophist contemporary with Sokrates, who numbered among his friends or pupils Thukydides, Kritias, Xenophon, Euripides, Isokrates. He is best known

by the allegory of *Herakles at the cross way*, addressed by Virtue and Vice (Xen. memor. II 1 § 21).  
 προδοσία, αι, η, betrayal, treason.  
 προδότης, ον, δ, a betrayer, traitor.  
 πρόειμι, used as fut., and in the mooda as pres., of προέρχομαι; ὁ προῖνος § 62 n. 82, the man who is coming forward.  
 προειρησθον, dual perf. pass. of προαγορέω.  
 προεξαντημι, midd. with 2 aor. and perf. act., to start too soon.  
 προέρχομαι, πρόειμι, to advance, to go before; προϊόντος τοῦ χρόνου, in process of time.  
 προέρχω, ξω, to surpass, excel, τινός, some one, τωι, in something.  
 προήκω, ξω, to have advanced.  
 προδύμεομαι, Att. ούμαι, ηγομαι, to be eager, zealous, to exert oneself; to promote eagerly, τι.  
 πρόδυμος, ον, ready, zealous.  
 προδύμων, adv., readily.  
 προΐημι, προήσω, to send forward, to discharge, to give up; midd., to betray, to desert, to lavish, to throw away.  
 πρόκα, adv., (acc. of προξ), freely, gratis; π. ἐπιστρέφει, he knows it (of himself) without a fee (to a teacher).  
 προξ, κός, η, a dowry.  
 Πράτης, ον, δ, king of Tiryns in Argolis § 96.  
 προκαλέω, Att. ω, fut. ο, generally in midd., to challenge, to summon, to offer.  
 προκλύμα, ετος, τέ, a veil, a curtain.  
 προκαταλαμβάνω, ληφομαι, to seize beforehand, to occupy; to forestall, prevent.  
 πρόκειμαι, κείσομαι, to be laid out, set forth, proposed, ap- pointed; used as pass. of προτίθημι.  
 Προκλῆς, έον, δ, king of Sparta, founder of the Proklid line of kings § 81.  
 Πρόκρη, η, η, daughter of Pandion, wife of Tereus, who out of jealousy slew her own son Itys, and was changed into a swallow.  
 προκόπτω, ψω, generally intrans., to advance, to make progress.  
 προκρίω, ιω, to choose beforehand, to prefer, τινά τινος.  
 προκόπτω, ψω, to stoop forward, to peep out.  
 προλέγω, to foretell, to announce.  
 See προαγορέω.  
 προμαθέω, to learn beforehand.  
 πρόμαντος, εων, δ and η, a prophet, a prophetess; as adj., prophetic.  
 προμαχέω, Att. ω, φω, to fight in front of, Ἑλλήνων § 155 n. 85.  
 Προμηθεύς, έων, δ, son of the Titan Iapetos, who was punished by Zeus for the theft of fire from heaven by being chained on mt. Kaukasos, where an eagle continually devoured his liver, till he was set free by Herakles. With the use of fire he taught men all arts (Aischylos Prometheus bound; Hesiod. theogon. 521 seq., works and days 48 seq.). According to some he first formed man of earth, or of earth and water.  
 προνοέω, Att. ω, ησω, mostly used in midd., to foresee, to provide, to take precautions, to take care for, τινός.  
 πρόνοια, αι, η, forethought, purpose, providence.  
 πρόσδα, είσομαι, to know beforehand.

*προτίνω*, to drink to, to pledge; to give away.

*πρός*, prep. I. with gen., from, on the side of; π. τοῦ ποταμοῦ, from the side of the river; πρὸς τῶν κρετεύοντων εἶναι, to be on the winning side; in adjurations, by = Lat. *per*, πρὸς τὴν δεξιὰν = *per dexteram* § 65 n. 20; πρὸς πατρός, on the father's side; from, at the hands of, μανθάνειν πρὸς τοντος, to learn of some one; so, like δέοντος, with neuter and pass. verbs, οἴα πρὸς θεῶν πάσχω, what I suffer from the gods; like, becoming, σοφοῖς π. αἰδόρος, befitting a wise man. II. with dat., at, before, πρὸς πύλας, at the gates; λέγειν πρὸς τοντο, to speak before a man; πρὸς τῷ τέλει τοῦ βίου, at the end of life; γίγνεσθαι πρὸς τοντο, to be engaged upon a thing; over and above, besides; πρὸς τούτοις, moreover; δύο π. τοῖς εἰκοσὶ § 22. III. with acc., towards, to, ἔλθειν π., to come to; βλέπειν π., to look to; πρὸς κέντρα λακτίζειν, to kick against the goads; λέγειν π., to speak to; εὐσεβῆς π., pious towards; τι τούτῳ πρὸς σέ; what has this to do with you? § 112 n. 20; of time, π. μακρύμερα μείναι, to stay for one day § 127; πρὸς ἐσπέραν, towards evening; of relation, οὐδὲν π. Διονυσος, *nihil ad Dionysum*, τὰ πρὸς τοὺς θεοὺς, our duties to the gods; φοβεῖσθαι πρὸς τι, to be afraid at something, like *ad omnia fulgura pallent*; πρὸς τι, wherefore? πρὸς ταῦτα, therefore; πρὸς αὐτῆράς, for deliverance § 112; τάλλα πρό-

εργα πρὸς τὸ λαμβάνειν τομέων, they look upon all else as bye-work compared with gain; so in Lat. *nihil ad* —, nothing to —; πρὸς τὴν ἀλιαν, according to, by, desert; πρὸς αὐλόν, to the flute; πρὸς φῶν, βαδίζειν, by lamp-light § 188 n. 10; often as a paraphrase for an adv., π. βλασταρ, against one's will; π. καιρόν, at the right time.

*προσαγγέλλω*, εἰλῶ, to announce.

Late word.

*προσαγορεῖν*, προσερῦ, aor. προσείσθαι, to address, to call; τοῦτό σε π., I called thee by this name. Used as a compound of λέγω.

*προσαποδίζωμι*, δάσσω, to hand up besides.

*προσαποδίζωμι*, δάσσω, to pay besides; to add in order to complete; midd., to sell besides.

*προσβάλλω*, βαλῶ, to bring upon, to apply, τινι τι; to strike, τι; intr., to attack, τινος πρότινα.

*προσβλέπω*, ψω, to look at.

*προσγέλω*, Att. ὁ, ἀσφαλεῖ, to smile upon one, τινί; to laugh at one, τινί.

*προσδοκῶ*, Att. ὁ, ησω, (δοκεῖ), to expect.

*πρόσειμι*, ἔσομαι, to belong to § 107 n. 24.

*πρόσειμι* (ἔιμι), used in ind., as fut., and in the other moods as pres., of προσέρχομαι.

*προσέπτων*, aor. in use of προσαγορεύειν.

*προσεκδέω*, to flog besides.

*προσεμφέρτι*, ἔι, like, τινί.

*προσέρχομαι*, πρόσειμι, aor. προσῆλθος, to come or go to, to come forward, to approach; to come in, of income.

*προσέχω*, ξω, to bring to, to put in; esp. with or without τὸν

**ποῦν**, **τινὶ** or **πρός τι**, to attend to § 103 n. 27, to give one's mind to.

**προσήκω**, to belong to, to be related to; impers. **προσήκει**, it belongs, it is fit; **προσήκει οὐδενὶ δρχῆ**, no one has a share in the government; **δύθοις ὑμῖν προσήκει εἶναι**, it becomes to you to be virtuous; also with acc. and inf.; partic., belonging to; **τὰ προσήκοντα**, one's duties; **οἱ προσήκοντες**, relations.

**προσηλῶ**, Att. **ω.** **ώσω**, to nail to, to fasten on, **τινί**.

**προσηγής**, **έι**, gentle, friendly.

**πρόσθια**, in poets sometimes **πρόσθιε**, prep. with gen., of place, or time or preference, before; adv., in front, forward, formerly.

**προστέων**, verbal adj. of **πρόσειμι**, one must approach.

**προσκυνέω**, Att. **ω.** **ἥσομαι**, to worship, to make obeisance to, **τινά**, as the orientals before their kings.

**προσλαμβάνω**, **λήψομαι**, to take besides, to win besides, to take to oneself.

**προσμανθάνω**, to learn besides.

**πρόσθιος**, **ον**, **ἡ**, an approach, a procession to a temple; income, revenue, esp. in plur.

**προσκέλλω**, **τινῖν**, to run a ship ashore.

**προστίτω**, **ξουμαι**, to play with, **τινὶ** or **πρός τινα**; to mock.

**προσταταλεύω**, to nail to.

**προστέομαι**, **πτήσομαι**, to fly to, to come upon.

**προστίπτω**, **πεσούμαι**, to fall on, to attack, to light upon, to befall; **τὰ προστεσόντα**, casual occurrences; to supplicate.

**προπλέω**, **πλεύσομαι**, to sail towards.

**προσποίεω**, Att. **ω.** **ἥσαι**, to make over to; mostly in midd., to win over, to claim; to pretend, with a neg. = *dissimulo*.

**προσπορίω**, **ωῶ**, to procure besides.

**πρόσταγμα**, **ατος**, **τό**, a command.

**προστάττω**, **ξω**, to enjoin, to command.

**προστήκομαι**, with perf. **προστέτηκα**, to stick fast to; in late Greek, to be devoted to, to be unable to tear oneself from.

**προστίθημι**, **θέσω**, to put to, to add, to make over, bestow, impose, ascribe, **τινὶ τι**; midd., to agree with, to associate with oneself.

**προστρέχω**, **δραμοῦμαι**, to run towards.

**προσφέρω**, **οἰσω**, to bring to, to apply to, to bring forward, to offer, to yield; midd., to deal with, **τινὶ** or **πρός τινα**; to take food or drink.

**προσφίνω**, **σω**, to make to grow on; midd. with aor. **προσφύν** and perf. **προσφέψικα**, to grow on, to cling fast to.

**πρόσω**, adv., (Att. **πέρρω**, **porro**), onwards, far off, henceforward; with gen., **π. τὴν νυκτό**, till a late hour of night; **π. σοφίας ἡκεινού**, to be far advanced in wisdom; far from.

**πρόσωπον**, **ον**, **τό**, the face, the front; a mask § 156; a person or character.

**προτείνω**, **ενῶ**, to hold out, to offer, to propose.

**πρότερον**, adv., before § 113, followed by a gen., or by **ἡ**, or by **πρίν**; or **π. φίλοι**, one's former friends § 127 n. 8.

**πρότερος**, **α**, **ον**, (compar. from **πρό**, like *prior* from *prae*; cf. **πρώτος**), former, previous.

**προτίθημι**, **προθήσω**, to set before,

to lay out, to publish, to propose; to prefer, *τι τυος*.  
**προτιμω**, Att. *ω*, *ήσω*, to prefer, *τινός*.  
**προτρέπω**, *ψω*, to urge on.  
**προτρέχω**, *δραμοῦμαι*, to run forward; to outrun, *τινός*.  
**προβάτος**, *ον*, (contracted from *πρόσοπτος*, *πρό*, *δύομαι*), foreseen.  
**προμηγιατέρος**, *α*, *ον*, compar. from *προδρόμον* (*πρό* *έργον*), serviceable, useful.  
**Προυσίας**, *ον*, *δ*, king of Bithynia, at whose court Hannibal found a refuge.  
**προφάνω**, *ανώ*, to manifest, to declare, to foreshew.  
**πρόφασις**, *εως*, *ἡ*, an occasion, a pretext.  
**προφέρω**, *προοίσω*, to bring forward; to cast in one's teeth, *τινί τι*, p. 75.  
**προφήτης**, *ιδος*, *ἡ*, a prophetess.  
**πρωρεύς**, *έως*, *δ*, (*πρόρα*, *πρω*), a look-out man.  
**Πρωτογένης**, *ον*, *δ*, a painter of Kaunos in Karia, who lived in Rhodos in the time of Alexander. His most famous painting was one of Ialysos, founder of Rhodos § 108.  
**πρώτος**, *η*, *ον*, (superl. from *πρό*, cf. *πρότερος*), first; *πρώτα*, or *τὰ πρό*, as adv., in the first place §§ 127, 155.  
**πταίω**, *σω*, (*πίπτω*), to stumble, to fall, to fail.  
**πτάσσωμαι**, *πταρώ*, aor. *ἔπταρον*, to sneeze §§ 116 n. 8, 184 n. 5.  
**πτερόν**, *ον*, *τό*, (*πέτομαι*, *ptero-dactyl*), a wing; feathers.  
**πτερών**, Att. *ω*, *ώσω*, to furnish with wings, to feather, to imp.  
**πτέρυξ**, *ηγος*, *ἡ*, (*πτερών*), a wing.  
**πτέρυγα**, *ατος*, *τό*, a feathered *ατον*.  
**πτερωτός**, *η*, *όν*, or *ός*, *όν*, feathered, winged.  
**πτηνός**, *η*, *όν*, feathered, winged, fleeting; *τὰ πτ.*, birds.  
**πτήσσω**, *ξω*, (*πίπτω*), to crouch, to cower.  
**Πτολεμαῖος**, *ον*, *δ*, surnamed Soter, son of Lagos, one of the principal generals of Alexander, and founder of the Greek dynasty of his name in Egypt, died B.C. 283, aet. 84.  
**πτύσσω**, *ξω*, to fold.  
**πτωχεύω**, *σω*, to be a beggar, to beg.  
**πτωχός**, *η*, *όν*, or *ός*, *όν*, beggarly; *ό πτ.*, a beggar.  
**πυγμή**, *ης*, *ἡ*, (*πύξ*, Lat. *pugnus*), a fist; boxing.  
**Πυθαγόρας**, *ον*, *δ*, of Samos, a famous philosopher of the 6th cent. B.C., who founded a school at Kroton famous for its rigorous discipline.  
**Πυθαγόρεος**, *ον*, *δ*, a Pythagorean § 111.  
**Πυθία**, *α*, *ἡ*, the priestess of Apollo at Delphi.  
**Πυθάδε**, adv., to Pytho, i. e. Delphi § 102.  
**πυκνός**, *η*, *όν*, close, crowded, frequent.  
**πύκτης**, *ον*, *δ*, (Lat. *pugil*), a boxer.  
**πύλη**, *ης*, *ἡ*, a gate, a door; a pass.  
**Πύλος**, *α*, *ον*, of Pylos (in Elis), surname of Nestor.  
**πυνθάνομαι**, *πεύσσομαι*, to inquire, to learn.  
**πῦρ**, *ρός*, *τό*, fire, which is of the same root.  
**πυρδ**, *ᾶς*, *ἡ*, a funeral *pyre*.  
**πύργος**, *ον*, *δ*, (Germ. *Burg*, Engl. *burgh*), a tower.  
**πυρέττω**, *ξω*, (*πύρ*), to be in a fever.  
**πυρίπνος**, *ον*, fire-breathing.

**πυριφλέγων**, *oττός*, ὁ, flaming with fire § 95.

**Πύρρα**, *ατ*, ἡ, daughter of Epi-metheus and Pandora, wife of Deukalion.

**Πύρρος**, *ον*, ὁ, king of Epeiros, fought at Ipsos under Demetrios Poliorcetes B. C. 301, recovered his throne B. C. 296, conquered Makedonia, B. C. 287, invaded Italy B. C. 281, defeated the Romans on the river Siris B. C. 280, after an obstinate combat § 145; was slain B. C. 272 § 46.

**πύ**, enclitic adv., yet.

**πύγων**, *ωρος*, ὁ, the beard.

**πύλεων**, Att. ὁ, *πώω*, (monopoly), to sell; *πύλωσομαι*, *πύλεύμην*, *πέπρακα*, and in pass. *πιπράσκωμαι*, *πιπράσκην*, *πέπραμαται*, supply other tenses.

**Πύλος**, *ον*, ὁ, a sophist of Agri-gentum, pupil of Gorgias.

**πύλος**, *ον*, ὁ and ἡ, (*pulius*, foal, filly), a colt or filly.

**πύμα**, *ατος*, *τό*, (*τίνω*), a drink.

**πύτορε**, adv., ever yet.

**πύτω**, interrog. adv., how? *πώς γάρ οὖθις* = Lat. *quidni?* to be sure.

**πώς**, enclitic adv., in some way, somehow, in a manner.

**πύθος**, *ον*, ἡ, a rod; a magic wand §§ 84, 115.

**Παδμανθός**, *ον*, ὁ, son of Zeus and Europe, one of the judges in the nether world.

**πύδιος**, *α*, *ον*, or *οτ*, *ον*, easy, ready; compar. *πύδων*, superl. *πύστος*.

**πύδιως**, adv., easily, lightly.

**πύθυμα**, *ατ*, ἡ, carelessness, sloth.

**πύνω**, *πανῶ*, to sprinkle.

**πύκος**, *ους*, *τό*, a ragged garment, tatters.

**πύκιω**, *ιώ*, to flog; to cuff.

**πύστος**, *η*, *ον*, superl. of *πύδιος*; *ως πύστα*, as easily as we can § 107.

**πύων**, *πῶν*, compar. of *πύδιος*.

**Πέα**, *ατ*, ἡ, daughter of Ouranos and Gaia, and mother of Zeus.

**πύγκω**, *ξω*, to snore.

**πύτω**, *ψω*, to sink, of the scale of a balance § 140 ad fin.

**πύω**, *ρεύσομαι* § 100 n. 12 or more often *ρήσομαι*, (*rheum*, Lat. *ruo*), to run, to stream, to flow; to fall away.

**πύγρυνη**, *ξω*, (*frango*, break, wreck), to break, to burst.

**πύμα**, *ατος*, *τό*, (*έρω*), a word, a saying.

**Πήνεια**, *ατ*, ἡ, a small island near Delos, where the Delians buried their dead § 72.

**πήσις**, *εως*, ἡ, a saying, speech.

**Πήσος**, *ον*, ὁ, king of Thrake, an ally of the Trojans; killed by Diomedes and Odysseus, who carried off his white horses, on which the fate of Troy depended §§ 83, 150. A play, ascribed to Euripides, bears his name.

**πήγορικός**, ἡ, ὁ, oratorical; *δῆμος*, an orator; *ἡ δῆμος*, (*rēχηη*), rhetoric.

**πήτωρ**, *ορος*, ὁ, (*έρω*), an orator.

**πήγος**, *ονς*, *τό*, frost, cold.

**πήγων**, Att. ὁ, *ωρω*, inf. *πήγωντα*, to be cold.

**πήγα**, *ης*, ἡ, a root.

**πήγω**, Att. ὁ, to plant; to fix firm.

**πήπτω**, *ψω*, to throw, to cast.

**πήρην**, *ψων*, ἡ, (*rhinoceros*), the nose.

**πήψι**, *ψωτός*, (Lat. *scirpus*), wicker-work; a mat.

**Πόδιος**, *α*, *ον*, Rhodian; *δῆμος*, a Rhodian.

**Πόδος**, *ον*, ἡ, an island and city in the Karpathian sea, on the coast of Karia, sacred to Helios.

**πήπαλος**, *ον*, *τό*, a club.

**πήπη**, *ης*, ἡ, (*πέπτω*), turn of the

σαλε, crisis; weight thrown in.

βυταρός, *á, ó*, filthy.

Ρωμαῖος, *ou, ó*, a Roman.

Ρώμη, *ης, ἡ*, Rome.

ρώμη, *ης, ἡ*, strength, force.

ρώννυμι, *ρώσω*, to strengthen § 128 n. 17; generally in pass., to put forth strength; in imperative = Lat. *vale*, farewell.

Σαλαμίς, *íros, ἡ*, an island, city and harbour, opposite to Athens; famous for the defeat of Xerxes by the Greeks B. C. 480, of which Aischylos, who fought in the battle, gives an account in his 'Persians' §§ 27, 106.

Σαλαμίησός, *oū, ó*, a city of Thrake on the Black Sea § 116.

Σαλμωέντ, *éws, ó*, son of Aiulos, cast into Tartaros by Zeus for his impious imitation of thunder and lightning § 124.

σαλπίζω, *íξω* (according to others *íγξω*), to sound the trumpet.

Σάμος, *ou, ἡ*, now Samo, one of the largest islands in the Aegean sea, off the coast of Ionia.

σάρδαλος, *ou, τό*, (*σαρίς*, a plank), a wooden sole, a sandal.

σαπτός, *á, ów*, (*σήπω*), rotten, decayed.

Σαρδανάπαλλος, *ou, ó*, the last king of Assyria, generally placed in the ninth cent. B. C.; his date and all the events of his history are very uncertain § 114.

Σάρδεις, *ewr, al*, the capital of Lydia, afterwards residence of a Persian satrap § 143.

σαρξ, *σαρκός, ἡ*, (*sarcophagus*), flesh.

Σαργηδών, *éwos, ó*, son of Zeus and Europe, and brother of Minos, founder of the Lykian monarchy.

σαυτός, *σαυτῆς, σαυτοῦ*, of thyself, etc. reflexive pron., contracted from *σεαυτοῦ*.

σαφής, *é̄s, (σαφός, sapiō)*, plain, clear, certain.

σαφῶς, adv., certainly, truly.

σβέσις, *éws, ἡ*, (*σβέννυμι*), a quenching, extinction.

Σεβαστός, *oū, ó*, (*Sebastopol*) = the Lat. *Augustus* § 103.

σέβω or σέβομαι, to honour, reverence, worship.

σέθε, poetic for *σοῦ*, gen. of *σύ*.

Σεύρη, *íros, ἡ*, in plur., maidens on the coast of an island in the western sea, who allured voyagers by their song, and drew them towards land until they were shipwrecked §§ 109, 153.

σείω, *σω*, to shake, to move.

σέλας, *acos, τό*, (cf. *σελήνη*), brightness, a flash.

Σελεύκος, *ou, ó*, S. I. Nikator, one of the leaders of the phalanx under Alexander; after Alexander's death he received the government of Babylon, and gradually extended his empire until it comprised all Asia between India and the Mediterranean. From him the *Aera Seleucidarum* (1 Oct. B.C. 312) takes date, and numerous cities were called Seleukeia. He was murdered B.C. 281 § 71.

σελήνη, *ης, ἡ*, (*σέλας*), the moon.

σέλινον, *ou, τό*, parsley (which is from *πετροσέλινον*, rock-parsley, Fr. *persil*, Dutch *peterselie*; Old Engl. *persely*) § 114 n. 82.

Σελινούς, *oūros, ó*, name of several rivers and cities, esp. a Dorian colony from Megara, situated on a hill on the S. coast of Sicily.

**Σεμλη**, η, ἡ, daughter of Kadmos, mother of Dionysos by Zeus.

**Σεμίραμις**, ιδος, ἡ, queen of Assyria, successor to her husband Ninos; she is said to have built Babylon § 150.

**σεμνός**, η, ὁ, (*σέβομαι*), revered, holy, solemn, stately, fine, lordly.

**σῆμα**, ατος, τό, (*semaphore*), a sign, a signal, a mark; a mound = Lat. *tumulus*.

**σημαίνειν**, ανύ, to indicate, to order; to give the signal, to declare; to mean § 110.

**σημεῖον**, ον, τό, (*semeiology*), a sign, a signal; a standard, a device, a seal; a proof.

**σημερον**, adv., to-day (*ἡμέρα*, cf. *ἡμέτερος*, this year, from *ἡτος*).

**σῆρις**, σερός, ὁ, a moth.

**σθένος**, ον, τό, (*sthenic*), strength, might. Used in prose in the phrase *πατεῖ σθένει*, with all one's might.

**σθίνειν**, to be strong, to be able. Poetic word.

**στρυδω**, Att. ὁ, *ἥσουμαι*, to be silent.

**Στρυτεον**, ον, τό, a promontory in Troas, with a city of the same name §§ 125 n. 16, 157.

**στύγη**, ης, ἡ, silence; *στυγῆ*, adverbially, in silence.

**Σιδηνη**, ης, ἡ, wife of Orion § 121.

**σιδηρος**, ον, ὁ, (*siderite, sideroscope*), iron; *πυρὶ καὶ σιδηρῷ*, with fire and sword.

**σιδηροφορέω**, Att. ὁ, *ἥσω*, to bear arms.

**Σιδηρη**, ον, η, wife of Salmo-neus § 24.

**Σιδών**, ὁνος, ἡ, an ancient city of Phoinikia, north of Tyre, famous for its trade in the days of the prophets and of Homer.

**Σιδώνιος**, α, ον, Sidonian.

**Σικελία**, as, ἡ, Sicily.

**Σιμωνίδης**, ον, δ, a lyric poet of Keos, born B.C. 559, died B.C. 469 at Syracuse. He commemorated the Greek heroes of the Persian wars in elegies and epigrams, some of which remain. Among his friends and patrons were Hipparchos, the Thessalian Aleuadai and Skopadai, Themistokles, Hiero § 145.

**Σινδοί**, ὁν, οι, a people of Asiatic Sarmatia, on the E. coast of the Black Sea, at the foot of Mt. Kaukasos.

**Σινωπεύς**, τως, δ, a man of Sinope, the most ancient and important Greek colony on the coast of the Black Sea; it lay on a peninsula in Paphlagonia. Diogenes the Cynic and Diphilos the comic poet were born here § 157.

**σιναρκέω**, Att. ὁ, *ἥσω*, to supply with provisions. Late word.

**σινάκουρος**, ον, (*keipω*), a bread-waster, *fruges consumere natus*.

**σῖρος**, ον, δ, plur. τὰ σῖρα, (parasite), corn, bread, food.

**σιωρδω**, ὁ, *ἥσουμαι*, to be silent, to keep secret.

**σιωπή**, η, ἡ, silence; *σιωπῆ*, adverbially, in silence.

**σκαιός**, δ, ον, (Lat. *scaevus*, Germ. *schief*, Engl. *skew*), left; unlucky; clumsy.

**σκάπτω**, ψω, to dig.

**σκάφη**, ης, ἡ, (*scaphite, scaphoid*), a tub; a boat.

**σκάφος**, ον, τό, diminutive of *σκάφη*.

**σκάφος**, ον, τό, the hull of a ship, a ship.

**σκέλος**, ον, τό, (*isosceles*), the leg.

**σκένος**, ον, τό, a vessel; τὰ σ., furniture, baggage.

σκηνέω, Att. ὁ, τὸν, to dwell in a tent, to be encamped.  
 σκηνώ, Att. ὁ, ώστ, (scene), to encamp.  
 Σκηνίων, ὄντος, ὁ, ι, P. Cornelius Scipio Africanus Maior, who defeated Hannibal at Zama B.C. 202 § 83 ad fin. II. P. Cornelius Scipio Aemilianus Africanus Minor, son of Aemilius Paullus, adopted by no. I. He was the friend of Polybius and Laelius, and destroyed Carthage in the 3rd Punic war B.C. 146 § 70. III. Q. Caecilius, Q. ο. Metellus Pius Scipio, cons. B.C. 52, defeated by Caesar at Thapsus B.C. 46 § 108.  
 σκῆπτρον, ον, τό, (sceptre), a staff, a baton; dominion.  
 σκιά, ἄς, ἡ, (sciagraphy), a shadow.  
 σκληρός, ἀ, ὁ, (σκέλλω, to dry, sclerotic), hard, rough, stiff, stubborn.  
 σκληρότης, ητος, ἡ, hardness, harshness.  
 σκοπέω, Att. ὁ, σκέψομαι, ἔσκεψημαι, (horoscope, microscope), to behold, to consider, to examine.  
 σκορπίος, ον, ὁ, a scorpion; the constellation Scorpion § 142 n. 25; a sea-fish *ibid.*  
 σκότος, ον, ὁ, or ους, τό, (scotomy), darkness.  
 Σκυθία, ας, ἡ, the ancient name for the S. of Russia, between the Danube and the Don.  
 Σκύθης, ον, ὁ, a name given to all unknown northern and N.E. peoples beyond the Danube and the Black Sea.  
 Σκυθικός, ἡ, ὁν, Skythian.  
 σκυθρωπός, ἀσω, to look sul-lan.  
 Σκύλλα, η, ἡ, a sea-monster,

who lived in the Sicilian strait in a cave.  
 σκώληξ, ηκος, ὁ, a worm.  
 σκώπτω, ψω, (scopical), to mock, to jest.  
 Σμέρδις, ιος, ὁ, a Magian, who gave himself out for the true Smerdis, brother of Cambyses, whom Cambyses had slain. After the death of Cambyses the Pseudo-Smerdis reigned for a few months, but was slain by conspirators § 79.  
 σμῆμα, ατος, τό, (σμάω, to scour), soap.  
 Σόλων, ὄντος, ὁ, the legislator of Athens, born cir. 640—630 B.C., died 559. Fragments of his elegies remain, mostly political and philosophical § 119.  
 σορός, οῦ, ἡ, a funeral urn, a coffin.  
 σός, σή, σόν, thine.  
 σοφία, ας, ἡ, (philosophy), wisdom, skill.  
 σοφιστής, ον, ὁ, (σοφίουμαι), a sophist, a quibbler; originally, a master of his craft, a sage; in later times, a rhetorician.  
 Σοφοκλῆς, οντος, ὁ, of Kolonus, the tragic poet, born circa B.C. 497, died B.C. 406 § 106.  
 σοφός, ἡ, ὁν, (sapiens), wise, skilful.  
 σοφώς, adv., wisely.  
 στακτός, adv., seldom, scantily.  
 στάργαρον, ον, τό, in plur., swaddling clothes.  
 Σπάρτη, η, ἡ, the capital of Lakonia in Peloponnesos.  
 Σπαρτιάτης, ον, ὁ, a Spartan.  
 στάσω, Att. στῶ, ἀσω, to draw, to tear, to drink.  
 σπείρω, ερῶ, (spergo), to sow; to beget; to strew.  
 στάνδα, στέλεω, to pour a drink-offering, to pour; midd., to

make peace, *τιμή* or *πρότιμα*.

**στέρμα**, *atros*, *τό*, (*spermaceti*, *gymnosperm*), seed; descent; offspring.

**στρέψω**, *σω*, to hasten; to strive after; to promote; more often intrans. as in midd., to press onward; to be eager (to do something).

**Σπέσισττος**, *οὐ*, *δ*, born cir. 395 B. C., succeeded his uncle Plato as head of the Academy, but was compelled by ill-health to resign in favour of Xenokrates B. C. 339. He died by his own hand B. C. 384.

**σπηλαιος**, *οὐ*, *τό*, ( *spelaeum, spelunca*), a cave.

**σπλάγχνος**, *οὐ*, *τό*, the inward parts; the heart, as the seat of affection.

**σπληνιος**, *οὐ*, *τό*, a bandage.

**σπουδή**, *ῆς*, *ἡ*, (*σπένδω*, *spondeo*), a drink-offering; at *σ.*, a treaty.

**σπουδήω**, *σομαι*, (*σπεύδω*), to be eager; to be in earnest; to be busy upon.

**σπουδαῖος**, *α*, *οὐ*, good, excellent.

**σπουδή**, *ῆς*, *ἡ*, (*σπεύδω*), eagerness, haste, pains, earnest.

**Σταγειρέτης**, *οὐ*, *δ*, a man of Stageira in Makedonia, near the Strymon, Aristotle's birth-place § 140.

**σταγών**, *όνος*, *ἡ*, (*στάξω*), a drop.

**σταδιεύς**, *έως*, *δ*, a runner in the foot-race.

**στάδιον**, *οὐ*, *τό*, plur. of *στάδιοι* or *τὰ στάδια*, a measure of length = 606½ ft.; a race-course.

**σταθμός**, *οὐ*, *δ*, plur. of *σ.* or *τὰ σταθμα*, (*Ιστημι*), a stall; quarters; a stage on the Persian high roads, a day's journey, generally = 5 parasangs; the weight of a balance; a balance.

**στασιάω**, *άσω*, (*στάσις*), to revolt, to quarrel.

**στάσις**, *έως*, *ἡ*, a standing, a position, state; faction.

**σταυρός**, *οὐ*, *δ*, (*Ιστημι*), a stake; a cross.

**στείχω**, (*vestigium*, Germ. *steigen*), to go up, to approach, to march. Poetic.

**στελλω**, *στελῶ*, to arrange, to make ready, to despatch; midd. with aor. pass. *έστελλην*, to set out.

**στέμμα**, *atros*, *τό*, (*στέφω*, Lat. *stemma*), a chaplet.

**στενάζω**, *ξω*, (*στέρω*), to groan.

**στενός**, *ἡ*, *όν*, (*stenography*), narrow, close.

**στενοχωρία**, *ας*, *ἡ*, narrowness of space, straits.

**στενωτός**, *όν*, narrow.

**στερέω**, Att. *ω*, fut. *ω*, to deprive, *τινός*.

**στέρησις**, *έως*, *ἡ*, privation, loss, *τινός*.

**στέρνον**, *οὐ*, *τό*, the breast.

**στέφανος**, *οὐ*, *δ*, (*στέφω*), a crown.

**στέφανόω**, Att. *ω*, *ώσω*, to crown.

**στήθος**, *οὐς*, *τό*, (*stethoscope*), the breast.

**στήλη**, *η*, *ἡ*, (*Ιστημι*), a block of stone, a gravestone.

**Στησιχόρειος**, *α*, *οὐ*, belonging to Stesichorus § 106.

**Στησιχόρος**, *οὐ*, *δ*, of Himera, circ. 645—560 B. C., a famous lyric poet. By the fable of the horse and the stag he is said to have warned his fellow-citizens against Phalaris.

**στίγμα**, *atros*, *τό*, (*στίγμω*, *stimulus*, *stigma*), a brand.

**στίξω**, *στίξω*, to prick, to brand.

**Στίλπων**, *ώνος*, *δ*, of Megara, one of the principal philosophers of the school of Megara, who

flourished circa B.C. 300 § 108.

*στοά*, *ᾶς*, *ἡ*, a piazza or cloister; esp. the *σ. τοικίλη*, (see *τοικίλος*), in which Zeno and his followers, thence called Stoics, or the school of 'the Porch', taught, §§ 4 n. 12, 135 n. 15.

*στολή*, *ῆς*, *ἡ*, (*στέλλω*, *stole*), dress, a robe.

*στόλος*, *οῦ*, *ὁ*, (*στέλλω*), an equipment, an expedition, a fleet.

*στόμα*, *ατος*, *τό*, the mouth; words, style § 104; the mouth of a river, an outlet.

*στόμον*, *ον*, *τό*, a mouth; a bit.

*στορέννυμ*, (Lat. *sterno*, *strew*), to spread, to level, to pave, to bestrew.

*στρατεία*, *ας*, *ἡ*, an expedition, a campaign.

*στρατεύω* and *σμαι*, *σω* and *σμαι*, to serve in war, to take the field.

*στρατηγέω*, Att. *ῶ*, *ἥσω*, (*strategy*), to be a general § 79; to command an army.

*στρατηγικός*, *ἡ*, *όρ*, (*strategic*), belonging to a general; fit for command.

*στρατηγός*, *οῦ*, *δ*, (*στράτεος*, *ηγέομαι*), a general; at Athens one of 10 officers yearly elected to command the army and navy.

*στρατηλάτης*, *ον*, *ο*, (*δλαύνω*), a general.

*στρατιά*, *ᾶς*, *ἡ*, an army.

*στρατώτης*, *ον*, *δ*, a soldier.

*στρατωτικός*, *ἡ*, *όν*, belonging to soldiers; military; soldier-like.

*Στρατούκη*, *η*, *ἡ*, daughter of Demetrios Poliorketes, wife i. of Seleukos Nikator, ii. of his son Antigonos Soter § 71.

*στρατόπεδον*, *ον*, *τό*, a camp, an army; a squadron.

*στρεπτός*, *οῦ*, *ὁ*, (sc. *κύκλος*), a

collar, Lat. *torques* § 98 n. 16.

*στρέφω*, *ψω*, to turn, to twist, to torture; midd., to turn round, to revolve.

*στρογγύλος*, *η*, *ορ*, round; of style, well-rounded, terse.

*στρούθιον*, *ον*, *τό*, dimin. of *στρουθός*.

*στρουθός*, *οῦ*, *δ* and *ἡ*, a sparrow.

*στροφή*, *ῆς*, *ἡ*, (*στρέφω*, *strophe*), a turning; a revolution, a circling § 127.

*στρυγέω*, Att. *ῶ*, *ἥσω*, to hate.

*στῦλος*, *ον*, *δ*, (*ἰστημι*), a pillar.

*Στρικός*, *ἡ*, *δν*, Stoic, cf. *στρούθιον*.

*σύ*, *σού*, *(tu*, Germ. *Du*), thou.

*συγγενής*, *ές*, (*γέγνομαι*), of the same race, akin; *οι σ.*, relatives.

*συγγενικός*, *ἡ*, *δν*, due to kinsmen.

*συγγίγνομαι*, *γενήσομαι*, to consort with; to live with, as a pupil with a master § 69 n. 14.

*συγγνώμη*, *η*, *ἡ*, pardon.

*συγγραμμα*, *ατος*, *τό*, a writing; a work.

*συγκαταβαίνω*, *βήσομαι*, to go down together; to come to one's aid; to condescend.

*συγκαταθάπτω*, *ψω*, to bury with one.

*συγκατακάώ*, to burn along with one.

*συγκερδύνυμ*, *δω*, to mix together, to unite.

*συγκόπτω*, *ψω*, to cut up; to labour, to weary.

*συγχέω*, fut. *χεῶ*, to pour together, to confound.

*συγχωρέω*, Att. *ῶ*, *ἥσω*, or *ἥσομαι*, to meet, to give way, to yield, to agree to.

*συγχώρησις*, *εω*, *ἡ*, consent.

*συζευγνυμ*, *ζεῖτω*, (*syzygy*), to yoke together, to couple.

συκῆ, ἥς, ḡ, the fig-tree.  
 σῦκος, ου, τό, (*sycomore*), a fig.  
 συκοφάντεω, Att. ὁ, ἥσω, to be  
 an informer, to slander.  
 συκοφάντης, ου, ὁ, (*sycophant*),  
 an informer, a slanderer.  
 συλδω, Att. ὁ, ἥσω, to strip, to  
 plunder.  
 συλλαβῆ, ἥς, ḡ, a syllable.  
 συλλαμβάνω, λήψομαι, to seize,  
 to comprehend, to collect; to  
 help, τωι, in midd., to take  
 part in, τυός.  
**Σύλλας**, α, δ, L. Cornelius Sulla  
 Felix, the dictator, born B.C.  
 138, died B.C. 78 § 120.  
 συλλέγω, ξώ, to collect, to as-  
 semble.  
 Συλοσών, ὄντρος, δ, brother of  
 Polykrates § 25 n. 24.  
 συμβάίνω, βήσομαι, to agree,  
 τωι; mostly impers., συμβαί-  
 νει, it falls out, turns out, re-  
 sults.  
 συμβάλλω, βαλώ, to put together;  
 to contribute (esp. in midd.);  
 to conclude; to reckon; in-  
 trans., to meet, τωι.  
 σύμβολος, ου, τό, (*symbol*), a token, a signal, an emblem, a covenant.  
 συμβουλεύω, σω, to advise, τωι;  
 midd., to consult with, to take  
 counsel; to deliberate.  
 σύμβουλος, ου, δ, an adviser.  
 συμμαχέω, Att. ὁ, ἥσω, to be an  
 ally, to succour, τωι.  
 συμμαχία, ας, ḡ, an alliance,  
 offensive and defensive.  
 συμμαχομαι, σῦμαι, to fight as  
 an ally of, τωι.  
 σύμμαχος, ου, δ, an ally.  
 συμμεταβάλλω, βαλώ, to change  
 at the same time with.  
 σύμπτας, σύμπτασα, σύμπτα, all  
 together, the whole.  
 συμπίνω, πίμαι, to drink to-  
 gether.

συμπίπτω, πεσοῦμαι, to come to  
 blows; to meet with; to  
 happen; to fall in.  
 συμπλέκω, ξώ, to twist together;  
 to lock together; pass. to  
 grapple with.  
 συμπλέων, πλεύσομαι, to sail to-  
 gether; οι συμπλέοντες, ship-  
 mates.  
 συμπλούς, ουρ, δ σ., a shipmate.  
 συμπονέω, Αtt. ὁ, ἥσω, to work  
 together.  
 συμπόσιον, ου, τό, (*symposium*), a  
 drinking-party, a feast.  
 συμφέρω, συνοίσω, to be of use;  
 το σύμφερον, advantage; midd.,  
 to agree with, to turn out.  
 συμφορά, ὁς, ḡ, an accident, a  
 misfortune.  
 σύν or ξύν, (Lat. *cum*), prep.  
 with dat., with, together with;  
 σ. τοις θεοῖς, by the help of  
 the gods; οι σύν τωι, one's  
 troops; σύν τῷ νόμῳ, accord-  
 ing to the law.  
 συνάγω, ξώ, to bring together, to  
 unite; to narrow.  
 συναγωνίζομαι, ιώμαι, to aid in  
 a contest, to second, τωι.  
 συνακολουθέω, Att. ὁ, φῶς, to  
 follow, τωι.  
 συναλίσκομαι, λώσομαι, to be  
 taken prisoner together with.  
 συναπτάω, Att. ὁ, ἥσω, to meet,  
 τωι.  
 συνάπτω, ψω, to join together;  
 to frame; σ. μάχην, to join  
 battle; σ. λόγων, to enter into  
 conversation; intrans., to be  
 near; to join.  
 συναρπάζω, σω, to carry away;  
 to catch.  
 συνάχθομαι, θέσομαι, to mourn  
 with, τωι.  
 συνδέω, δήσω, to bind together.  
 συνδιατρίβω, ψω, to live with;  
 esp. as disciples with a master.  
 συνδοκέω, δόξω or poetic δοκήσω,

to seem good to another also ;  
impers. *συνδοκεῖ*, = *placet*.  
*συνείλιω*, *ιώ*, to accustom.  
*συνεθιστέων*, verbal adj., one must  
accustom.  
*συνέδησις*, *εως*, *η*, conscience.  
*σύνειμι*, *έσομαι*, to be together, to  
be acquainted with, to live  
with; to attend, as a pupil.  
*σύνειμι*, (*είμι*), used in ind. as  
fut., in the other moods as  
pres. of *συνέρχομαι*.  
*συνεργέω*, Att. *ω*, *ήσω*, to work  
with, to support, *τινι*.  
*συνέρχομαι* *σύνειμι*, to come or  
go with; to meet.  
*σύνεσις*, *εως*, *η*, (*συνίημι*), intelli-  
gence.  
*συνεστίδε*, Att. *ω*, in midd., to  
feast together.  
*συνέροις*, *η*, *όν*, (*συνίημι*), I. in-  
telligent; II. intelligible.  
*συνεχής*, *ές*, continuous, un-  
ceasing.  
*συνέχω*, *ξω*, to hold together, to  
support; pass., to be distress-  
ed, affected by.  
*συνέχωτι*, adv., continually.  
*συνέρμαιναι*, *ησθίομαι*, to rejoice  
with, to congratulate, *τινι*.  
*συνήδεια*, *ας*, *η*, intercourse,  
custom.  
*συνήθης*, *ες*, accustomed, usual,  
customary; *οι σ.*, acquaint-  
ances.  
*συνθετος*, *ον*, compound.  
*συνίημι*, *ήσω*, to perceive, to under-  
stand.  
*συνίστημι*, *συντήσω*, to bring  
together, to unite, to form;  
to introduce; midd., with 2  
sor. and perf. act., to meet,  
*τινι*; to consist § 118 n. 10;  
to hold together § 141.  
*συνδαιτορέω*, Att. *ω*, *ήσω*, to  
travel together. Late word.  
*σύνοιδα*, *συνέσομαι*, to be privy  
to; *σύνοιδα δεῖν*: *εἰργασμένος*,

I am conscious of having  
committed a fearful deed;  
*σύνοιδα ἐμαντρώ ἀτιλέγειν οὐ*  
*δυναμένη*, I am conscious of  
my inability to answer.  
*συνοικίω*, *ιώ*, to join in one  
city.  
*σύνοικος*, *ον*, living with, wedded  
to, *τινι*.  
*συνονοια*, *ας*, *η*, a friendly meet-  
ing, a party; society.  
*συντάττω*, *ξω*, to arrange, ordain,  
compose; in grammar, to use  
in a certain construction.  
*συντέμνω*, *μω*, to cut up; to cut  
short, to curtail; to speak  
briefly.  
*συντίθημι*, *συνθήσω*, to lay to-  
gether, to frame, to unite;  
midd., to agree, *τινι τι*, to  
something with some one.  
*συντέμνω*, adv. (*συντέμνω*), short-  
ly; briefly.  
*συντρέχω*, *δραμοῦμαι*, to unite,  
to concur, to meet.  
*συντρίβω*, *ψω*, to shatter, to  
crush.  
*σύντροφος*, *ον*, bred together,  
living with, inbred.  
*Συρακόσιος*, *α*, *ον*, Syracusan.  
*Συράκουσαι*, *ών*, *αι*, Syracuse,  
the chief city of Sicily, a  
Dorian colony, founded by  
Archias B. C. 735.  
*Σύρια*, *ας*, *η*, a country of Asia,  
E. of Palestine, Phoenicia,  
and the Mediterranean, S. of  
Kappadokia, W. of the Eu-  
phrates, N. of Arabia.  
*συργεμός*, *ού*, *ό*, (*συρίττω*), a  
piping; a whistle; a hissing.  
*σύρχος*, *ον*, *ό*, a basket.  
*Σύρος*, *ον*, *ό*, a Syrian; name of  
a slave § 153 n. 16.  
*σύρω*, (*syrma*), to draw.  
*σύν*, *σύν*, *ό*, and *η*, (*ευς*, *sow*), a  
swine, boar or sow.  
*συστενός*, to help on.

συσσίτιον, ου, τό, a common meal, a mess.  
 συχρός, ἡ, ὁν, long, frequent, much.  
 σφάγιον, ου, τό, (σφάγω), a victim. σφάγιον or σφάγτω, ξω, to slaug-  
 ter, to sacrifice.  
 σφάλλω, αλῶ, (fallo, fall, fell, fail), to trip up, to overthrow; pass., to fall, to be ruined.  
 σφέ, acc. pl. enclitic of σφεῖς, them; in Att. poets, also sing., him, her.  
 σφεῖς, σφῶν, they, them.  
 σφήξ, ηκός, ὁ, (Lat. *vespa*), a wasp.  
 σφίγγω, γξω, to bind tight, to squeeze.  
 Σφίγξ, γγος, ἡ, a monster, with the body of a lion, and the head and shoulders of a woman, which destroyed all the Thebans who could not solve her riddle; when Oidipous solved it, she threw herself headlong from her rock.  
 σφίν, poet. dat. from σφεῖς; sometimes sing.  
 σφέδρα, adv., exceedingly.  
 σφώ, dual nom. and acc. from σύ.  
 σχεδόν, adv., (ἴχω), near; almost, about.  
 σχῆμα, ατο, τό, (ἴχω, scheme), figure, form § 50; air § 66 ad fin.; look, fashion, character, kind.  
 σχοινίον, ου, τό, a rope, (for hanging oneself § 65).  
 σχολαστικός, οῦ, δ, (scholastic), a school-pedant, a dominie.  
 σχολή, ἡς, ἡ, (school), leisure; κατὰ σχολή, at leisure § 103; with gen., rest from; idleness; a lecture; a school § 46 ad fin.  
 σώζω, σω, to save, to preserve; pass., to prosper, to escape.  
 Σωκράτης, ους, δ, the Athenian philosopher, son of Sophronis-

kos, born B.C. 469, condemned to death B.C. 399. He 'brought down philosophy from heaven to earth,' leaving the physical theories of his predecessors for practical morality. He left no work behind him, but the later schools of Greek philosophy may all be traced up, mediately or immediately, to his influence.

σώμα, ατο, τό, the body.  
 σωματοειδής, ἐς, corporeal.  
 σωρός, οῦ, ὁ, a heap.  
 Σώστρατος, ου, δ, a flute-player.  
 σωτήρ, ήρος, δ, (σώζω), a saviour, preserver.  
 σωτηρία, ας, ἡ, deliverance, safety; with gen. § 119 n. 21.  
 Σωφρονίσκος, ου, δ, an Athenian sculptor, father of Sokrates.  
 σωφρονέω, Att. ω, ήσω, to be of sound mind, to be temperate.  
 σωφροσύνη, ης, ἡ, prudence, temperance.  
 σωφρων, ου, (σώς, φρίψ), prudent, temperate.

τανία, ας, ἡ, (τείνω, taenia), a band, fillet; a strip of land, a sandbank.  
 ταλαιπωρέω, ω, ήσω, (also in midd.), to endure hardship.  
 ταλαιπώρος, ου, wretched.  
 ταλαιπώρως, adv., miserably.  
 τάλαντον, ου, τό, (τλῆναι), a balance § 140 ad fin.; a talent.  
 τάλας, ανα, αν, (τλῆναι), wretched.  
 τάλλα, i. e. τὰ δλλα § 105.  
 ταμεῖον, ου, τό, (ταμιας, τέμνω), a magazine, store.  
 Ταμώς, ω, δ, of Memphis, admiral under the younger Kyros § 148.  
 Τάνταλος, ου, δ, father of Pelops and Niobe, admitted to the table of the gods; for some sin, variously described, he

was condemned to eternal thirst in the midst of water and hunger though the finest fruit hung before him; others state that his punishment was a stone, ever threatening to crush him; hence the verb to tantalise.

**τάξις**, *ew*, *ἡ*, order, one's post in battle; **τάξις λεῖπειν**, to desert one's post; rank, position.

**ταπεινός**, *ἡ*, *ὑπερ*, low, mean, downcast, base.

**ταπεινόν**, Att. *ῷ*, *ώσω*, to humble, to abase.

**ταραγγός**, *οὐ*, *δ*, (**ταράττω**), a disturbance.

**Ταραντίνος**, *η*, *οὐ*, of Táras or Tarentum, one of the greatest cities of Apulia, on the gulf which bears its name; δ. T., a man of Tarentum.

**ταράττω**, *ξω*, to trouble, to confound.

**ταραχή**, *ῆς*, *ἡ*, confusion, trouble.

**ταριχεῖν**, *σω*, to embalm; to preserve meat.

**ταρίχος**, *οὐ*, *δ*, dried or smoked fish.

**Ταρσός**, *οὐ*, *ἡ*, capital of Kilikia, built on both sides of the river Kydnos; a great seat of learning, and the birth-place of St Paul.

**Τάραπας**, *οὐ*, *δ*, plur. **τὰ Τάραπα**, the lower world, the place of punishment of the wicked § 6.

**Ταρτησίος**, *α*, *οὐ*, of Tartessos, the Tarshish of the O. T., a district of Spain near Cadiz, from which the Phoenicians brought the precious metals.

**τάττω**, *ξω*, (*tactics*), to arrange, to appoint, with inf. § 100.

**Ταυρέας**, *οὐ*, *δ*, see § 69 n. 25.

**Ταυροί**, *ῶν*, *οἱ*, the inhabitants of the Tauric Chersonesos (Crimea) § 40.

**ταῦπος**, *οὐ*, *ὁ*, (*taurus*), a bull.

**τάφος**, *οὐ*, *ὁ*, (*θαπτω*), a burial; a tomb.

**ταχέως**, adv., quickly.

**ταχίστα**, very quickly; **ώσταχίστα**, as soon as ever § 121 n. 23; elsewhere, with all speed.

**τάχος**, *οὐς*, *τό*, quickness.

**ταχύς**, *εῖα*, *ὑπερ*, quick, fleet; **ταχύ**, as adv., quickly § 62; compar. **θάττων** (less often **ταχτῶν**), superl. **τάχιστος**.

**ταχυτής**, *ῆτος*, *ἡ*, swiftness.

**ταῦς**, *ῷ*, *ὁ*, (*pavo*), a peacock.

**τε**, enclitic particle, and; **τε...τε**, or **τε καὶ** and... also.

**τέθαμμα**, perf. pass. of **θάττω**.

**τείνω**, *τενῶ*, (*tendo*, tone, thin, tension), to strain, to extend; intrans., to stretch, **τεταμένος ἔστι**, extends, reaches § 91 n. 12.

**Τείπειλας**, *οὐ*, *δ*, a blind seer of Thebes §§ 99, 182.

**τευχίς**, *ῶν*, to build a wall, to fortify.

**τεῦχος**, *οὐς*, *τό*, (*τέκτων*, *τεύχω*, *τεζο*), a wall.

**τεκμήριον**, *οὐ*, *τό*, a proof, an evidence.

**τέκνον**, *οὐ*, *τό*, (*τίκτω*), a child.

**τεκνῶ**, Att. *ῷ*, *ώσω*, to beget; midd., to bear; pass., to be born.

**τεκτονικός**, *ἡ*, *ὑπερ*, skilled in building; *ἡ τ. τέχνη*, carpentry.

**τέκτων**, *οὐος*, *δ*, (architect), a carpenter, a builder, a workman.

**τεκνώ**, *όντος*, *οἱ*, (aor. part. of *τίκτω*), a parent.

**Τελαμῶν**, *ώνος*, *δ*, king of Salamis, son of Aiakos, and father of Aias, an Argonaut and hunter of the Kalydonian boar § 157.

**τέλειος**, *α*, *οὐ*, or *οἱ*, *οὐ*, perfect, entire, fulfilled.

**τελειών**, Att. *ῷ*, *ώσω*, to fulfil;

pass., to come to full age § 96.

*τελετή*, *ἡ*, *ἡ*, (*τελέω*), initiation in the mysteries; plur., mystic rites.

*τελευτάς*, *α*, *α*, (*τελευτή*), last.

*τελευτάς*, Att. *ἥ*, *ἥ*, to complete, finish; with or without *τὸν*, to die § 98; to end; *τελευτῶν*, at last.

*τελευτή*, *ἡ*, *ἡ*, (*τελέω*), an end; death.

*τελέω*, Att. *ἥ*, fut. *ἥ*, to fulfil, to end; to pay § 100.

*τελματώδης*, *ες*, marshy.

*τέλος*, *ον*, *τό*, an end, an aim; *τὸ τό*, the chief good, *finis bonorum*; *τέλος*, acc., at last § 81 n. 27; an office, *τὰ τέλη* or *οἱ τὰ τέλαι*, the government; a tax; in plur., the mysteries § 101 n. 14.

*τεμέχιον*, *ον*, *τό*, (*τέμνω*), a slice of salt-fish.

*τέμνων*, *οντος*, *τό*, a glebe, a sacred precinct.

*τέμνω*, *τεμένθι*, (*anatomy*), to cut, to fell; to devastate.

*τέρας*, *αρος*, *τό*, a wonder, a sign, a monster.

*τέρμα*, *αρος*, *τό*, (*terminus, term*), a boundary, an end.

*τερπόνης*, *ἡ*, *ὄντη*, delightful, pleasant.

*τέρπτω*, *ψω*, to delight; midd., to take delight, *δρόμω*, in seeing.

*τέρψις*, *εων*, *τό*, enjoyment, delight.

*τεσσαράκοντα*, *οἱ*, *αἱ*, *τό*, forty.

*τέσσαρες*, *α*, Att. *τέττας*, (*tetrarch, quattuor, Welsh pedwar*), four.

*τεταγμένων*, adv. from the perf. part. pass. of *τάττω*, regularly.

*τέταρτος*, *η*, *οντος*, the fourth.

*τετράγωνος*, *ον*, (*tetragon*), *τὸ τό*.

a quadrangle; mostly a rectangle, esp. a square.

*τετράκις*, adv., four times.

*τετραγλῶν*, *η*, *οντη*, fourfold.

*τετράποδος*, *τον*, gen. *τόπος*, four-footed.

*τέτταρες*, *α*, see *τέσσαρες*.

*τέτταξ*, *εγον*, *έ*, a grasshopper.

*τευθίς*, *ἴδος*, *ἡ*, a kind of cuttlefish; a kind of pastry.

*Τεύκρος*, *ον*, *ό*, half-brother of Aias, the best Greek archer before Troy; he founded a new Salamis before Troy § 157. Hor. *Teucri Salaminis patremque Cum fugeret etc.*

*τεύχω*, *ξε*, (*τυγχάνω, τέχνη*), to prepare, to form, to cause, to make.

*τεχνόδουλος*, Att. *θημαί*, *θεμαί*, to contrive, to execute.

*τεχνηγη*, *η*, *ή*, (*τέχνη, technical*), an art, a trade; skill; cunning; a way.

*τεχνηγμα*, *αρος*, *τό*, a handiwork; a trick.

*τεχνικός*, *η*, *όντη*, artistic, skilful, workmanlike.

*τεχνίτης*, *ον*, *ό*, a workman, an artist.

*τῆθε*, dat. fem. of *θεῖ*, used as adv., here § 96 n. 7; in this way.

*τηλικούτος*, *αὐτη*, *οὐτο*, of such a kind, of such an age, so strong.

*Τηρέος*, *έων*, *ό*, son of Ares, mythical king of the Thracians, transformed into a hoopoe §§ 2, 71.

*τιθῆμι*, *θήσω*, (*theme, thesis, do, doom, deem*), to set, to place, to appoint, to propose; *τιθέμενος*, to lay down a law, of the legislator § 130; *τιθεσθαι* *ν.*, to give oneself a law, to pass it, of the people; to make, to render, *τὸν εὐτόποιον πτωχόν*,

to make the prosperous a beggar § 119 n. 24; *τιθεσθαι τινι δνομα 'Αμφοδον*, to give one the name of A. § 139 n. 12, cf. § 129 n. 22; *τέκος ει θέσθαι*, to arrange, settle a dispute § 143; *θέσθαι ωτην κατηπάσιν*, to set about buying and selling § 129 n. 22; to reckon, to account § 134; *τιθεσθαι ψήφον*, to give one's vote.

*τιθητη, η, ή, (τιτθη, θηλων)*, a nurse.

*Τιθωρός*, οῦ, ὁ, son of the Trojan king Laomedon, father by Eos of Memnon. Eos obtained for him from Zeus the gift of immortality, but forgot to pray for perpetual youth. He shrank and withered away, until at last he lost his voice § 131.

*τίκτω, τέξομαι*, (*τεύχω*, Germ. *zeugen*), to beget, to bear, to produce.

*τίλλω, τιλῶ*, (*vello*), to pluck, to tear off the hair.

*τιμάω*, Att. *τιθω*, to honour; to value, *τιμω*, at a certain price; in law, *τιμᾶς τινι θανάτου*, to give sentence of death against a man, to condemn him to death; in midd. of the accuser, *τιμάσθαι τινι θανάτου*, to accuse on a capital charge.

*τιμή, ης, ή, (τιω)*, honour, rank; price § 112.

*τιμημα, ατος, τό*, value; estimate of the penalty, penalty, punishment.

*τίμως*, *α, ον*, valued; dear, high-priced § 112 n. 24.

*Τιμόθεος*, οῦ, ὁ, son of Konon, an Athenian commander who did much to repair his country's losses after the Peloponnesian

war, and during the first half of the 4th century B. C. § 16. See his life in Nepos.

*Τιμοκρέων*, *οντος, ὁ*, of Ialyssos in Rhodos, a poet and athlete, once a friend of Themistokles, whom he afterwards lampooned § 109 *ad fin.*

*Τιμον*, *ωνος, ὁ*, an Athenian of the time of the Peloponnesian war, famous as a misanthrope § 127. Lucian has a tract named after him; see also Shakespeare.

*τιμωρέω*, Att. *τιθω*, *θιω*, to aid, to avenge, *τινι*; midd., to punish, *τινα* §§ 81, 104 n. 11; cf. the *Heautontimorumenos* of Terence.

*τιμωρός*, *δν, (τιμή, αιρω)*, helping; avenging; *δ τ.*, an avenger § 81.

*τίνω, τισω*, to pay; *δίκην*, to pay a penalty; midd., to punish § 100 n. 13.

*τίς, τι*, gen. *τίνος*, Att. *τοῦ*, dat. *τίνε*, Att. *τῷ*, (*quis*), who, what? *τι*, why?

*τίς, τι*, enclitic pronoun, one, some one, any one; *δλγος τινές*, some few; often, like *quidam*, with adjectives, by way of limitation, 'as it were'. *τίεις, εως, ή, (τιω)*, recompense, vengeance.

*Τιτάνς, ἄνοις, ὁ*, in plur., sons of Ouranos and Gaia, an ancient race of gods, overthrown by Zeus.

*τιτρώσκω, τρώσω*, (*τείρω*, Lat. *tero, throe*), to wound.

*Τιτάνος*, οῦ, ὁ, a giant who offered violence to Leto; in the nether world two vultures continually pecked his liver.

*τλήμων, οντος, δ and ή, (τλήμαι)*, wretched, miserable.

*τλήμαι, τλήσομαι*, (*τολμάω, τδλας*,

*tuli, tollo, tolero*), to bear, to suffer; to dare, to have the heart to do.

*τοι*, enclitic particle, in truth, verily.

*τοίνυν*, therefore, then, now.

*τοῖος, τοῖα, τοῖον*, and } of such  
*τοῖόθε, δόε, ὥντε,* } a kind, such.

*τοῖοντος, αὕτη, οὗτος οὐτος*, such, so great.

*τοιχωρυχέω*, Att. *Ω*, *ησω*, (*τοῖχος, δρυττός*), to break into a house, to be a burglar.

*τοκεύς, ἐως, δ*, (*τίκτω*), a father; plur., parents.

*τόλμα, ης, ἡ*, (*τλῆμα*), daring, rashness.

*τολμάω*, Att. *Ω*, *ησω*, to venture, to have the heart to do a thing.

*τολμητής, οῦ, δ*, a man of daring.

*τόμος, οῦ, δ*, (*τέμνω*), a slice.

*Τόξαρις, ιδος, δ*, a Skythian sage, who lived at Athens in Solon's time. A tract of Lucian's bears his name.

*τόξευμα, ατος, τό*, an arrow.

*τοξεύω, σω*, to shoot with the bow.

*τοξικός, ἡ, δν*, belonging to a bow, from a bow § 106 *ad fin.*; *ἡ τ. (τέχνη)*, archery § 146.

*τόξων, ου, τό*, (*τυγχάνω, toxophilita*), a bow; in pl., bow and arrows.

*τοξότης, ου, δ*, an archer.

*τόνος, ου, δ*, (*topic, Utopian*), a place, room, a seat.

*τόρπες, ου, δ*, (*reipw, tornus, teres*), compasses.

*τόνος, η, οη* } so great.

*τοσσόθε, ήδε, ὥντε* } so great.

*τοσσόντος, αὕτη, οὗτος οὐτος*, so much, so great; *ἐς τοσσόντο*, with gen., = *eatenus*; *τρὶς τοσσόντο*, thrice as great.

*τότε, adv.*, then.

*τραγικός, ἡ, ὥν*, tragic; *δ τ.*, a tragic poet § 51.

*τράγος, ου, δ*, (*τρώγω*), a he-goat.

*τραγῳδία, ας, ἡ*, a tragedy.

*τραγῳδοτούς, οῦ, δ*, a tragic poet, a tragedian § 106.

*τραγῳδός, οῦ, δ*, a tragic actor.

*τράπεζα, ης, ἡ*, (for *τερπάρεζα, trapezium*), a table, a dining-table; a bank.

*τραῦμα, ατος, τό*, (*τιτρώσκω*), a wound.

*τράχηλος, ου, δ*, the neck.

*Τραχίνιος, α, οη*, of Trachis, a city and rugged district of Thessaly on the Malian gulf § 71. 'Trachinian women' is the title of a play of Sophocles.

*τραχύς, εία, ί*, (*trachyte*), rough, rugged; harsh, surly.

*τρεῖς, τρία, τριών, τριοι, (tres)*, three.

*τρέμω, (τρέω, τερρεο, tremo)*, to tremble, to quake, to fear.

*τρέπω, ψω, (στρέφω, trepidus)*, to turn, to change, to rout; midd., to turn oneself, to apply oneself § 58; *τετραμένος*, situated.

*τρέφω, θρέψω, to feed*; *ξένευς*, to maintain mercenaries; *κόμην*, to let the hair grow long § 116; to produce, to contain; midd., to grow up, to feed upon.

*τρέχω, δραμοῦμαι*, to run.

*τρέω, ἐσω, (τρέπω)*, to tremble; to run away; to fear.

*τρίασα, ης, ἡ*, a trident.

*τριακάς, δόσος, ἡ*, the number thirty; the thirtieth day of the month § 44.

*τριάκοντα, οι, αι, τρά, (triginta)*, thirty; *οι τρ. § 126 n. 14*, the thirty who held the chief power at Athens after the capture of the city by Lysander B. C. 404; after a few months of cruel oppression they were overthrown by Thrasybulous.

The most eminent of them were Theramenes, whom his colleagues compelled to drink hemlock, Kritias, and Charicles.

*τριακοστός*, ἡ, ὁ, thirtieth.

*τριάς*, ἀδος, ἡ, (triad), the number three.

*τριβή*, ἡ, ἡ, a spending; delay.

*τριβω*, ψω, (trivi, drive), to rub, to wear out, to spend.

*τριβων*, ωνος, δ, (τριβω), a threadbare cloak; worn by philosophers.

*τρίγω*, perf. *τέτρεγα* as pres., (stideo), to squeak, to chirp § 75.

*τριήρης*, ες, (τρις, δραπίσκω), generally ἡ τ. (vaūs, triremis), a galley with three banks of oars, a trireme.

*τρίδος*, ου, ἡ, a meeting of three roads, Lat. trivium.

*τρικλισιος*, α, ον, thrice as much as, with gen.

*τριτων*, ον, τοδος, three-footed § 61 ad fin.; δ τ., a tripod, a three-legged kettle.

*Τριπτέλειος*, ον, δ, the inventor of the plough and introducer of agriculture, founder of the Eleusinian mysteries.

*τρίς*, adv., thrice.

*τρισάθλιος*, α, ον, thrice wretched.

*τρισκαίδεκα*, οι, αι, τα, thirteen.

*τρισόλιθος*, ον, thrice blessed.

*τρισώματος*, three-bodied, of Geryones, *forma tricorporis umbrae* § 34.

*τριτάος*, αια, αιον, on the third day.

*τρίτος*, η, ον, third.

*τριττός*, η, ὁν, threefold.

*τριχός*, gen. of θρίξ.

*τριώβολον*, ον, δ, a three-obol piece; a half-drachma.

*τρῶ* § 18, gen. of *τρεῖς*.

*Τροία*, α, ἡ, Troy, both the city,

elsewhere Ilion, and the region in the N. W. of Asia Minor §§ 26, 67.

*Τροιζήν*, ἥνος, ἡ, an ancient city in the S. E. of Argolis, famous for its patriotism in the second Persian war § 90.

*τρόπαιον*, or *τροπαῖον*, ον, τό, (τρέπω), a trophy.

*τρόπος*, ον, δ, (τρέπω, trope), manner, way, fashion, temper; ἐκ ταντὸς τρόπου or πάντα τρόπον, in every way; τόνδε τὸ τρ., in this way.

*τρόφεύς*, έως, δ, (τρέφω), a foster-father.

*τροφή*, ἥτι, ἡ, food § 94; bringing-up.

*τροχός*, οῦ, δ, (τρέχω, trochee), a wheel, a ring.

*τρόχος*, ου, δ, a running, a revolution, a race, a course.

*τρυπάω*, Att. ὁ, ἥσω, (τρύω), to bore, to pierce; *τετρυπημένος*, leaking § 124.

*τρυφάω*, Att. ὁ, ἥσω, to live daintily, to give oneself airs.

*τρυφή*, ἥτι, ἡ, (θρύπτω), softness, effeminacy, conceit.

*Τρωάς*, ἀδος, ἡ, (sc. γῆ), the Troad, in the N. W. of Asia Minor.

*τρύγω*, ξουαι, aor. *ἔτραγον*, to gnaw, to nibble, to munch, to eat.

*Τρωικός*, ἡ, ὁν, Trojan; τὰ Τρ., the Trojan war § 37.

*Τρῷες*, ον, οι, Trojans.

*τρυχάνω*, τεύχομαι, aor. *ἔτρυχον*, I. to hit a mark, to meet, to win, οἰκτον, pity; δικης, to meet one's deserts; to succeed; δ τυχών, the first comer; οι τ., vulgar folk. II. intrans., to happen, to come to pass; with partic., just § 114 n. 11; *ἔτρυχε παρόν*, he was there just at the time; ὥμολογκώ τυγχάνεις, you have agreed.

**Τυδεός**, *εὐ*, *δ*, of Kalydon, son of Oineus, and son-in-law of Adrastos; he was one of the Seven against Thebes § 146; his son was Diomedes, *Tydides melior patre*.

**τύμβος**, *οὐ*, *δ*, (*τύφω*), the place where a dead body is burnt, a barrow, a tomb.

**Τυνδάρεως**, *εὐ*, *δ*, husband of Leda §§ 7, 127.

**τύπος**, *οὐ*, *δ*, (*τύπτεις*, *type*), a mark, print, outline; figure § 27.

**τύπτω**, *ησω*, (its other tenses are from *τίταν*, *τατάσσω* and *τλήττω*), to strike, to wound, to flog.

**τύραννος**, *οὐ*, *δ*, (Dor. for *κοίρανος*), a master, a tyrant; as adj. *τύραννος*, *οὐ*, royal.

**τυρός**, *οὐ*, *δ*, cheese.

**τυφλός**, *η*, *δν*, blind, dark.

**τυφλόω**, Att. *ω*, *ώσω*, to blind.

**τυφόω**, Att. *ω*, *ώσω*, (*stupeo*), to make vain, puff up; in perf. pass., to be vain.

**Τυφώ**, *ώρος*, *δ*, son of Tartaros and Gaia, father of the Sphinx, a fire-breathing monster, overwhelmed by Zeus under Mt. Astna.

**τύχη**, *η*, *ἡ*, (*τυγχάνω*), luck, chance, fortune; *τύχη* or *κατά τύχην*, by chance; also personified, *ἡ Τύχη*, Fortune.

**Τάκινθος**, *οὐ*, *δ*, (*hyacinth*, *ja-cinth*), a favourite of Apollo, from whose blood the hyacinth sprung § 89.

**βαλός**, *οὐ*, *η*, (*hyaline*), crystal; glass.

**βροτίω**, *ιοθμαί*, to wax wanton; to insult, outrage, *τωά* or *εἰς τωά*.

**βροτός**, *εὐ*, *η*, (*brép*), insolence, riotousness, violence; violation § 22.

**βριστής**, *οὐ*, *δ*, a man of violence and insolence; a debauchee.

**βριστότατος**, most insolent; superl. from *βριστός*.

**ὑγεία**, *α*, *η*, health, soundness, of body or mind.

**ὑγειεύς**, *η*, *εν*, (*hygiene*), sound, healthy, wholesome.

**ὑγήτης**, *ετ*, (*vigeo*, *vigeo*), whole, sound; wise, pure.

**ὑγρός**, *α*, *δν*, (*umor*, *hygrometer*), wet, moist; pliant.

**ὑδραρχής**, *έτ* (*ὑδωρ*), watery.

**ὑδρα**, *α*, *η*, (*ὑδωρ*), a water-serpent, hydra.

**ὑδραυλις**, *εὐ*, *η*, (*αὐλέω*, *hydraulic*), a water-organ § 17.

**ὑδροφορέω**, Att. *ω*, *ήσω*, to carry water.

**ὑδρωτικός**, *η*, *δν*, (*ὑδωρ*, *hydrops*), dropsical.

**ὑδωρ**, **ὑδατος**, *τό*, (*ίω*, *aqua*, *unda*, *hydrant*), water; rain-water; Zeus *ο*. *ταιεῖ*, sends rain.

**υἱός**, *οὐ*, or *έτος*, *δ*, a son.

**υλη**, *η*, *ἡ*, (*silva*, *hylozoic*), a wood; wood, material, matter.

**Τλλος**, *οὐ*, *δ*, son of Herakles, husband of Iole.

**υμέτερος**, *α*, *ον*, your.

**υμνέω**, Att. *ω*, *ήσω*, (*hymn*), to sing, to praise.

**υπαρ**, *τό*, a waking vision (*δραρ*); esp. in acc. as adv., awake, really § 73 n. 37.

**υπάρχω**, *ξω*, to begin, *τωάς*; to be the first (in a quarrel) § 104 n. 14; to be, *γηραίος* § 65; to belong to, to be in hand; *τα* *υπάρχοντα*, one's existing means § 130 n. 5; *υπάρχει*, it is permitted.

**υπάτος**, *η*, *ον*, (for *υπέπτατος*), highest; *δ ο*, the Roman consul (late) § 54.

**υπεκτέος**, verbal adj., one must yield.

**υπείκω**, *ξω*, to retire; to yield.

ὑπεραρτίος, or, contrary, opposite, hostile; τὸ ὑπ., on the contrary.

ὑπέρ, prep., (super, Germ. über, over; up), over i. with gen. above, across, beyond; for, in defence of, on behalf of § 97 n. 18; for the sake of, in the name of, concerning; π. with acc. over, ὁ ἐβδομήκοντα, more than 70; ὁ ἀπίδα, beyond hope; ὁ ἡμᾶς, beyond our powers; ὑπέρ ὅρκια, against the oaths; beyond, before.

ὑπεραριθμός, i. to exceed.

ὑπερακοτίω, i. to overshoot, to surpass, to prevail § 116 n. 18.

ὑπέραυτλος, or, of a ship, full of water; of the crew, sinking.

ὑπερβαίνω, βήσομαι, (hyperbaton), to pass over; to transgress, to omit; to overcome.

ὑπερβάλλω, βαλῶ, to throw past; to exceed, to excel; to cross.

ὑπερβολή, ἡ, ἡ, (hyperbola, hyperbolical), excess; εἰς ὑπερβολήν, exceedingly.

ὑπερέχω, ἔω, to excel.

ὑπερήφανος, or, (φάνη), arrogant.

ὑπερφάνωτ, adv., proudly.

ὑπερμεγέθης, εις, exceeding great.

ὑπερμέτρος, or, beyond measure, excessive.

ὑπεροπτικός, ἡ, ὁ, contemptuous.

ὑπεροράω, Att. ὁ, ὄψομαι, to overlook, to despise.

ὑπεύθυνος, or, responsible; liable to, τινός; dependent.

ὑπερτηρίδω, Att. ὁ, ἡσω, to overleap, escape; transgress.

ὑπερχαίρω, to be overjoyed. ὑπέχω, ὑφέξω, to hold under, to hold out, to undergo, to submit to.

ὑπήκοος, or, obedient, subject, τινός or τινί.

ὑπηρέτης, ου, ὁ, one who has a beard.

ὑπηρέτω, Att. ὁ, ἡσω, to do a service, τινί.

ὑπηρέτης, ου, ὁ, (ἐρέτης), an assistant, a servant. ὑποσχέομαι, Att. ούμαι, ὑποσχήσομαι, aor. ὑπεσχόμην, to promise.

ὑπνός, ου, ὁ, (sopor, somnus), sleep.

ὑπό, prep., (sub), under. i. with gen., from under, ἵππος ὑπὸ ἵγνοι λύειν, to loose the horses from under the yoke; under, οἱ ὑπὸ χθωνός, those beneath the earth; subject to; in causal sense, by, ὑφ' Ἐκτόρος πίττειν, to be overthrown by Hektor; so with passives, like Lat. ab; ὑπὸ δέοντος, from fear; ὑφ' ἑαυτοῦ, of himself, of his own accord; of an accompaniment, ὑπ' ἀλοῦ, to the flute; ὑπὸ φανοῦ πορεύεσθαι, to walk by torch-light. ii. with dat., under, beneath, in the power of; ὑφ' ἑαυτῷ ποεῖσθαι, to bring under one's own power; ὑπὸ δεσπότη, under a master; of an accompaniment, as with gen. iii. with acc., of motion towards; ὑπὸ γῆς λέγειν, to descend beneath the earth; ὑπὸ τὴν πόλιν λέγειν, to go up to, under the walls of, the city; of extension, ὑπ' οὐρανού, under heaven; of subjection, γῆγεσθαι ὑπὸ βασιλέα, to become subject to the Persian king; of time, like sub, τρόπον εἰρήνην, about the time of the peace; ὑπὸ ταῦτα, about this time.

ὑποβύχιος, or, under water.

ὑποέχομαι, ξουμαι, to receive, to entertain § 108 ad fin.; to admit, to undertake, to follow.

ὑπόδεω, ἡσω, to tie under; midd., to put one's shoes on; pass., to have one's shoes put on § 115 n. 14.

ὑπόδημα, ατος, τό, a sandal, a shoe.

ὑπόδημαι, δύσομαι, with aor. ὑπέδω and perf. ὑπόδευκα, to go under, to put on; to undergo, to steal upon.

ὑποξένγυμα, κεύω, to yoke under, to subject to.

ὑπογύγια, ου, τό, a beast of burden.

ὑποθήκη, η, ἡ, a precept.

ὑποθόλω, Att. ὁ, ὡσω, to trouble, to make muddy. Late word.

ὑποκρίνομαι, ὕεμαι, to play a part on the stage, to act, to feign.

ὑποκριτή, οῦ, δ, (ὑποκρίνομαι, hypocrite), a player.

ὑπολαμβάνω, λήψομαι, to take up, to reply; to suppose, to understand, to view as so and so.

ὑπολύω, σω, to loose beneath; to unyoke, set free; to take off shoes; midd., to take off one's own shoes.

ὑπομένω, ρώ, to await, to endure, to stand firm.

ὑπομνήσκω, ὕπομνήσω, to remind, τινά τινος § 62; pass., § 110; to mention; midd., to remember.

ὑπονέω, Att. ὁ, ἡσω, to suspect, to conjecture.

ὑποπίω, πίουμαι, to tipple.

ὑπόπτερος, ον, feathered, winged.

ὑπόπτεύω, σω, to suspect.

ὑπορρέω, ρυθσομαι, perf. ὑπερρύηκα, to steal into § 100 n. 18; to drop off § 97 n. 14.

ὑποστρέφω, ψω, to turn back.

ὑποταράττω, ξω, to stir up, to trouble.

ὑποτάττω, ξω, to arrange under,

to subject; οι ὑποτεταγμένοι, subjects. Late word.

ὑποτίθημι, ὕποθήσω, to place under; midd., to suggest, advise § 136 n. 14; to presuppose.

ὑπουργέω, Att. ο, ἡσω, to serve, to help, τινί.

ὑποφαίνω, ανώ, to give a peep of; to appear, to break, of the day dawning.

ὑποχείρως, ον, in hand; subject, τινί; ὕποχείρως λαβεών τινα, to get some one into one's power.

ὑποχος, ον, subject.

ὑποχωρέω, Att. ὁ, to retire; to draw back.

ὑποψία, ας, ἡ, suspicion.

ὑπτιος, ο, ον, (ὑπό), on one's back, supinus; turned upwards.

ῦ, ὕ, δ and ἡ, (οῦ), a swine, a pig.

ὕστατος, η, ον, last.

ὕστερον, (neut. of ὕστερος), adv., afterwards, in future.

ὑφάπτω, ἀψω, to kindle.

ὑφασμα, ατος, τό, (ὑφαίνω, weave), a web, a woven garment.

ὑφίημι, ὕφησω, to let down, to put under, to suborn; intrans. and midd., to abate of, τινός.

ὑφίστημι, ὕποστήσω, to put under; midd., with 2 aor. and perf. act., to promise, to yield to; to hide under; to stand firm.

ὑψηλός, ἡ, ὕ, (ὕψος), high.

ὑψίθει, adv., from on high.

ὕψος, ους, τό, (οι. ὕπέρ), height.

ὕψω, adv., high.

ὕψω, Att. ὁ, ώσω, to exalt.

ὕω, ὕσω, to rain; esp. impers., οει=pluit, it rains.

φαγεῖν, see ἔσθιω.

φαίνω, ανώ, aor. ἔφηρα, (phēmenon), intr. perf. πέφηρα (φέως), to bring to light, to shew, to give light. Pass. to

appear, φαίνεται with inf. e.g. εἶναι, seems to be; with part. e.g. ὁν, evidently is; φάνηθε, shew thyself as § 95 n. 12.  
 φακῆ, ἡ, ἡ, a dish of lentils, porridge.  
 φάλαγξ, αγγος, ἡ, a *phalanx*, a close mass of infantry; the main body of an army.  
 φαλακρός, ἀ, ὁν, bald.  
 Φαληρέτης, ἔως, ἀ, of Phaleron, the most ancient of the harbours of Athens § 144.  
 φανέρος, ἀ, ὁν, (φαίνω), open, manifest; φανέρος ἐστι ποιῶν οτι ποιεῖ τοῦτο, he is known to do this. Cf. δῆλος.  
 φῶς, ον, τό, (φαίνω), light. Poetic word. Cf. φῶς, τό.  
 φαρέτρα, α, ἡ, (φέρω, *pharetra*), a quiver.  
 φαρμακεύω, σω, to drug, to poison.  
 φαρμακον, ον, τό, (pharmacy), a drug; a remedy, τινός, for some ill; a potion, a spell, a means, τινός, of producing something; a poison § 155.  
 φαρμάττω, ξω, to poison; to enchant.  
 Φαρνάβαζος, ον, ἀ, a Persian satrap, son-in-law of Artaxerxes Mnemon, who plays a conspicuous part in history B.C. 413—374. At first he supported Sparta, but in 410 concluded an alliance with Alcibiades; afterwards he cooperated with Konon, and invaded Lakonia B.C. 393 §§ 32, 98.  
 Φαρνάκης, ον, ἀ, Ph. II. son of Mithridates the great, king of Pontos, conspired against his father, who was forced to take poison. Pompeius recognised Ph. as king and ally; in the civil war Ph. besieged Caesar's lieutenant Calvinus,

which occasioned Caesar's rapid march against him B.C. 48 § 103.

φάρνυξ, υγγος, ἡ, the throat, the gullet.

φάργανον, ον, τό, (σφάζω), a sword.

Φασιανός, ον, ἀ, from the river Phasis; ὁ Φ. (sc. δρυς), the Phasian bird, *pheasant*, Lat. *phasianus*.

Φάτης, ιδος, ἀ, the boundary river between Asia Minor and Kolchis, now Rion.

φάσκω, (φημι), mostly used in partio. and inf., to assert.

φάτις, ἡ, (φημι), a report, a saying, fame.

φαῦλος, η, ον, bad, worthless, good for nothing, poor, vulgar, slight.

φαυλότης, ητος, ἡ, badness, poverty.

φαῦλωτ, adv., poorly, ill.

Φειδίας, ον, ἀ, a great Athenian sculptor, painter and architect, flor. B.C. 444. His principal work was the statue of Olympian Zeus § 157.

φείδωμα, σομα, I. to spare, with gen.; 2. to abstain from; with inf. like *parco*, to spare to do.

φειδώ, ούς, ἡ, thrift.

Φεραλ, ὁν, αι, a Thessalian city, with a strong fortress.

Φεραῖος, α, ον, of Pherai.

φέρβω, to feed, tend; pass., to be fed, to feed on.

Φερεκύδης, ον, ἀ, I. a philosopher of the island of Syros; said to have numbered Pythagoras among his pupils, and to have been one of the earliest writers of prose § 154; II. a historian of the island of Leros cir. 400 B.C. § 145.

φέρω, οίω, ἐνθρόχα, aor. θρεύκα and θρεύκων (*fero*, to bear), to

bear, carry, endure; with adv., χαλεπάς etc., to take ill; to fetch; to produce; to carry off, to plunder; to win; of a road, to lead § 6; pass., to be borne, to move, roll, fly, sail; φέρε, come!

φεῦ, exclamation of grief, anger, or surprise, alas! oh! ha!  
φεύγω, ξομα, (poet. also ξοῦμαι), τέφευγα, aor. ξέφυγος, to flee, to avoid; to be banished (used as pass. of ἐκβαλλω); to be accused, with gen. of charge (used as pass. of διώκω).

φευκτέστ, verbal adj. of φεύγω, one must flee.

φῆμη, η, ἡ, (φῆμι, *fama*), an oracle, a saying, a report, fame.

φῆμι, φῆσω, imperf. used as aor. ἐφῆμη, (for, *fari*, *fame*, *fate*, prophetic), ἐφασκω used as imperf., to say, to speak, to assert. φῆσι inserted like *inquit*, in a speaker's words; φασί, φῆσι, 'they say,' = Fr. *on dit*.

φθάνω, φθῆσομαι, to be beforehand with, to anticipate, to forestall; ἐφθην ἀφίκομενος, I came up first; φθάσας, quickly.

φθέγγομαι, ξομαι, to shout, to cry, to scream, neigh etc., of the cry of animals; to utter.

φθείρω, ερώ, ἐφθαρκα, 2 perf. ἐφθορα, to destroy, spoil; pass., to perish, go to ruin.

φθίνω, σομαι, to decay, pine, perish; in fut. φθίσω, aor. ἐφθίσα, to consume.

φθωνέω, Att. ὡ, ησω, to envy, τιν, a man; τινί τινος, a man something; φθωνέει, epic 3 sing. ind. pres. § 27.

φθόνος, ου, δ, envy, spite.

φιάλη, η, ἡ, (phial, *vial*), a broad shallow bowl (like a saucer), used for libations.

φιλανθρωπία, ας, ἡ, (philanthropy, *philanthropist*), benevolence.

φιλανθρωπος, ος, kind, humane.

φιλαργυρία, ας, ἡ, love of money.

φιλάργυρος, ος, covetous.

φιλαντία, ας, ἡ, self-love, selfishness.

φιλαντος, ος, loving self, selfish.

φιλέω, Att. ὡ, ησω, 1. to love, to kiss § 116; 2. like *amo*, to be wont.

φιληκοΐα, ας, ἡ, (ἀκούω), attentiveness.

φιλία, ας, ἡ, friendship.

φιλικώς, adv., in a friendly way.

Φιλίππος, ου, δ, 1. king of Macedonia B. C. 359—337, the conqueror of Greece, father of Alexander; 2. a jester, p. 68.

φιλομαθής, ές, fond of learning.

Φιλομήλα, ας, ἡ, daughter of Pandion, king of Attica and sister of Prokne, was changed into a nightingale.

φιλονεκία, ας, ἡ, contentiousness, bickering.

Φιλόξενος, ου, δ, I. son of Eryxis, an Athenian contemporary of Perikles § 77; II. of Kythera, a musician and dithyrambic poet § 146.

φιλοπάτωρ, ορος, δ and ἡ, loving one's father.

φιλότονος, ος, fond of labour, diligent.

φίλος, η, ος, dear; superl. φιλατερος. δ φ., a friend.

φιλοσοφέω, Att. ὡ, ησω, to love knowledge; to study, to be a philosopher.

φιλοσοφία, ας, ἡ, philosophy; study.

φιλόσοφος, ου, δ, philosopher.

φιλοτεχνέω, Att. ὡ, ησω, to love art; to play the connoisseur § 107 n. 38.

φιλοτιμόμεναι, Att. οθμαι, ηται,

to be ambitious; with inf., to be eager to do §§ 108, 125.

**φιλοτιμία, ας, ἡ,** ambition, emulation.

**φιλότιμος, ον, ἡ,** ambitious.

**φιλοφροσύνη, ης, ἡ,** friendliness.

**φιλατατος,** see φιλος.

**φιλτρον, ον, τό,** (*φιλέω, philtre*), a love-charm, a spell, a charm.

**Φωείτις, ἡσ, δ,** a blind prophet, whose table was polluted by the Harpies, till he was freed from that plague by the Argonauts, whom he directed on their voyage.

**φλεγμονή, ἡς, ἡ,** inflammation; heat of passion. Late word.

**φλέγω, ξω,** to burn, to kindle.

**φλοιόβος, ον, δ,** (*φλέω*), a din, uproar.

**φλόξ, γός, ἡ,** (*phlogistic*), flame, a blaze.

**φλυαρέω, Att. ὁ, ηγω,** to jest, trifle.

**φοβερός, δ,** ὄν, fearful, timid, formidable; act. and pass., like *formidolous, gnarus*.

**φοβέω, Att. ὁ, ηνω,** to frighten; **φοβεσθαι,** to fear.

**φοβηη, ης, ἡ,** hair, a mane.

**φόβον, ον, δ,** fear; **ἔχει φόβον,** it is to be feared.

**Φόβος, ον, δ,** the god of fear.

**Φοῖβος, ον, δ,** a name of Apollo.

**Φοινίκη, ης, ἡ,** the ancient Canaan; a narrow strip of coast land; its chief cities were Tyre and Sidon § 93.

**Φοινικίδης, ον, δ,** see § 69 n. 25.

**φοινικόν, ούστα, ούν,** dark red.

**Φοινίξ, ικος, δ,** a Phoenician § 129.

**φοιτάω, Att. ὁ, ησω,** to resort to; esp. of pupils going to school § 144.

**φολίς, ἰδος, ἡ,** a horny scale, of reptiles.

**φονεύς, ἡσ, δ,** a murderer.

**φονεύω, σω,** to murder.

**φόνος, ον, δ,** (root *φένω*), murder, bloodshed.

**φορέω, Att. ὁ, ησω,** (*φέρω*), to bear, to wear.

**φόρημα, ατος, τό,** (*φορέω*), what is borne or worn; a load; in pl., attire.

**Φόρκυς, ον, δ,** the father of the Gorgones and Graiai.

**φόρος, ον, δ,** (*φέρω*), tribute.

**φορτικός, ἡ, ὄν,** (*φέρω*), burdensome, tiresome, low, vulgar, rude § 125.

**φορτίον, ον, τό,** (*φέρω*), a burden, load, cargo.

**φράζω, σω,** (*phrase*), to say, tell, speak.

**φράττω, ξω,** (*farcio, borough*), to fence, secure, close, stop § 125.

**φρέαρ, ατος, τό,** (*bourne, burn*), a well.

**φρήν, ερός, ἡ,** the heart, the mind, good sense.

**Φρίξος, ον, δ,** son of Athamas and Nephele, who fled to Kolchis on a golden ram.

**φρίττω, ξω, πέφρικα, (ἄγος, frigeo, Fr. *frisonner*)** to bristle, to shiver, to shudder, to be thrilled.

**φρονέω, Att. ὁ, ησω,** (*φρήν*), to think, to be wise, to have knowledge; **τὸ φρονεῖν,** judgement; to be in one's senses; to mean; **εὐ** or **κακῶς** φ. with dat., to be well or ill disposed towards; **μέγα** φ., to be high-minded, proud § 30.

**φρόνημα, ατος, τό,** spirit, thought, courage.

**φρόνησις, εως, ἡ,** prudence, discretion.

**φρόνιμος, ον,** prudent.

**φροντίζω, ὁ,** to think, give heed, consider; to care for, mind, reck of, *τυνός*.

**φρωτίς, ἰδος, ἡ,** (*φρήν*), care,

concern, thought, consideration.

φρουρά, ἄσ, ἡ, a watching, guard; also of men on watch, a watch, guard.

φρουρέω, Att. ὁ, ἡσω, to guard, to keep guard.

φρούριον, ον, τό, a fort, out-post; a guard.

Φρυγία, ας, ἡ, I. the greater Phrygia, a district of Asia Minor, occupying the interior of the W. half of the peninsula; II. lesser P. on the Hellespont.

φρυκτωρία, ας, ἡ, (φρύγω), signalling by beacons or alarm-fires.

Φρύξ, γότ, δ, a Phrygian.

φυγαδεύω, σω, (φυγάς), to banish. φυγάς, ἄσος, δ, an exile, a refugee. φυγή, ἡς, ἡ, (φεύγω, fuga, fugitive), flight, escape, banishment.

φύκος, ον, τό, (fucus), a paint, cosmetic.

φυλακή, ἡς, ἡ, guarding, watching, watch.

φυλαξ, ακο, δ, a watcher, guardian, metaph. § 100; οι φ., the guard, garrison.

φυλαξις, εως, ἡ, a watching, guarding.

φυλάσσω, see φυλάττω.

φυλάττω, (οι σω), ξω, (cf. *phylactery*), to watch, guard, defend, observe; midd., to shun, avoid, guard against § 113 n. 12; φυλαξαι, take care! look out! § 77.

Φύξιος, ον, δ, (φεύγω), epithet of Zeus § 156, rescuer, saviour.

φυράω, ἀσω, to mix, to knead.

φυσικός, ἡ, ὄν, (physical), natural; δ φ., a natural philosopher § 94.

φύσις, εως, ἡ, (φύω), nature, character; φύσει, by nature; κατά φύσιν, according to nature; φύσιν ἔχειν § 92 n. 7.

φυτεία, ας, ἡ, planting, culture.

φυτεύω, σω, (φυτόν), to plant, beget, produce.

φυτός, οῦ, τό, a plant, tree.

φυτοφρέω, Att. ὁ, to rear plants.

φύω, σω, τέφυκα, 1 aor. ἔφυα, 2 aor. ἔφυεν. 1. to bring forth, produce, beget; φρέτας, to get understanding; midd. with perf. and 2 aor., to come into being, to grow, to be born § 94 n. 2; perf. and 2 aor. act. in pres. sense, to be by nature; with inf., to be naturally inclined to.

Φωκεύς, ἀω, δ, a Phokian, inhabitant of Phokis.

Φωκίων, ενως, δ, an Athenian general and statesman, famous for his uprightness and laconic bluntness. He lived during the reigns of Philip and Alexander, and was condemned to death B.C. 317 aet. 80 §§ 124, 128.

φωνέω, ἡσω, to sound, to cry, to call.

φωνή, ἡς, ἡ, voice, cry.

φωνήεις, εσσα, εν, vocal; τὰ φωνήεια, vowels (τὰ δηφωνα, consonants).

φωράω, Att. ὁ, ἀσω, to search, to detect, to take in the manner.

φώς, φωτός, δ, pl. φώτει, a man; poetic.

φῶς, φωτός, τό, (contr. from φῶς; phosphorus); light, joy; πρὸς φῶς διγεω, to bring to light.

Χαβρίας, ον, δ, one of the chief Athenian generals in the first half of the 4th cent. B.C. § 74. See his life by Nepos.

Χαιρεκράτης, ον, δ, brother of Chairephon.

**Χαιρέφων**, *ωντος*, δ, a devoted scholar of Sokrates.

**χαιρω**, *ήσω*, to rejoice; to rejoice at, with dat.; with partic., delight in doing; imper. **χαιρε** = *salve* or *vale*, hail, farewell; also, good-bye to; away with, like *valeat* § 145 n. 18; **χαιρεν** at the beginning of letters, for *χ. λέγει*, *salvere iubet* § 25.

**Χαιρώνεια**, *ας*, η, a town in Boeotia, famous for the defeat of the Greeks by Philip b.c. 338 § 110.

**χαλάω**, Att. *ω*, *εσω*, to slacken; intrans., to grow weak.

**χαλδαιοι**, *ων*, *οι*, a nomad people, who conquered Babylon, and founded the Chaldaeo-Babylonian empire; 2. the Chaldaean priests and astrologers.

**χαλεπινω**, *ανδ*, *χαλεπός*, to be angry, sore, with dat.

**χαλεπος**, *η*, *ός*, hard, difficult, morose, cruel, crabbed.

**χαλεπώ**, with difficulty; angrily; superl. **χαλεπωτάτα**.

**χαλινός**, *οῦ*, δ, (**χαλάω**), bridle.

**Χαλκηδών**, *όντος*, η, a city in Bithynia, on the Thracian Bosphorus, opposite to Byzantium.

**Χαλκιδένι**, *έων*, δ, an inhabitant of the peninsula of Chalkidike in Makedonia § 76.

**χαλκόποντος**, *ουν*, brass-footed.

**χαλκός**, *οῦ*, δ, copper; bronze; vessel of bronze; a bronze mirror § 27.

**χαλκόν**, *η*, *ούν*, of bronze; *τὸ χ. γένος*, the brazen age of men between the silver and the iron in the descending scale.

**Χάλος**, *ου*, δ, a river in Syria near Chalkis.

**χαμαι**, adv., (*humi*, *humble*), on the ground, to the ground.

**χαρά**, *ᾶς*, η, joy.

**χαρακτήρ**, *ῆρος*, δ, (**χαράττω**), stamp, impress, character.

**χάραξ**, *ακος*, δ or η, (**χαράττω**), a stake; a vine-prop.

**χαράττω**, *ξω*, (*scratch*, *grave*), to engrave.

**χαρεις**, *εσσα*, *εν*, (*χάρις*), graceful, accomplished; **χαρεις**, a pretty tale! ironical. Comp. *έστερος*, sup. *έστατος*.

**χαρίζομαι**, *ιοῦμαι*, *κεχρισμαι*, both act. and pass. (**χάρις**), to gratify, to indulge, with dat.; to give freely, with acc. and dat.

**Χαρικλώ**, *οῦη*, η, mother of Teiresias § 189.

**Χαρίλαος**, *ου*, δ, son of Polydectes, king of Sparta, during whose minority Lykourgos governed.

**χάρις**, *ετοι*, *εν*, grace, kindness, a favour § 145; thanks, a grateful return, delight; **χάρω** with gen., on account of, for the sake of; *στην χ.*, for thy sake.

**Χάρις**, *ετοι*, η, in plur. **Χάριτες**, the 3 goddesses of grace, attendants on Aphrodite: Aglaia, Thaleia, Euphrosyne.

**Χάρων**, *ωντος*, δ, the ferryman who conveyed the souls of the dead across the Styx.

**χάσκω**, *χανοῦμαι*, *κέχηρα*, 2 aor. *χακων* (*hisco*, *chasm*), to yawn, gape; *κέχηρα* is also used as pres.

**χάσμα**, *ετος*, *τό*, (**χάσκω**, *chasm*), a gulf, a hollow.

**χεῖλος**, *ουν*, *τό*, a lip.

**Χείλων**, *ωντος*, δ, a Lakedaimonian, one of the 7 wise men of Greece § 146.

**χεῖμα**, *ατος*, *τό*, frost, cold.

**χειμεριός**, *η*, *όν*, of winter, in winter time.

**χειμέριος**, *α*, *ον* or *ον*, *ον*, *ον*, wintry, stormy § 128 n. 25.

χειμών, ὁρος, δ, (Lat. *hiemps*), winter; cold weather; a storm.

χειρ, ρός, (poet. χερός), ḡ, (chirurgeon), the hand; the arm; εἰς χειρας λέναι, to come to blows.

χειρόστος, η, ον, worst. Used as superl. of κακός.

χειρον, adv., worse.

χειροτονητός, ḡ, δν, chosen (by show of hands).

χειρουργός, δν, working by hand, practising an art; δ χ., an artist § 111.

χειρόω, Att. ω, ὥσω, (χειρ), generally in midd., to bring under hand, to subdue.

χειρων, ον, worse, inferior, of lower rank. Used as comp. of κακός.

Χείρων, ωρος, δ, the just Centaur of Mt. Pelion, the tutor of many of the heroes in the arts of prophecy, music, medicine, gymnastics, surgery etc. The Pelian spear of Achilles had been his.

χελιδών, ὄνος, ḡ, (*hirundo*), the swallow.

χελώνη, ης, ḡ, a tortoise.

Χεράνθος, ον, ḡ, (*chérrós, r̄h̄n̄sos*), the Thracian peninsula, the peninsula of the Dardanelles.

χήν, νότ, δ and ḡ, (Germ. *gans*; *goose, gander*), gander, goose.

χηνόκος, ον, δ, dimin. of χήν.

χθών, ὄνος, ḡ, the earth, ground; ὑπὸ χθωνός, under the ground; a land.

χλιοι, αι, α, a thousand.

Χίμαιρα, ας, ḡ, (properly a sheep-goat), a fire-breathing monster, with lion's head, serpent's tail, and goat's body. Hence Eng. *chimera*, *chimerical*.

χιτών, ὁρος, δ, a tunic, shirt coat.

χιών, ὄνος, ḡ, snow.

χλαίνα, ης, ḡ, (*laena*), a mantle.

χλαυός, ὄνος, ḡ, a cloak; esp., a military cloak.

χλιδή, ḡ, ḡ, softness, delicacy, luxury, insolence.

χοενίξ, ικος, ḡ, a dry measure = 4 κοτύλαι, a quart (dry measure).

χολή, ḡς, ḡ, (*fel, melancholy*), gall, bile § 69, wrath.

χορδή, ḡς, ḡ, (*chord*), a string of gut; a harp-string.

χορεύω, σω, (chorus), to dance.

χορηγία, ας, ḡ, I. the fitting out of a chorus; II. equipment, expenditure, supplies.

χορηγός, οῦ, δ, leader of a chorus; metaph. leader; provider of the funds for a chorus; metaph. furtherer, promoter § 38.

χορός, οῦ, δ, (*chorus, choir*), dance with song; a troop of dancers; a band.

χοῦς, δ, decl. like βοῦς; or Att. gen. χοών, acc. χόα, pl. χόας, a liquid measure = *congius* = 6 sextarii = 3 quarts.

χράμαι, Att. χρόμαι, χρήσομαι, to use, employ, be subject to; of persons, like *uti*, to be intimate with; τοῖς ωροῦσι, to make the best of what one has.

χρόω, Att. ω, ḡσω, of a god or his oracle, to declare, pronounce § 115; pass. to be pronounced; midd., to consult an oracle, τῷ θεῷ.—aor. χρῆσαι, to lend; χρήσασθαι, to borrow.

χρεια, ας, ḡ, use, advantage, need (like Lat. *opus*).

χρεμετίχω, ω, to neigh, to whiny § 118.

χρέων, (χρόω), τό, indecl., fate;

esp. it is fated, with inf., (with or without *էστι*).

**χρῆ**, impers., conj. *χρῆ*, opt. *χρεῖην*, inf. *χρῆναι*, imperf. *χρῆ* § 147, or less often *έχρῆ*, it must needs be (like *δεῖ*, *οπορτεῖ*), it is right, with inf. § 92; it is fated § 102.

**χρέω**, (*χρέα*), to need, with gen.; to desire, ask.

**χρῆμα**, *ατος*, *τό*, (*χρόματι*), a thing; plur., money, goods.

**χρηματισμός**, *οῦ*, *δ*, (*χρόματι*), money-making.

**χρήσιμος**, *η*, *ον*, or *ος*, *ον*, (*χρόματι*), useful, serviceable.

**χρησιμός**, *οῦ*, *δ*, (*χρόμω*), an oracle.

**χρηστέον**, verbal adj., one must use, *τινέ*.

**χρηστήριον**, *ον*, *τό*, (*χρόμω*), an oracle.

**χρηστός**, *η*, *δν*, (*χρόματι*), good, useful, honest.

**χρηστότης**, *ητος*, *η*, goodness.

**χρίω**, *σω*, (*Christ*, *frico*, *friction*), to anoint, to rub.

**χρονίω**, *ιω*, (*χρόνος*), to hold out, to tarry; to put off.

**χρόνος**, *ον*, *δ*, (*chronico*, *chronicle*, *chronology*), time; *χρόνη* or *ἐν χ.*, at length.

**χρόνεος**, see *χρυσοῦς*.

**χρόνης**, *ον*, *δ*, a priest of Apollo, whom Apollo avenged upon the Greeks, who had carried off his daughter.

**χρυσίδος**, *ον*, *τό*, dimin. poor, paltry gold.

**χρυσίον**, *ον*, *τό*, gold, gold plate, money.

**χρυσόμαλλος**, *ον*, with fleece of gold.

**χρυσός**, *οῦ*, *δ*, (*Chrysostom*), gold, gold plate.

**χρυσοῦς**, *η*, *οντ*, golden.

**χρυσοφόρος**, *ον*, wearing gold.

**χρώμα**, *ατος*, *τό*, (*χρώνυμι*, *polychrome*), colour.

**χωλός**, *η*, *όν*, (*halt*, *claudius*, *chol-iambic*), lame, maimed.

**χώρα**, *ας*, *η*, place, room; *χώραν* διδόναι *τινί*, to give place to some one, make way for him § 136; one's post; station; a land; the country, *rus*.

**χωρέω**, Att. *ω*, *την*, to move, march, advance, succeed; of measures, to contain, have room for = *capere*.

**χωρίω**, *ιω*, to separate, divide.

**χωρίον**, *ον*, *τό*, (*χώρος*), a spot, place; post; estate.

**χωρί**, *ι* adv., apart, asunder, of different kind. *η*. prep. with gen., without, besides §§ 50, 116.

**χώρος**, *ον*, *δ*, land, place.

**ψευδής**, *ές*, lying, false.

**ψεῦδος**, *ον*, *τό*, a lie, falsehood.

**ψεύδω**, *σω*, (whence *pseudo*, as an English prefix, *pseudo*-philanthropy etc.) to deceive; pass. with gen., to be cheated of, miss; midd. as *depon.*, to lie; with acc. to belie, break (engagements).

**ψηφίζομαι**, (*ψῆφος*), to vote.

**ψηφίσμα**, *ατος*, *τό*, (*ψηφίζομαι*), an act, a statute.

**ψηφός**, *ον*, *η*, (*ψέω*, to rub), a pebble; a counter; a vote.

**ψιλός**, *η*, *όν*, a rush mat.

**ψιλός**, *η*, *όν*, (*ψιω*, to rub), bare, bald, naked, with gen.; in pl. *οι ψιλοι*, light troops.

**ψιλόω**, Att. *ω*, *ώσω*, to strip bare; pass., to become bald.

**ψιλωτις**, *εως*, *η*, baldness. Late word.

**ψόγος**, *ον*, *δ*, blame.

**ψυχαγωγέω**, Att. *ω*, *την*, to lead the souls of the dead to the other world § 115. Late word in this sense.

**ψυχή**, *ης*, *η*, (*ψύχω*, *metempsych-*

**chosis**, psychology, of. *animus*, *anima*; *ghost*, *gust*), life, the soul.  
**ψῦχος**, *ous*, *τό*, cold.  
**ψυχος**, *ά*, *όν*, (*ψύχω*); cold; dreary; frigid.  
**ψύχω**, *ψύξε*, orig. to blow; generally to cool, *e. g.* wine.  
**ψωμιον**, *ou*, *τό*, a morsel. Late word.  
**ω**, interj. prefixed to the vocative.  
**ωδε**, adv. (*δέ*), so, thus, so very; **ωδε ξει**, it is so.  
**ψόη**, *ης*, *η*, contr. for *δαιδή*, (*ψόω*, *ode*), a song.  
**Ὄκεανός**, *ou*, *ό*, I. one of the Titans, the god of the great outer sea, the author of rivers and springs; II. ocean, the great sea §§ 17, 110.  
**ωκυστα**, superl. adv., most quickly; from *ώκυς*, *εῖτα*, *ν*, (*Lat. ocus*), quick, fleet.  
**ώκυτης**, *ητος*, *η*, quickness.  
**ώμος**, *ou*, *ό*, (*umerus*), the shoulder.  
**ώμος**, *ή*, *όν*, raw, unripe; cruel, § 124.  
**ώμοτης**, *ητος*, *η*, cruelty.  
**ώμων**, adv., savagely, cruelly.  
**ώνεομαι**, Att. *ούμαι*, *ήσομαι*, aor. *ἔγριάμη*, (*venum*, *veneo*, *vendo*, *venal*), to buy.  
**ώνη**, *ης*, *η*, buying.  
**ώνιος**, *α*, *ον*, for sale § 69.  
**ώρα**, *ας*, *ή*, (*hora*), a season §§ 97, 112; the right time, *ώρα ἀπίέται*, it is time to go §§ 77 n. 32, cf. § 128 n. 22.  
**Ὦρα**, *ας*, *ή*. The Horai, daugh-

ters of Zeus and Themis, presided over the seasons.  
**Ὥριων**, *ωνος*, *ό*, a Boeotian huntsman, slain by Artemis §§ 80, 121.  
**οι**, I. adv. (*α*) *οις*, thus; *οιδ'* *οι* = *νεσι* *quidem*. (*b*) as, like as, following the word to which it belongs *οι* § 127 n. 23; with superl., *ωι πάστα = quam facilime* § 107; with adverbs, *ωι δληθώι*, in very truth; II. conj. after verbs of saying and the like, with ind. where acc. and inf. might be substituted; in final clauses, with conjunctive or opt., in order that; with inf. in limitations, *ωι έτος ετείνει*, so to say; so that; since; when; how; III. as prep. with names of persons, after verbs of motion, to §§ 73 n. 30, 122 n. 6. IV. in exclamations, how; with opt. = *utinam!* V. with numerals, about.  
**ωστερ**, adv., just as.  
**ωστε**, conj., so that, as, for to, with inf. or ind.  
**ώτα** and **ώτρι**, see *ούς*.  
**ώφελεια**, *ας*, *ή*, help, profit, gain.  
**ώφελών**, Att. *ω*, *ήσω* (*δφελος*), to help, to aid, *τωά*.  
**ώφελητέον**, verbal adj., one must assist § 85.  
**ώφελμος**, *ον*, useful, advantageous; superl. adv., *ώφελμωτα* - *ρα* § 58.  
**Ὥχος**, *ou*, *ό*, surname of Artaxerxes III. king of Persia.  
**ώχριδο**, Att. *ω*, *δων*, to be pale.  
**ώχρός**, *ά*, *όν*, pale, wan.

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